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BIBLE MONITOR

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No. 1

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

1955?

We have greatly enjoyed the many letters of encouragement and suggestions received during the last year. Our desire is to answer each one but we have not been able to even start this.

One statement cannot be forgotten, though the letter has been destroyed months ago. It has caused great concern and as the New Year begins, we are wondering just what to do about it? The statement "I am sorry to see, we are slipping", coming from an old soldier of the Cross, with much experience throughout the brotherhood, is considered with much concern. Knowing this brother as we do, and being familiar with his travels over the brotherhood and his understanding of God's Word, we cannot doubt the truth of his statement "We are slipping".

The effect of the statement is Why? Who is responsible for this condition? No doubt the statement implies that, we are slipping from the paths and teachings of the New

Testament. This is certainly a serious and dangerous condition to find ourselves in. The question is not only why but who is responsible? The latter is easily answered, the individual members are responsible. The former is about as easy, why, because members enjoy serving the world rather than the church. It is carnally easier to, do as others do, than to, fear God and keep His commandments.

The purpose of the Church, regardless of name, is to prepare its individual members for heaven. Whichever congregation or denomination, which is failing to do this, is failing in its purpose. A number of fundamental teachings of the New Testament, must be believed and practiced, in order to enter into the Kingdom of Heaven. A number of other tendencies and questionable practices must be avoided or they will lead into that which is sinful and not edifying for the christian. "To open their eyes, and to turn them from darkness to light, and from the power of satan unto God, that they may receive forgiveness of sins, and inheritance among them

which are sanctified by faith that is in me", Acts 26:18.

What will be our aim in the year 1955? What efforts will be put forth to build up the church in the New Year, or is that the duty of Bro. John or Sister Kate? The church gives us the privilege of obeying the New Testament teachings, will we cherish and serve Her? What sacrifices of time, talents and money are we willing to make for the church? Are we willing to do our part and be an example to the world or must the church beg and woe for fear we slide into the sinful pleasures and practices of the world? Would it not be a valuable thought if we could honestly feel, that our daily living and dealing with others, sends our church out into the world that it may draw others to Christ? Will we work toward Christ or will we slip toward the world in 1955?

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men", Rom. 1:18. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne", Rev. 3:21.

A VISIT TO THE POTTER'S HOUSE

Great things are preserved in Palestine to this day. The flowing Jordan, blue Galilee, Mt. of Olives, Golgotha, Great Salt Sea (Dead

Sea), to name a few, are as they were nearly two thousand years ago. They are a part of the natural formation of the earth, as God created them. They are authentic.

The Garden of Gethsemane, The Garden wherein lies the Tomb, The Cave Machpelah and countless other locations mentioned in God's Holy Word are easily located in Palestine. They are authentic, also. In many instances man has changed or altered the location to preserve or enhance it, but the site is original. For instance, there has been a wall built around the Garden of Gethsemane since Christ's time.

To visit this Holy Land nearly two thousand years after Jesus left His footprints there and see the very hills over which He trod, the mountains where He went to fast and pray, the gate through which He rode in triumph, are reminders of the days when the Son of God graced this land with His physical presence.

There are countless little things, also, which brings to our minds the days and teachings of Jesus and the times of the Bible. Many customs, practices and traits of the Land are unchanged from Bible times. Shepherds still lead and protect their sheep as in olden days. The tiller of the soil still plants and harvests his grain according to the manner described in the Bible. Fish are still lifted from the Sea in nets.

The tanner, the dyer, the baker and the candler still ply their an-

cient trades. The potter makes his vessels of clay as did the potter, to whose house Jeremiah was sent by the voice of the Lord saying, "Arise, and go down to the potter's house, and there I will cause thee to hear my words", Jer. 18:2.

This work which Jeremiah witnessed in his day can presently be seen in the Holy Land. The trade of the potter is very ancient in many lands. It is not difficult to understand why this trade has been so universal. From the very day Adam was banished from the Garden of Eden, man was faced with the problem of providing food for himself and family. He needed receptacles for many uses. There were none obtainable, so he used the materials at hand and made them.

Archeologists, digging in search of buried cities, consider their first signs of success to be the certain discovery of broken pottery, cast away centuries before and buried in the rubble of a forgotten past. Excavations now in progress, of the ancient walled city of Jericho, have unearthed many interesting pieces of earthenware.

The potter of the Holy Land continues his ancient trade, with the same artistry, skill and methods as used during the days Christ walked up and down the shores of the Sea of Galilee. He has not abandoned the same shape and patterns that the potter of Christ's day used.

From the wheel of the potter to-

day come waterpots, jugs, crocks, urns, etc., of any fashion the mind of the potter conceives. Pottery of many kinds are made from the same soft clay used in Christ's time. The clay is worked by hand to a suitable and uniform consistency and then placed upon the potter's wheel.

The potter's wheel is the customary upright, revolving wooden rod or shaft to which two horizontal wooden discs or wheels are attached so that whatever power turns one turns the other. Some are turned by hand, some are turned by a foot treadle, others may be powered by a belt. Mostly are powered by the potter himself. In Jeremiah 18:2 we read, "Then I went down to the potter's house, and, behold, he wrought a work on the wheels".

Down at the potter's house he found the potter working. He was working with clay on the wheels. He was producing, from a simple quantity of clay, something of value. The potter takes a lump of clay, unlovely, without shape or form, and places it in the center of his wheel. As the wheel is slowly turned, he brings balance, form and symmetry to this mass of clay by the clever touch of his deft fingers. He presses both the inside and outside, smoothing, patting, shaping, bring to pattern the design in his mind. With a proper bulge it might be a bowl. With the proper movement of his fingers it might become an urn, a vase, any number of things,

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all from a bit of clay. The potter has remarkable accuracy of eye and every step in the manufacture of these pottery articles is accomplished and controlled by his swift hands.

After the formed product is finished, it is lifted from the wheel with great care. It is placed on a shelf to dry and harden. Then it is hand painted, glazed and baked in a kiln. The painted designs vary in subject. Some are birds, some fish, some flowers. Others may be lacking any definite design or subject.

Those that are defective, dented, broken or improperly shaped in the process are broken into fragments and scattered over the ground. Earthenware jars, unpainted are quite inexpensive. They are used by the poorest of people, thrown away when broken and replaced for a trif-

ling sum. Poor people collect broken pottery and either use it or sell it to be used as gravel for roadways, in cement, etc.

Oftentimes, the potter will mold his clay too thin and it will break, or he may be half finished with a piece and change his mind. He instantly crushes his half-finished product and begins over. How beautiful is portrayed the scripture in Jeremiah 18:4, "And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter that made it."

The scriptures contain numerous passages referring to the "potter and the wheel". God used this personage as a Biblical comparison between the human and the Divine Potter. "Behold, as the clay is in the hands of the potters, so are you in my hand". Also, Romans 9:21, "Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?"

To know that the potters in the Holy Land during Christ's time and even before, were worthy of note to be referred to in God's Word and to know that they have continued their trade, by the same means down to our generation, should inspire us to take a lesson from their turning wheels.

The Lord Jesus saw in the work of the potter an allegory of the Divine power that molds our human

lives. Through the centuries His work and the Scriptural application have gone unchallenged and unchanged.

What lesson can be learned from a visit to the Potter's House? Christ is the potter. We are the clay. We are in His hands. He hath power over us if we will submit to Him. If we allow Him to mold us to the design in His mind. He will make of us a vessel unto honor. If we reject His shaping hand in our lives, we will become a vessel unto dishonour.

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FOLLOWING THE STAR

The star leads, men follow: This is evident whether we think of those alert watchers of the skies who swing their giant telescopes to follow the stellar miracles. Or those worshipers who, reading evidences of God's love and grace in the scriptures of the skies, wonder why men, too, cannot always obey His Will.

He, who, through His loins of growth and change, leads out the spangled hosts, has given them tasks the leadership. Particularly is this true of the one star that years ago, in some mysterious way, gathered up within its bright promise the spiritual destinies of humankind. That star teaches us that all who follow must look up, for heavenly wisdom is not to be found in the

things of the earth. We must be willing to follow wherever the star leads, leaving the comforts of home and the ease of accustomed traditions to go where the star beckons.

Always leading, now proceeding, it is the star of all of us, because we have offered the gift of ourselves to Him, even as He gave Himself for us.

"And, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was," Matt. 2:9. The people that walked in darkness have seen a great light. They that dwell in the land of the shadow of death, upon them hath the light shined.

For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace. The zeal of the Lord of hosts will perform this. The Lord himself shall give a sign: Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And lo, the angel of the Lord came upon them, and the glory of the Lord

shone round about them and they were sore afraid and the angel said unto them, Fear not, for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men, and it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, and they came with haste, and found Mary and Joseph, and the babe lying in a manger, Luke 2:7-16.

The wise men of the East must have sensed where, after their arduous journey, to find the Babe that was born to be King of the Jews—a birth so important that the very stars proclaimed it. They were directed to such a humble place! They had brought gifts, expecting to present them in a palace of royalty. How they must have been surprised. Yet we have no hint of doubt on their part. They were wise men, they had seen His star, that was enough. They rejoiced with exceeding great joy and worshipped Him,

and presented unto him gifts, gold and frankincense and myrrh, Matt. 2:10-11.

C—is for the Christ Child in a manger born.

H—is that Holy glorious morn

R—is for Royal, for he was a king.

I—is for Infant, his praises we sing.

S—is the Shepherds who sought their King.

T—is the tidings the angels did bring.

M—is for Mary, His Mother adored

A—is for angels announcing the Lord.

S—is for Saviour, who loves us all.

Viola Broadwater

Cumberland, Md.

IS EARLY TRAINING NEEDFUL?

Is it needful to dress our children in modest apparel and require of them a plain life in all things? Matt. 24:35, "Heaven and earth shall pass away, but my words shall not pass away." Psalms 119:105, "Thy word is a lamp unto my feet, and a light unto my path".

Eph. 6:4, "And ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." Webster tells us nurture is that which nourishes, diet, food, education. Admonition is friendly reproof or warning. We are to bring up our children in the nurture of the Lord. What is the nurture of the Lord? John 6:33-34, "For the bread of

God is he which cometh down from heaven and giveth life unto the world. Then said they unto him, Lord evermore give us this bread."

The word of God teaches modest apparel and a separate life. I Tim. 2:9-10, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with braided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." Can we find in God's word any other food concerning apparel than modest apparel?

II Cor. 6:17-18, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." We see then if we bring up our children in the nurture and admonition of the Lord, we will bring them up in modest apparel and a separate life. We are to bring up our children in all the teachings of Jesus. They are not brought up in one day, but as they are ready to receive the word of God, we are to teach them.

In I Tim. 3:4, we read this concerning a bishop, "One that ruleth well his own house, having his children in subjection with all gravity."

We are told to bring up our children in the admonition of the Lord. Is it wisdom to dress our little ones,

who know not right from wrong, in the fashions of the world, and then teach them that they must not continue in that way? Prov. 22:6, "Train up a child in the way he should go, and when he is old he will not depart from it."

Which of us having a tender plant in our garden would go each morning, and lean it to the north so the wind would not blow it over? It would be useless, for when we would take our hand away and the north wind blew, it would not stand. But we take a string and gently tie it to a stake, and it stays there till it is grown.

A little rod of chastening to keep them in the way,

A tender eye of pity, a tear upon their way,

These generated from a heart of love,

Will help to guide their precious, tiny feet to realms above.

Earl Blocher
Snelling, Calif.

WHAT CHURCH SHOULD I JOIN?

I should belong to the church that follows all the commandments of God. We have churches that say they read and believe. We should read, believe and do or obey, the commandments. Many professors do not do all of these. "Verily, verily I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the

same is a thief and a robber", John 10:1. We must follow Christ's ways and not man's way.

When Jesus, had His supper in that upper room, He gave commandments to His disciples. "So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet", John 13:12-14. "For I have given you an example, that ye should do as I have done to you", verse 15. Yes He set the example for us.

Jesus gave Peter to understand that if Peter did not have his feet washed, he would have no part with Jesus. So Peter obeyed and had his feet washed. When Jesus gave this command it was just as much a commandment as to repent or any other. We must accept all His commandments, not just part of them, as the Bible states, we cannot climb up some other way. You must be born of water and of the Spirit. You must be converted, repent and be baptized, in the name of the Father and of the Son and of the Holy Ghost. Jesus received the Holy Ghost when He was baptized, while He was still in the water. "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he came enter into the

kingdom of God", John 3:5. This does not mean sprinkling but it means to be buried in baptism. (One cannot be born of that which is smaller than he is.)

"Let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel", Phil. 1:27. "Fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind", Phil. 2:2. Thus you cannot take communion with different denominations because you are not of one mind. You must all come the Bible way, Christ's way, in order to be of one mind.

It behooves us to read the Bible for ourselves and not take man's word for it. We have so many different faiths or different churches to contend with, and I have heard it said, We are all going to the same place. But how can a person believe that, when there is only one way, the strait and narrow way, the Bible way. Therefore do all the commandments and you will live righteous for your Christ.

W. C. Hoblit
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Greenville, Ohio.

TAKE HEED HOW YOU BUILD

This, third epistle of Paul to the Corinthian brethren, instructs them how to build on the True foundation. "According to the grace of God, which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay them that is laid, which is Jesus Christ", I Cor. 3:10-11.

"I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it", Matt. 16:18. "Now if any man build upon this foundation: gold, silver, precious stones, wood, hay, stubble", I Cor. 3:12. The apostle Paul mentions the kinds of material things that most of all generations are familiar with. Paul taught the plan of salvation and warned the Disciples how to build. Take heed, be careful to use sound substantial material, good works; that will stand the test of eternal fire, always observing God's will and commandments. Will our works be as pure as refined gold?

"But he knoweth the way that I take: when he hath tried me, I shall come forth as gold", Job 23:10. Do our lives prove as valuable as refined silver, to the Lord? "Take away the dross from the silver, and there

shall come forth a vessel far the finer", Prov. 25:4. Are we just laying up the perishable treasures of this world as: wood, hay and stubble which will be consumed by fire?

Is our faith as sound as precious stones, without any doubting of God's Word, Will and Promises? When the things of this world are burnt up, there is nothing left. A christian's life is a devoted life to the Lord, in every good work. Many have endured great sacrifices, tribulations and hardships, for the sake of Christ and the church.

"For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it", Luke 14:28. It takes will-power and determination, by the help of God and His grace, to live a true christian life among all the evil inducements of this world. It has cost many a faithful christian's life, for the Lord's sake, and it will cost may more until the Lord comes to earth again, to gather His chosen.

We know the results, of the wise-man who built his house upon a rock and the foolish man who built his house upon the sand, Matt. 7:24-27. Adversities and calamities will come, "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave

them neither root nor branch", Mal. 4:1.

Bro. C. M. Kintner,
Converse, Ind.

NEWS ITEMS

LITITZ, PA.

The Northern Lancaster County congregation held their Lovefeast on Oct. 17, with a good attendance. Elders and Ministers present throughout the day: Benjamin Klepinger, Joshua Rice, Joseph Myers, Ray Shank, David Ebling, James Kegerreis, Howard Myers and Daniel Marks. Seventy-five surrounded the Lord's table with Bro. Klepinger from Englewood, Ohio, officiating.

We were pleased to have so many brethren and sisters, from other congregations, with us and invite them all to come back again.

Susanna B. Johns, cor.

QUINTER, KANS.

The Quinter church has just closed a two-weeks meeting with Bro. James Kegerreis as the evangelist. Bro. Kegerreis preached the plain gospel with the Spirit and power. We regret that no souls were added to the church at this time, but we feel that the church has been blest by our brother's efforts.

Our meetings closed with a Lovefeast, fifty-one surrounded the Lord's table, to partake of the sacred emblems, with Bro. Kegerreis officiating. Visiting ministers pres-

ent were: James Kegerreis, Isaac Jarboe, Ray Reed and Wm. Root. These all fed us richly from God's Word.

We appreciate the presence of the members of adjoining congregations. It encourages us very much and we pray the Lord may reward them for their efforts.

Elma Jamison, cor.

ASTORIA, ILL.

On Nov. 21, our services were taken to Disco, Ill. for the benefit of the isolated members. Meeting opened by singing hymn no. 727, Bro. Leonard Reed read 2 Tim. 3 and prayer by Bro. Replogle. One was received into the church on his former baptism. Following was an examination sermon preparatory for communion services, we closed with prayer and hymn no. 388.

Ten surrounded the Lord's tables. The services were very much enjoyed by all present. We hope everyone was built up spiritually. Pray for us here that we may continue faithful.

Martha Harman, cor.

MECHANICSBURG, PA.

The Mechanicsburg congregation held their council meeting, Saturday Nov. 27. After hymn no. 451, Eld. A. G. Fahnestock read Psa. 133 and led in prayer. We elected officers for Church and Sunday-school for the next year, may each one elected make a prayerful effort to

make this year a spiritual one. All business was conducted in love and peace. We ask the interest of you in your prayers, on our behalf.

Harry L. Junkins, cor.

PLEASANT RIDGE, OHIO

Beginning October 3, the Pleasant Ridge Church held their two weeks revival meeting, with Brother Floyd Swihart of Goshen, Indiana, as Evangelist. We feel that we were richly fed from God's Word, throughout these meetings.

On Saturday morning, November 27th, we began our Lovefeast services. Brother Paul Myers of the Orion Congregation, brought the forenoon message; "Charge This to my Account". In the afternoon service, Brother Paul Reed, of Goshen, Indiana, brought us a message on "Love". Brother William Carpenter then brought to us the examination sermon. On Saturday evening, there were 94 who surrounded the Communion tables, with Brother Meyers officiating.

On Sunday morning, November 28th, we met for Sunday School at 9:45. Following the Sunday School hour, some work of the Church was taken care of. It was decided to hold an election for a minister, with the lot falling to two Brethren, Brother Eldon Flory of Vermontville, Michigan, and Brother Dean St. John of Bryan, Ohio. Following this we were given a message by Brother Paul Reed. We met again at 2 P.

M. for the installation service, after which, Elder Roy Swihart of Goshen, Indiana, gave us the closing message.

We feel that we have enjoyed another mountain top experience. We appreciated very much the presence of our Brethren and Sisters from other congregations. We invite any and all to come and worship with us, whenever possible.

Ruth St. John, cor.

Bryan, Ohio R.R. 1

WAYNESBORO, PA.

On Nov. 8 the Waynesboro Congregation began a two-weeks revival meeting, with Bro. Melvin Roesch as our evangelist. The meetings were well attended and Bro. Roesch gave us helpful and inspiring messages. We feel the good seed has been sown and will bring forth seed in the future. We have been highly edified.

We appreciated Sister Roesch leading our song service during the meetings. May the Lord bless Brother and Sister Roesch for their efforts and be with them as they go into other field of labor.

Sister Demuth, cor.

BAPTIZE

John 1:6, There was a man sent from God, whose name was John (John the baptist). Did God make a mistake to send John into the world to baptize? What was God's purpose? Luke 1:13-16, "The angel said unto him, fear not, Zacharias:

For thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost. And many of the children of Israel shall he turn to the Lord their God." Do you believe he was sent by God? If you believe he was sent by God, why not obey his message?

Luke 1:6, 19, Zacharias and his wife Elizabeth, were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. How about you and I, are we walking in all the Lord's commandments blameless? The angel answering said unto him, I am Gabriel, that stand in the presence of God: and am sent to speak unto thee, and to show thee these glad tidings. Yet most of humanity rejects his message of baptism. Luke 3:2-3, 21-22, The word of God came unto John the son of Zacharias in the wilderness, and he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins. Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heavens was opened and a voice came from heaven, which said, Thou art my beloved Son in thee I am well pleased.

Matt. 3:1-2, 5-6, 13-16, "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand. Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins. Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee. Jesus said unto him, Suffer it to be so now; for thus it becometh us to fulfil all righteousness. Then he suffered him, and Jesus, when he was baptized, went up straightway out of the water." Now religious people tell us Jesus was never in the water, defying the word, saying they poured water on His head and having pictures made, to teach people that He was not immersed.

Lo a voice from heaven saying, this is my beloved Son, in whom I am well pleased. Do you not believe that this was God's will? Why do men defy God's will, and set up their own stubborn will? We have all kind of substitutes of religion to take the place of the truth. Who is the author of these imitations or substitutes? Jesus taught by precepts and example, setting us an example that we should follow His footsteps. Asking nothing of us that He was not willing to do. The Pharisees ask Him, Why baptizest thou then, if

thou be not that Christ. John 3:23, "John also was baptizing in Enon near to Salim, because there was much water there: and they came and were baptized.

Mark 11:28, 3-32, "The chief priests and scribes, came to Jesus asking Him of His authority, and Jesus answered and said unto them, I will also ask of you one question, the baptism of John, was it from heaven, or of men? Answer me, and they reasoned among themselves, If we shall say, from heaven, he will say, Why then did ye not believe him? But if we say of men; they feared the people: for all men counted John, that he was a prophet indeed. And they answered and said unto Jesus, We cannot tell. That is telling the untruth. This is the condition of men today, even ministers back of pulpits, some even denying that baptism is essential to salvation.

Mark 13:5-6, Jesus saying, "Take heed lest any man deceive you: for many shall come in my name (claiming so) saying, I am Christ; and shall deceive many". This has been in the world for a long time, setting a man above the Christ, and claiming he is infallible. The Christ is a man sent by God, considered about the fourth being in their ceremonial worship. John 10:1,4, "Verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the

same is a thief and a robber". These are Jesus' own words.

Men do not want to honour and respect the Son of God, but would rather follow men's way. When He putteth forth his own sheep, He goeth before them, and the sheep follow Him: For they know his voice. Then said Jesus unto them, Verily, verily, I say unto you, I am the door of the sheep. I am the good shepherd: the good shepherd giveth His life for the sheep. There was a man sent from God whose name was John. This was so ordained of God. Did not John the Baptist fulfil his mission here on earth? As he said he was sent to baptize why not accept his teachings?

John 3:5-8, Verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Marvel not that I (Jesus) said unto thee, Ye must be born again. The meaning of the word baptize is: immerse in water, to be buried, to plunge under, a scriptural ceremony in which water symbolizes purification through obedience. I Pet. 1:22, Seeing ye have purified your souls in obeying the truth. Jesus said, My words are truth and they are life. V.23, "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever". The Word of the Lord endureth forever. We must be born away from the natural life and desires, to those of the spiritual life.

Therefore repentance is prior to baptism.

2 Cor. 5:17, "Therefore if any man be in Christ (born again), he is a new creature: old things are passed away: behold, all things are become new". Eph. 2:1, You hath he quickened, who were dead in trespasses and sins, and such were some of you, but ye are washed ye are sanctified, in the name of the Lord Jesus. Acts 22:16, "Why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord". He has all power in heaven and on earth. He is the only one that can and will cleanse us from all sin. Is it possible to wash with a few drops of water? Heb. 10:22, Having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

Rev. 1:5, Unto him (Jesus Christ) that loved us, and washed us from our sins in his own blood. We are constrained to believe that John the baptist, was in full obedience to his calling, as he preached baptism he surely would comply with, obedience by faith. As Abraham proved his faith by obeying God. It was by faith that the five wise virgins were ready when the cry was made. Behold the bridegroom cometh: go ye out to meet Him. The five foolish virgins missed their opportunity. Heb. 2:3, How shall we escape, if we neglect so great salvation. We believe all the apostles and the early church were

baptized by immersion. It was the general practice until some churches were organized by man and adopted such doctrine as they saw fit. The early church was established by the apostles and prophets, Jesus Christ himself being the chief corner stone.

1 Cor. 3:1-11, I have laid the foundation, and another buildeth thereupon. For other foundation can no other man lay than that is laid, which is Jesus Christ. Let every man take heed now he buildeth thereupon. Every man's work shall be made manifest: for the day shall declare it. Eph. 2:19-21, Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God: and are built upon the foundation of the Apostles and prophets, Jesus Christ himself being the chief cornerstone: In whom all the building fitly framed together groweth unto an holy temple in the Lord". Whereof I was made a minister, according to the gift of the grace of God given unto me, that I should preach among the Gentiles the unsearchable riches of Christ: which from the beginning of the world hath been hid, in God, who created all things by Jesus Christ.

Whereby, when ye read, ye may understand my knowledge in the mystery of Christ, which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles, and prophets

by the Spirit, that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel. According to the eternal purpose which he purposed in Christ Jesus our Lord. That Christ may dwell in your hearts by faith. That ye being rooted and grounded in love. There is one body and one Spirit, even as ye are called in one hope of your calling, one Lord, one faith, and one baptism. That ye henceforth walk not as other Gentiles walk, in the vanity of there mind. That ye put on the new man, which after God is created in righteousness and true holiness.

Some church members tell us, just so you pay tithe and go to church, they think this is salvation. Some say, if you keep the ten commandments as were under the law and go to church, is all that is necessary to have salvation. We have all kinds of so-called christians in this our day. All kinds of forms of religion, all kinds and ways of initiation into church fellowship. Many man organized churches. Jesus taught His disciples feet-washing, John 13:17, If ye know these things, happy are ye if ye do them.

Come walk with Jesus, Oh sinner so dear, see he is standing so lovingly near, know thou so surely He will save you today, Make the decision His Will to obey. Walking with Jesus, His hand holding mine, trusting in Jesus, Oh peace most divine,

living for Jesus, His will all my own, waiting for Jesus to guide me safe home. Wonderful words of this hymn composed by Mrs. Geo. B. Holsinger. There are many denominations, who baptize in this our day, some put all the stress on baptism. We must believe, repent, be converted, reconciled to the Lord's will, and accept the whole of the New Testament teachings; that we might know what the will of God is. Rom. 12:2, "Be not conformed to this world: but be ye transformed by the renewing of your mind that ye may prove what is that good, and acceptable, and perfect will of God".

Hymn, The Solid Rock, by Edward Mote.

My hope is built on nothing less,
Than Jesus' blood and righteousness
I dare not trust the sweetest frame,
But wholly lean on Jesus name.
On Christ the solid rock, I stand
All other ground is sinking sand,
When all around my soul gives way,
He then is all my hope and stay,
Yes, all other ground is sinking sand

Wm. N. Kinsley,
Hartville, Ohio.

MAKE LIFE WORTHWHILE

The beautiful wreaths of flowers upon the casket of our departed loved ones in honor and last respect are no comparison to the tender love, pleasant smiles, good deeds, and kind words. They are as a bouquet of the Roses of Sharon from

the Valley of Beulah, to them while
they were living. Honor the living.

Bro. C. M. Kintner
Converse, Ind.

THE POET AND THE CHILDREN

With the glory of winter sunshine
Over his locks of gray,
In the old historic mansion
He sat, on his last birthday.

With his books and his pleasant
pictures,
His household and his kin,
While a sound as of myriads singing
From far and near stole in.

It came from his own fair city,
From the prairies boundless plain,
From the golden gate of sunset,
From the cedar woods of Maine.

His heart grew warm within him,
And his moistening eyes grew dim,
For he knew that country's children
Were singing the songs of him.

The lays of his life's glad morning
The psalms of his evening time
Whose echoes shall float forever
On the winds of every clime.

All their beautiful consolations,
Sent forth like birds of cheer,
Come flocking back to his windows,
And sang in the poet's ear.

Grateful, but solemn and tender,
The music rose and fell
With a joy akin to sadness,
And a greeting like farewell.

With a sense of awe he listened
To the voices sweet and young;
The last of earth and the first of
heaven
Seemed in the songs they sung.

And waiting a little longer
For the wonderful change to come,
He heard the summoning Angel,
Who calls God's children home.

And to him in a holier welcome
Was the mystical meaning given
Of the words of the blessed Master,
"Of such is the kingdom of Heaven"

(G. Whittier, speaks of his friend,
Henry W. Longfellow who had
just died.)

Sel. Joseph H. Myers.

SO LIVE

So live, that when thy summons
comes to join
The innumerable caravan that moves
To that mysterious realm where
each shall take

His chamber in the silent halls of
death,

Thou go not like the quarry slave
at night—

Scourged to his dungeon, but sus-
tained and soothed

By an unfaltering trust, approach
thy grave

Like one that wraps the drapery of
his couch

About him, and lies down to pleas-
ant dreams.

William Cullen Bryant.

THE BABE OF BETHLEHEM

One night as shepherds watched
their flocks

Beneath the starry skies,
A host of angels did appear,

To which they turned their eyes;
And did proclaim in accents clear,

"To you is born a King;
Good will to men and peace on
earth",

In sweetest strains did ring.

"He's lying in a manger

In yonder Bethlehem:

That eastern star that shines so
bright

Will guide you safe to him".

Soon they obeyed the angel's word,

And started on their way,

To find their King, that little babe,
Which in a manger lay.

O yes! the angel's words were true,

For when they reached the place,

They found the little baby, Christ,

With His mother face to face.

An humble birth place, was it not,

For our blessed Savior, King,

Who came to call poor wandering
souls,

And free salvation bring?

That child became a noble man,

So brave, so bold and true;

That nothing was impossible

For that great man to do;

He turned the water into wine,

And thousands of the hungry fed

On just a few small fishes

And loaves of barley bread.

CHASTENING

I know not why His hand is laid
In chastening on my life,
Nor why it is my little world
Is filled so full of strife.

I know not why when faith looks up
And seeks for rest from pain,
That o'er my sky fresh clouds arise
And drench my path with rain.

I know not why my prayer so long
By Him has been denied,
Nor why, while others' ships sail on,
Mine should in port abide.

But I do know that God is love,
That He my burden shares,
And though I may not understand,
I know, for me, He cares.

I know the heights for which I long
Are often reached through pain,
I know the sheaves must needs be
threshed
To yield the golden grain.

I know that, though He may remove
The friends on whom I lean,
'Tis that I thus may learn to love
And trust the One unseen.

And when at last I see His face
And know as I am known,
I will not care how rough the road
That led me to my home.

Sel., Sister Dottie Pifer

Blessed are they that preserve the
perishing and care for the dying.
Their reward will be great in
Heaven, Mat. 18:14; Prov. 10:22;
Gen. 12:2.

STANDING AT THE PORTAL

Standing at the portal
Of the opening year,
Words of comfort meet us,
Hushing every fear;
Spoken through the silence
By our Father's voice,
Tender, strong and faithful,
Making us rejoice.

I, the Lord am with thee;
Be thou not afraid;
I will keep and strengthen;
Be thou not dismayed;
Yea, I will uphold thee
With mine own right hand;
Thou are called and chosen
In my sight to stand.

For the year before us,
Oh! what rich supplies;
For the poor and needy
Living streams shall rise.
For the sad and sinful
Shall His grace abound;
For the faint and feeble
Perfect strength be found.

He will never fail us,
He will not forsake;
His eternal covenant
He will never break.
Resting on His promise,
What have we to fear;
God is all sufficient
For the coming year.

—Author Unknown.
Sel. by Treva Brumbaugh

IF I SHOULD EVER LEAVE YOU

If I should ever leave you whom I
love
To go along the silent way, grieve
not,
Nor speak to me with tears, but
laugh and talk
Of me as if I were beside you, for
Who knows that I shall be often-
times?
I'd come, I'd come, could I but find
a way!
But would not grief and tears be
barriers?
And when you hear a song I used
to sing,
Or see a bird I loved—let not the
thought
Of me be sad, for I am loving you
Just as I always have—You were so
good
To me. . . So many things I wanted
still to do. . .
So many, many things to say to you
Remember that I did not fear. . . It
was
Just leaving you I could not bear
to face. . .
We cannot see beyond. . . But this
I know;
I loved you so—
Sel. by Ronald Handsaker.

WHY

The American public spends
\$4,300,000,000 a year on cigarettes,
but only \$300,000,000 on eye-care.
Americans smoked 392 billion

cigarettes in 1952. If laid end-to-end, this number would stretch $18\frac{1}{2}$ million miles, or 740 times around the world at the Equator. If this number had been divided among those between 20 and 65 years of age, it would have meant 215 packages of cigarettes for each person.

A resolution urging people to stop smoking cigarettes has been adopted by the Public Health Cancer Association. This action is believed to be the first, taken by an organized scientific society, in the lung cancer smoking controversy.

Above, you find a few clippings of the attitude of the world, regarding the use of cigarettes. Nothing is said of the amount of stealing, lying, and sacrifice of needed allowance money, by teen-agers, that they might obtain cigarettes. Also the medical journals are full of the harmful effects of the use of tobacco, but these are kept from the public eye by the tobacco trusts.

What should be the attitude of every true christian denomination regarding the use of tobacco? What should be the attitude of every true christian toward the use of tobacco?

NOW IS THE TIME

Now is the time, oh, friend, no
longer wait
To scatter loving smiles and words
of cheer
To those around whose lives are
now so dear

They may not need you in the com-
ing year,

Now is the time

Ah friends; dear friends, if any such
there be

Keep not your loving thoughts away
from me till

I am going.

I want them now to help me on the
way

As lonely watchers want light of day
Ere it is now.

Sel. by Blanche B. Sweitzer
R. D. #1 Westminster, Md.

STAR OF THE EAST

Eugene Field

Star of the East, that long ago
Brought wise men on their way
Where, angels singing to and fro,
The Child of Bethlehem lay—
Above that Syrian hill afar
Thou shinest out tonight, O Star!
Star of the East, the night were
dear

But for the tender grace
That with thy glory comes to cheer
Earth's loneliest, darkest place;
For by that charity we see
Where there is hope for all and me,
Star of the East! show us the way
In wisdom undefiled
To seek that manger out and lay
Our gifts before the child—
To bring our hearts and offer them
Unto our King in Bethlehem!

—Selected.

Sel. by Treva Brumbaugh

FAITH

By Clarence Edwin Flynn

The train goes rushing through the
night

Along the singing rails;
The locomotive flings its light
Across the reaching vales.
In peace and confidence I ride,
Without a thought of fear;
I know a careful hand will guide;
I trust the engineer.

The world is like a railway train
That journeys on through space.
It carries me through sun and rain,
And never slacks its pace.
In peace and confidence I go,
Because the track is clear.
A careful hand will guide, I know.
I trust the Engineer.

Sel. Sister M. B. Stuck

OUR GUIDE

Wherever He may guide me,
No want shall turn me back;
My Shepherd is beside me,
And nothing can I lack.

His wisdom ever walketh,
His sight is never dim;
He knows the way he taketh,
And I will walk with Him.

BEFORE IT IS TOO LATE

If you've a tender message or a lov-
ing word to say,
Don't wait till you forgot it, but
whisper it today.

We live but in the present, the fu-
ture is unknown

Tomorrow is a mystery, today is all
our own.

The tender words unspoken, the
letters never sent,

The long-forgotten messages, the
wealth of love unspent,

For those some hearts are breaking
—for those some loved ones
wait

To show them that you care for
them before it is too late.

Mrs. Jennie Smack

Sel. by Jeanette Poorman

LONG, LONG AGO

Winds throughout the Olive tree
Softly did blow
Round Little Bethlehem
Long, Long Ago.

Sheep on the hillside lay
Whiter than snow
Shepherds were watching them,
Long, long ago.

Then from the happy sky
Angels bent low,
Singing their songs of joy
Long, long ago.

For in a manger bed
Cradled we know
Christ came to Bethlehem
Long, long ago.

Sel. by Blanche B. Sweitzer

R. D. #1, Westminster, Md.

A CONVERSATION BETWEEN A FATHER AND SON

QUESTIONS AND ANSWERS

Question 15. Whether, then all those, who lived and died after the time of the primitive Christians, and who had not received baptism in the original manner, must be absolutely lost and damned, though they have faithfully observed in other respects all the fundamental rules of Christ and true Christianity, and in part have sacrificed their blood and life for it, merely from ignorance, or from want of a higher motive; they remained satisfied with that (so called) baptism received in their infancy?

Answer. If it happened to them as to Abraham in the offering up of his son, namely, that they had that true faith in Jesus, which is the foundation of all the rules of true Christianity, then they are surely saved, though they did not obtain the outward baptism as may have been the case in times of persecution and from other causes. But if they thought their infant baptism to be right, it shows that they were still ignorant of the first principles of the Christian religion. Hence they lived out few, perhaps none of the fundamental rules of Christianity, and will scarcely become partakers of the nature of the new creature, which alone is acceptable to God. However, we will not judge them,

who lived many years ago, but leave them to their God. But their ignorance will not help those of our day, who refuse baptism, and who will then plead ignorance, at the great day of accounts.

Question 16. Is not the commandment of baptism as binding on children, as the command of circumcision in the old covenant was, and are they not therefore in danger of being lost if they die without being baptized?

Answer. As little as circumcision concerned children before the eighth day, (and to have circumcised them before that time would have rather been a transgression of the law;) so little does baptism concern children before they are able to confess their belief; and to this age of belief, the eighth day in the law of circumcision, seems to point as a figure.

Question 17. Were children which were under the old covenant, and which died before the eighth day without circumcision, lost? And how are the words of comfort by David, 2 Sam. 12:23, to be regarded with regard to his child, begotten of Batheseba which died on the seventh day?

Answer. Male children which died before the eighth day, transgressed the law of circumcision as little as girls, which were not at all circumcised, yet the want of circumcision interfered in no wise with their salvation. Enoch led a

godly life for some hundred years, and was not circumcised, for it was not commanded to him; yet he was obedient to God. Thus it is with divine commandments; where there is no law, there is no transgression, and where no offence is committed, there is no punishment.

Question 18. When is it proper to baptize children? And are we not to use all diligence to bring them to baptism as soon as possible, even in their infancy?

Answer. Children are to be offered up to the Lord Jesus in prayer, but as to their baptism, we are to wait until they can show their faith, and make confession, which may be called the very eighth day, or their first day of the new creation in man. If they were baptized sooner, in their ignorance, it would be just as if the Jews had circumcised before the eighth day, which would rather have been a transgression of (the law of) circumcision, than an obedient act.

Question 19. Are not children susceptible of faith, according to Luke 1:41—44; Matt. 18:3, 6; Luke 18; 16:17; 1 Cor. 7:14, etc., and consequently of baptism, though incapable of confessing the same by as many words as the adults; for agreeably to Mark 16:16, a mere easy, deceptive confession in baptism by words, is less essential, than the reality of faith?

Answer. The only circumstance in Scripture, which we have about

John, that he was moved in the womb by the Holy Ghost, was because he was to be a child of promise, and a forerunner of the Lord; and yet we see, that in his mother's womb he could not have been circumcised. But after he was born, they still deferred circumcision until the eighth day, and thus the motion of St. John did not occasion a change in the order of God with respect to circumcision, but he was to be circumcised like other children on the eighth day. Just so it is with baptism, for if even the children of believing parents were moved in their mother's womb, they would have to wait for baptism, until they were born into the world, and even then to wait, until they were moved by the Holy Ghost to desire baptism with express words. Then they might be baptized, because outward demand, as we may see in Christ himself, Matt. 3:13. And such demand must be awakened by true faith in the Lord Jesus; otherwise it is not allowable to baptize a child, since salvation is not connected with simple water, but only with faith which is to be proved by love and obedience.

Question 20. Does it not militate against the evangelical spirit of the new covenant, to make an outward ceremony as absolutely necessary unto salvation; and would this not correspond with the doctrine of the old law-zealots, against whom Paul has written so severely

in his epistles to the Galatians and Colossians?

Answer. We do not make any thing more of baptism than what is commanded in Scripture. Now since it is there said that believers should be baptized, we deem it a disobedience to oppose that which God has ordained. And he who resists God only in one thing, and should it be so small as outward baptism, would be justly punished for his disobedience. I do not know however, whether we may consider any single command of the Lord Jesus, as small, if we have no aversion to the power and authority of the Law-giver. Concerning what Paul wrote to the Galatians, and Colossians, that relates only to the laws of the servant Moses, because they were too weak, see Heb. 7:18. And the Galatians wanted to observe those laws in order to escape the cross of Christ, and to lay aside the doctrine of Jesus. But Paul rather reminded them of baptism, when he writes, "As many of you as have been baptized, have put on Christ." Gal. 3: 27. Consequently, the mind of Paul is not at all against, but rather in favor of baptism.

Question 21. Is there not, by making baptism an absolutely necessary command unto salvation, a danger of introducing a new system of popery, and a salvation by works?

Answer. It has been sufficiently testified, that we do not endeavor to obtain salvation by such simple

things, but alone by faith in Jesus, which must produce acts of obedience, if indeed it is to be a saving faith. Where, however, no such faith exists, which produces obedience, (not after the doctrine and commandment of the pope, but) according to the command of Jesus the Crucified, there is no salvation promised.

Question 22. Whether the external ban (excommunication) is an essential part of (the constitution of) the church of Christ, since he himself did not enforce and exercise it, even upon the very wicked Judas?

Answer. The ban is an essential and necessary thing in the church of Christ, as long as it is at war in this wicked world with wolves and evil spirits. No church of Christ could exist without it. The Devil with his leaven of wickedness would soon destroy all that is good. True believers, while they were steadfast in the faith, never could refuse (the salutary restraints appointed in the gospel). They have always viewed them as divine means of grace, appointed by the great love and provident care of God, and used them as a strong tower and wall round about the church of the Lord.

With respect to Judas we say, that Christ has executed the ban sufficiently upon him, giving him over to Satan, for he hanged himself. But that he was not excom-

municated, before he committed the outward act, is not against excommunication, but rather in its favor. That this was the mind of God at all times, as we perceive in Adam, who may have had probably some intercourse with the tempter previously (to his fall); but he was not driven out of Paradise until he had actually eaten of the forbidden fruit. So Judias may have entertained traitorous thoughts long before he carried them out; but the longsuffering of Jesus had borne with him, and patiently tried to bring him to repentance, until the evil obtained the supremacy, and became manifest in the deed. Then he was sufficiently excommunicated by Christ, and we think the ban was fully executed upon him.

Question 23. Was not the binding and loosening a peculiar prerogative of the apostles, which no one at this day should arrogate to himself?

Answer. That the looseing and binding with the apostles was a peculiar prerogative, is true: but only in this manner, as it was a peculiar prerogative of Moses, that by him the law should be promulgated to the house of Israel. Yet it was not such a prerogative, that at the death of Moses the law itself should have died, but the posterity, that was faithful to God, submitted to that in obedience, which was revealed through Moses in the house of God. Thus has Christ, the Father

or Lord of the house himself, instituted a church and dispensation, and given to his apostles as the witnesses chosen before, this prerogative, that they should introduce all the ordinances in the house of God, and confirm them by signs and miracles; and in order that none of their successors should presume from either forwardness or pride, to introduce other ordinances, but should be willing to submit to those commanded by the apostles as stewards over the mysteries of God's house. Now since excommunication is commanded by Christ and his apostles, this prerogative properly belongs to them; but to believers it belongs to submit to it in faith, and to observe it without respect to persons.





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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

FLEE THESE THINGS

"Arise, and take the young child and his mother, and flee into Egypt", Matt. 2:13. As we studied this lesson, what were our thoughts? Did we meditate upon the hardships this young couple went through to obey God's command? True, God certainly would take care of them but there was much for them to do, in order to be protected by God's care. How much will we sacrifice to obtain God's care; He has given us the rules of safety and protection, if we only will obey them.

Christ told the disciples, "When they persecute you in this city, flee ye into another", Matt. 10:23. What, could not Christ have taken care of them? "Abhor that which is evil, cleave to that which is good". How regularly do we flee from sin? O, I can stand that, it will not affect me, I can stop when I want to? Why is man so contaminated with sin today? Do we not have too much confidence in ourselves and not enough in minutely obeying God's will?

As Jesus was coming into His power, casting out devils, healing

the sick and many other powerful acts; John was arrested and placed in prison. What did Christ do? Nothing for Me to fear, I have God's power with me, I will show satan and his forces who is here on earth now. No, He departed into Galilee. What are we doing today? Do we not even walk boldly into sin and then weeping, ask God to deliver us? Flee sin, flee worldly lusts, let them be not once named among you. So many times we read of the example Jesus gave us; they crowded in to take Him and He quietly moved among them and was gone, the Pharisees gathered to plan how to take Him and He went into another place. We have many examples of the disciples, moving swiftly into another village, departing by night and preaching out by the sea-side instead of in the temple where they hated them. We can read of the same action on down through history, men and women sacrificing all and going here and there, where they might have religious liberty.

"But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, pa-

tience, meekness, fight the good fight of faith, lay hold on eternal life", I Tim. 6:11-12. The main item mentioned in the sixth chapter of Timothy, from which we are to flee is, The Love of Money. Are we doing it? Slowly re-read this verse, how many of these gems do you feel that you really possess? If not why not? usually the same answer I want to, I expect to, but right now I do not have time; too busy getting money. Stop a minute, what have we left, from year to year; O yes this and that went wrong. How often do we meditate, some day ah too soon, all will be gone and we never acquired the virtues God had planned for us, We are not ready.

God in His wisdom saw the enticements and consuming power of sin. He commanded us to carry out a number of ordinances and practices, which would cultivate our eternal virtue. He knew what was necessary to take us away from sin and up to a higher plane. But it seems, from year to year, everything we accomplish eventually leads us farther into sin. Why, we do not flee sin and follow the commandments of God. The reason, oh yes many excuses, but actually we allow our carnal nature to draw us, everywhere else but toward God and His holy practices. Joseph and Mary, Christ, Paul (after he was converted) and many others were very successful acquiring the Godly virtues and leading others to know

and serve God, because they did what God told them to do.

"They which do such things shall not inherit the kingdom of God", Gal. 5:21. Plain and simple facts, why not unquestionably keep clear of any such defilements? "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful, but his delight is in the law of the Lord; and in his law doth he meditate day and night", Psa. 1:1-2. As we start the New Year we have the matter clearly before us, flee sin and follow the commandments of God. We need not fear of being idle, rather we will likely find much more of a task than we are able to accomplish, but we will find some joy for our efforts and God has promised a home in Heaven if, we did what we could according to the examples given in His Word.

SPIRITUAL DISEASE

One of the medical doctors addressed a recent meeting of the American Medical Association on the above-named subject. The news reporter summarized the address as follows:

SPIRITUAL DISEASE SAPS VIT- ALS OF AMERICA, DOCTOR TELLS AMA

An ominous "spiritual disease" seems to be spreading, a prominent physician declared today, and a

change of heart is needed to fight it.

"The physical and mental health of our people is relatively good, but there is evidence of spiritual disease," Dr. Julian P. Price, pediatrician of Florence, S. C., told the American Medical Association.

He said the signs include "laxness of morals in our National Government in recent years—the hold which organized vice has on legislative and social life—dishonesty and corruption in various State and local governments.

"The increase in crime in our teen-age population—the evidence of bribery and unethical conduct in amateur athletics—the effort made by many to cheat on their income tax.

Search for Pleasure

"The mad search for pleasure which causes our people to spend four times as much for alcoholic beverages as they do for religious and welfare activities—the inroads which the doctrine of atheistic communism is making upon the thinking of some of our citizens."

Dr. Price, a member of the AMA's Board of Trustees, declared the only remedy "lies in a change of heart."

"It is my sincere belief that the greatest need of our country today—and of our profession—is a spiritual rebirth, a return to God and His eternal principles. And the rebirth must come in the heart of the aver-

age citizen—and in the average doctor of medicine."

He called on the doctors to remember that they are men and citizens as well as holders of M. D. degrees, that they should be active in community life, particularly in education, in work for boys and girls, in charitable and philanthropic organizations.

It seems to me that the Dunkard Brethren can find much food for thought in the foregoing statements.

In the rushing, crowding, crushing conditions and circumstances of life as they exist today, is it not timely for us to ask ourselves individually, not the question "Am I affected thereby", but the question "To what extent am I affected thereby?" Due to the speed-up of communication and transportation I think every one of us has been affected.

How much time do we find to read and study the eternal WORD? To meditate thereon? Is *our* delight in the Law of the Lord? And do we meditate in it day and night? Or are there charged to us many "skips" and lapses? (When I began to plow with a one-furrow turning plow drawn by two horses, I well remember how I tried not to allow the plow to slip out of the ground and thereby make a "skip", instead of a completely cut and turned furrow).

Maybe in this connection you may think of the Bible statement about

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a man putting his hand to the plow and looking back; if so it may help us to see that in the Christian race we must look forward to the goal, not forgetting that we have been bought with a price and are not our own. Also remembering that the professions of faith and vows to walk in His ways were made not to man but to God, we should work out our soul's salvation in fear and trembling. For it is better not to vow than to vow and not to pay, and thereby fall into the hands of the living God, which is terrible.

Lewis B. Flohr,
Vienna, Va.

CHRIST THE SAVIOUR

Text Luke 2:10-11

Was Promised. Way back in the garden of Eden God made a prom-

ise. When Adam disobeyed, part of the curse was, that the seed of the women should bruise the head of the serpent. On down through ages of time, God renewed that promise through: Moses, David, Daniel and most of the Prophets, of the coming of Christ.

Isa. 7:14, "Therefor the Lord himself shall give you a sign; behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel". This was literally fulfilled in the person of the virgin Mary, God's promises never fail. Again Isa. 9:6, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace". Which again was literally fulfilled.

He was a wonderful counsellor, No man has ever given to the world such wonderful counsel, This Christ spake as never man spake. He spake and taught as never man taught. His wonderful teachings, if heeded will produce in us that kind of life which will bring us in favor with God. God was manifest in the flesh, and the mighty works which He did proved beyond a doubt that he was the Son of God. He had the power even to raise the dead, to heal the sick, cleanse the leper, unstop the deaf ear and to open the eyes of the blind.

He is the everlasting Father, for

that He and the Father are one. He also is the Prince of peace, for He came to make peace between man and God. Micah 5:2, even speaks of the place where He was to be born, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting". The promise of the Saviour has been from the everlasting, so He can truthfully be called the everlasting Father.

Christ as Saviour has come. Luke 2:10-11, "And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord". Again a direct fulfillment of the promise and prophecy of the coming of Christ.

Again Luke told the purpose of His coming, Luke 19:10, "For the Son of man is come to seek and to save that which was lost". We have all been lost, and it was you and I whom He came to seek and to save. For all have sinned and come short of the glory of God. There is none of us but who has been lost, and can we not rejoice to know that one day He found us. I Tim. 1:15. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief". How glad and

happy we ought to be to know that we, as lost sinners, can be saved from wrath through Christ.

The Saviour was given to the world through God. Isa. 9:6, "Unto us a son is given". John 3:16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life". We need not perish because of lack of eternal joys, because God has given us His beloved Son, to die in our stead. If we believe on Him and meet the conditions of salvation, we have the promise of everlasting life. If we do not comply and meet the conditions of the plan of salvation, we simply are lost. I John 4:9-10, "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins".

Christ has died. Isa. 53:6, "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all". Christ bore all our sins in his own body on the cross. I Cor. 15:3-4, "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures." This has

been fulfilled and gives to us the hope of the future life.

Eph. 1:7, "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace". We only have redemption from our sins through the atoning blood of Christ. We only come in touch with the blood of Christ when, we have our hearts sprinkled from an evil conscience and our bodies washed with pure water (baptism). Rom. 5:8, "But God commandeth his love toward us, in that, while we were yet sinners, Christ died for us".

Christ redeemed us. John 14:6, "Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father, but by me". We have no access to the throne of God, only by and through our Lord, Jesus Christ. The reason that we often cannot get through to the throne of God, may be because of some selfish purpose that we have in mind. I Tim. 2:5, "For there is one God, and one mediator between God and men, the man Christ Jesus", "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved".

Christ will return. John 14:3, "If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." Some day Jesus is coming for His bride, so let each one of us be ready to meet the Lord

when He comes. Acts 1:11, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven". Just as sure as Jesus came the first time literally, just that sure He is coming again literally, without the least shadow of doubt.

I Thess. 4:16-17, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord". May each and everyone of us be ready, for in such an hour as ye think not, the Son of God will come for His bride.

Joseph P. Robbins
Potsdam, Ohio

FROM THE SEED BASKET TO THE BREAD BASKET

Part I

Bread is the staff of life. To produce it or to earn the money to purchase it, in every land, requires labor which produces the sweat of the face, Genesis 3:19. Probably more sweat is required in Palestine than in any other country because their methods of agriculture are so primitive and so antiquated.

Jesus used and compared the

methods of the farmer in His day to the things Spiritual and from these teachings we more easily learn and grasp the meaning Jesus intended us to receive.

I wish to relate their manner of carrying the seed wheat to their fields in baskets on through the raising of the new crop, threshing, grinding and making into bread and selling it out of baskets to the consumer.

Very few changes have been made in the manner in which the farmer operated in Christ's time in Palestine and the way the average or poor farmer operates today. The farmer's first major job is to rid his field of the innumerable stones covering the land. This work is all done by hand. He uses the stones to build fences between his fields, for building material, and any excess are dumped in ravines or piled by themselves.

Few farmers ever get rid of the stones completely. Erosion, plowing and the shallowness of the soil seems to make stone gathering an annual event. Many farmers, rather than attempting to remove the stone, prefer to work around them.

Once he has satisfied his own mind that he is ready to sow the seed, his next decision is whether to sow wheat or barley. Both are very prevalent crops today. Assuming that he chooses to sow wheat, we will follow it to the finished product.

On the plains, very little preparation is necessary in the way of a seed bed. On hillsides and where water has washed away the loose soil, a seed bed must be prepared. On the plains and where there is loose soil, the seed is sown prior to plowing. Elsewhere, the ground is plowed first.

When ready to sow the seed, the farmer carries his seed wheat from his home or place of storage to the field either in a burlap bag or in a tightly woven basket. One is used as much as the other. Either from the basket on his arm or from seed put in a pouch, made by holding up the bottom of his garment, he casts the seed, as he walks back and forth over his field.

Jesus witnessed this scene many times. He referred to it when He said, "A sower went forth to sow". Their method of sowing today is the same as in Christ's time. It is a slow and laborious way. Immediately after the seed is sown, the farmer plows it under. He does this to prevent the many crows and ravens from stealing the seed.

The job of plowing is a tortuous one. The crude wooden plow is hardly adequate to turn the soil under. The many stones, both on the surface and hidden underground makes plowing difficult. Thorn and thistles often clog the plow. The team of calves, donkeys, oxen or camels move slowly and are not too obedient to the command of the

farmer. Pathways are skipped purposely. Here the birds flock to devour the seed that falls by the way-side, Matt. 13:1-23.

Harrowing is unknown in Palestine. Replowing the sown field and hoeing the corners where the plow did not reach completes the seeding process. Upon completion of the sowing of the seed, the fields are nearly forgotten until after the winter rains. If then, upon inspection, for any reason there is not a good stand, they replant the barren spots.

Wheat matures and is ready to be harvested the last of May or fore part of June, depending on the season and the amount of moisture received. The altitude influences the time of harvest.

At harvest time, entire families leave their village homes and move out to their fields, living in hovels until the harvest is over. Men and women work side by side in cutting the grain. Each carry a sickle. A hand full of stalks are grasped with one hand, pulling, while with the other hand they are cut off with the sickle. Thus, some are cut off and others are pulled out by the roots.

These handfuls are laid behind the reapers as they continue through their fields. Helpers, usually their children, gather these handful into piles. These piles of wheat are then carried in baskets or small carts to the threshing floor. Occasionally, they are carried on the backs of men, donkeys, camels or oxen.

There are several types of threshing floors. One is a smooth flat rock surface. These are chosen, when available, because they take no preparation. Another type is to choose a level area, remove the stones, wet it thoroughly, then tamp it by hand until firmly compacted. The final step is to sweep all the loose dust off, then place a row of stones around the perimeter to hold in the grain. These floors vary in size but are generally built 25 to 40 feet in diameter.

The sheaves of grain are heaped in the center of the threshing floor. One method of threshing is to tie two oxen or donkeys together and drive them round and round the floor. Another way is to hitch two animals to a drag, the bottom of which is studded with sharp stones or metal. The driver and family usually ride the drag. Another method is to pull a wheeled spiked drag over the grain. All three methods are used to this day.

Since much time is required to thresh out the grain, certain precautions are necessary. Dry weather is one requisite. Since the family are away from home simple precautions are taken to avoid sickness. The danger of fire consuming both straw and grain have to be coped with. To prevent droppings from the animals contaminating the wheat they are equipped with dung catchers.

The supply of unthreshed grain is kept in the center of the floor. As

the threshing progressed, new supplies of grain are placed in the path of the animals. During the entire process the grain is turned over and over with a fork, by hand. The animals are not muzzled, I Cor. 9:9.

By constantly treading over the grain, the stalks are broken into bits and the grain is separated from the husks. After completing the threshing, the entire mass has to be winnowed.

This consists of the use of a winnowing fork. Some types resemble our three tined forks, others resemble bamboo rakes used to gather leaves. The one doing the winnowing throws the mixture of broken stalks, chaff and grain into the air. As the courser mass is winnowed, then a shovel is used to gather up the finer particles. Winnowing can only be accomplished satisfactorily when the wind is strong enough to blow the chaff beyond the reaches of the threshing floor.

After the grain is threshed and winnowed, then it is passed over a sieve. This separates the grain from any stones, chaff or dirt which clings to the roots of the grain that is pulled out during harvesting.

After the grain is threshed and cleaned, then it is stored in piles, in the open, unsheltered. Before the farmer is through, he locks up his pile of grain. How is this accomplished in the open? He puts his seal on it. This process consists of pressing a large wooden seal or die

against a side of his pile. Each farmer's seal is of a different design. After pressing against the side of wheat, the seal is carefully removed so as not to mar the impression. From then on, any molesting of this impression is evidence that the pile has been tampered with.

Such procedure assures the farmer protection of his grain and allows the government to calculate the tithes due. Until the wheat is removed from the field where it is stored, added protection is provided by a watchman on duty night and day.

If the wheat is raised for home consumption, it generally is washed to remove the dust and dirt and then spread out on goats hair mats to dry. Once dry, it is stored in caves or rock pits, usually under the house, until needed.

While women help in the fields, it is largely the responsibility of the men folks to see that the wheat is properly placed in storage. There, their part of the "Seed Basket to the Bread Basket" ends.

to be continued

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FASTING, A SOURCE OF POWER

All Christians, and especially those who teach and preach the Word of God, desire ability to learn and to understand the Scriptures.

We need Bible Study, Prayer and Fasting.

When we enter into the study of any portion of Scripture we should be sure to ask God for the guidance of the Holy Spirit, and with David of old say, "Open thou mine eyes that I may behold wondrous things out of thy law", *Psa. 119:18*.

Christ set an example in fasting inasmuch as He fasted forty days and nights. That was after His baptism and before His public ministry.

Fasting is a source of power from God. As a proof of this point, I would ask you to recall the Bible story of the father who brought his afflicted son. The son had a dumb spirit. Jesus had been on the mount of transfiguration. The disciples had tried to cast out the spirit, but they could not. After Jesus had healed the afflicted one, the disciples asked Him privately why they could not cast him out. And He said unto them, "This kind can come forth by nothing but by prayer and fasting", *Mark 9:29*.

The disciples did not have the power. They were not prepared. Why? They had not fasted. They did not have the opportunity at this immediate time to attain that power, or to build up the power which God gives to those who fast. This reserve power must be gained before the necessity to use it arises. So they were unprepared. Jesus had done His fasting in advance, so He was prepared when the emergency arose.

We would not start out in the Christian life and say (or act out), "Well, I shall wait to pray until something dreadful happens. Then in a tragic moment, when I cannot help my self, I will call upon the Lord". No, we would rather cultivate the privilege of praying from time to time. Then if some tragic event should take place, we can come to God and He will hear us. But I am doubtful if He regards and answers the prayer of the person who prays only when he is driven to it or almost forced because of fearful conditions and danger.

Now the same is also true with fasting. We should begin little by little, willingly, and not wait until we are so concerned about something terrible that we cannot eat. Such fasting is not of our free will but is forced upon us, and God can scarcely give us any blessing for that. It is just like the man who failed to pray until tragedy struck.

The Sunday-School children learn of the Bible from year to year. Then they decide to become Christians. They read the Bible more carefully and find the teachings concerning fasting. We, as children, read in Matthew, the sixth chapter, about two special subjects, Prayer and Fasting. We noticed it said, "When ye pray—", as though there was no doubt but what you would pray. Next it said, "When ye fast—", again leaving no doubt but what you would fast. The young Bible reader

sees that it results in Power from God. The lambs of the flock want to grow. They want to learn the Word of God. They want God through the Holy Spirit to help them to understand its teachings, that they may become useful helpers in the work of the Church. They want to learn to pray and fast.

A set or fixed time.

It is very helpful even necessary, to decide on a certain time to Read, Study, Pray, Fast. It is helpful for the homemakers to have set times for their household tasks, lest some of the necessary things might be left undone from the regular week's work and be found lacking at the end of the week. So also must the Brethren set a time for Bible Study, lest the appointed time come for teaching and preaching, and they be found unprepared.

How do we prepare to be of service in the Lord's work? I repeat, It is of great value to set a time to read and study God's Word. Set for yourself certain hours of every day, on certain days. Children may read each evening. Adults pick your own time. But always ask God's blessing on the reading, and the guidance of the Holy Spirit to give you understanding. Also have a set time for prayer, whether it be private or family, or both. Then it will become a part of your life.

The Church fasted and prayed before sending out Barnabas and Saul as missionaries, Acts. 13. They did

the same when they ordained Elders, Acts 14:23. From II Cor. 6:4, 5 the Apostle Paul says "But in all things approving ourselves as the ministers of God—and in fastings." Many Bible characters fasted individually. Others fasted in groups.

Fasting also will fit in more smoothly than you might imagine by having a set time. Some have found Sunday evenings as a good time. There are homes which do not set the table on that evening, so that whoever would desire to fast can easily do so. However, let those who desire to fast choose their own time.

We all need to build up our Spiritual Power, our reserve. We are something like a car battery. If we leave it unused, we might think we could hurry and get it in time of emergency, but it would not be of any use. Let those of you who would desire power with God begin by a small fast once a week, and build up your reserve power. You will realize that God is with you and that the blessings of God are upon you.

You may at times be able to Study, Pray and Fast during the same hour. But like our natural work, when we cannot do three things at once we do one or two. But we keep doing. Bible discussion will be a joy, teaching a pleasure, and the preaching will yield greater returns.

Beulah Fitz,
Dallas Center, Iowa.

TOBACCO ON TRIAL

Following are twelve tests. Reader! What are your decisions?

1. Its use is necessary as food or it is not?

"Give us this day our daily bread." Matt. 6:11.

2. Its use is something to be thankful for or it is not?

"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him". Col. 3:17.

3. Its use is needless expense or it is not?

"Wherefore do you spend money for that which is not bread? and your labor for that which satisfied not," Isa. 55:2.

4. Its use is becoming to a Christian or it is not?

"Abstain from all appearance of evils", I Thess. 5:22.

5. Its use is a good example to others or it is not?

"Be ye followers of me, even as I also am of Christ", I Cor. 11:1.

"Be ye therefore followers of God, as dear children", Eph. 5:1.

6. Its use is conforming the body to the world or it is not?

"Present your bodies a living sacrifice, holy acceptable unto God, which is your reasonable service". And be not conformed to this world . . .", Rom. 12:1-2.

7. Its use is filthiness of the flesh or it is not?

"Having therefore these prom-

ises, dearly beloved let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God", II Cor. 7:1.

8. Its use is a weight in the Christian's race or it is not?

"Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us", Heb. 12:1.

9. Its use is harmful to the body or it is not?

"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own", I Cor 6:19.

10. Its use is slavery or it is not?

"Who gave himself for our sins, that he might deliver us from this present evil world according to the will of God and our Father", Gal. 1:4.

11. Its use belong to the carnal life or it does not?

"Therefore if any man be in Christ he is a new creature, old things have passed away; behold, all things are become new", I Cor. 5:17.

12. Its use glorifies God or it does not?

"Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God", I Cor. 10:31.

Would our Lord have used it? Heb. 7:26.

If you are a real Christian and want to give up its use but cannot

do so by your own will-power, Christ will help you.

"If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you", John 15:7.

"I can do all things through Christ which strengtheneth me", Phil. 4:13.

Sel. by Sister Ada Whitman,
West Millgrove, Ohio.

WHY?

Ask yourself this question, Why did I join church? Because of your parents or did the spirit strive withing you to do so. Be exceedingly glad you are in the church, for many envy you and glory at you being a true christian. You are following Christ, be steadfast and unmoveable, I Cor. 14:58.

Many temptations come to church members and to ones about to join. The devil has many ways of tempting us. Many times through family, friends and the lust of the flesh, he will tempt you. But always remember, I Cor. 10:13, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it".

Jesus was tempted three times of the devil, in the wilderness, Matt. 4. Even so if the Son of God was tempted, we like Him are also.

Jesus has set many examples which we are to follow. We, as His children, should follow them earnestly, faithful and most of all lovingly. For what does it mean, to us or God, if we do not do it out of the love of our heart?

But all have sinned and come short of the glory of God, Rom. 4:23. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness", I John 1:9.

Be not of the world as it is written, I John 2:15-16. Many people do not understand the church beliefs. They do not bother to read their Bibles, the book they will be judged by, but instead they just go the way others go. Just another religion and so many do not know why they do this or that. John 5:39, Should be studied by these people, "Search ye the scriptures; for in them ye think ye have eternal life". But it is written in Matt. 7:13-14, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it".

Also another familiar idea of religion in the world; Faith is all you need to inherit eternal life. But here again there is scripture, "Faith without works is dead", Jas. 2:17-26. "Watch therefore, for ye know neither the day nor the hour where-

in the son of man cometh", Matt. 25:13. Even if you are here on earth when Christ comes, you know not when you will be called. He can call you any time, any place and at any age. Young or old, will you be ready?

Hallie Mize,
Vienna, Va.

CHRIST IS RETURNING

Those who believe in a visible, personal coming of Jesus, the second time, are not following some fairy tale or fable; for Jesus repeated again and again to His disciples the promise of His second coming.

Our Lord promised to return for His church and this He will surely do, at the close of this age. He promised faithfully that "Unto them that look for Him, He would appear the second time without sin unto salvation". The angels confirmed Jesus' promise to return a second time, by saying to His disciples "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus who is taken up from you into Heaven shall so come in like manner as ye have seen Him go into Heaven", Acts 1:11.

Jesus' promise to return must be accepted by faith through the scriptures or by revelation in the Spirit of God. "For this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not

prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words", I Thess. 4:15-18.

Repent ye therefore, and be converted that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord: and He shall send Jesus Christ, which before was preached unto you: whom the heavens must receive unto the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began, Acts 3:19-21.

"Be patient therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until He receive the early and latter rain. Be ye also patient: establish your hearts: for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door", Jas. 5:7-9.

"Behold what manner of Love the Father hath bestowed upon us, that we should be called the sons of God:

therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him: for we shall see Him as He is, and every man that hath this hope in Him purifieth himself even as He is pure", John 3:1-3.

The second coming of Jesus has been dated by so many false prophets, and has still not come, until unbelief is working in the minds of many: thus making them a prey to the scoffers' question "Where is the promise of His coming"? 2 Pet. 3:3-4. The plan of salvation would be incomplete without the second coming of Jesus in person. He was here in Spirit before He was born in Bethlehem of Judea, 1 Pet. 1:10-11. Yet it was His personal appearance which we call His first advent. It will also be His personal appearance, in a glorified body, that will fulfill the prophecy of His second advent. Jesus first came to sow the seed of His kingdom, He will come the second time to gather the full harvest.

The second visible coming of Jesus will not be at all a secret, it will be a world-wide appearing. The scriptures plainly teach that Jesus will appear when He comes. He will be seen by all the world, not merely by the righteous who are expecting Him, but by every person upon the earth. This is very

clearly stated in the following words of Matthew, "And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory", Matt. 24:30.

Behold, He cometh with clouds: and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him". Reader, what will you do, "When the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ?" Watch "therefore: for ye know not what hours your Lord doth come".

Viola Broadwater,
Cumberland, Md.

NEWS ITEMS

SINCERE APPRECIATION

Not being able to thank each one, for the many, many seasons greetings and hopes for the New Year, we use this little note as a means of showing our appreciation for each and every one. May the Lord's Work continue through your co-operation and prayers.

Howard Surbey and family.

CERES, CALIF.

We again have come to the close of another District Meeting. We have had christian fellowship to-

gether and have had a real spiritual feast. We had wonderful sermons which should help us to live closer to our Lord. We are only here to prepare ourselves for the life to follow.

After the business of District meeting was taken care of, we had our Lovefeast on Saturday evening. There were 46 surrounded the Communion tables. I am certain each one received a blessing by being there. If we each would follow Matthew 18, there is no reason for anyone to miss such services.

We were happy to have with us: Bro. and Sister Harlacher, Bro. Withers, Bro. and Sister Myers, Bro. Galen and Sister Reva Litfin, from Newberg, Oregon; Bro. and Sister Swallow from Santa Rosa, Cal. and Bro. Thomas and his wife from Strattonville, Cal. with us during the District meeting. We want to thank each of the visiting Ministers for the messages they brought.

Bro. Swallow warned us to be on our guard or the devil will take the messages from our hearts. I have thought of that so often, how it behooves each of us as christian to, be on our guard. Bro. Swallow was our evangelist for two-weeks during our fall revival. He brought it closer to our minds, how all people were made by God and we should go out and bring, those deep in sin, to the Lord. I have often thought, if each one of us would lead one person to the Lord, and that person would

stand firm for the Lord to the end, how many more souls would be saved.

Let us each one, be more determined to lead the unsaved toward their Saviour, this new year so as to help others to enjoy the blessings that we receive from our service according to His Holy Word.

Doris Byfield, Cor.

DALLAS CENTER, IOWA

The congregation here met for Council, December 9, at 1 o'clock. Brother W. S. Reed presided.

The officers and teachers were elected for the coming year, both for the Church and Sunday-School. Very little other business was transacted at this meeting, as the time was quite well taken with the elections. We took three offerings at this time. They were for the Publication Board, the next General Conference, and our own Church treasury.

Our Church sisters meet in the homes every two weeks for relief sewing. Many comforters are tied and quite a number of new garments are made, especially children's clothing. We mend some garments given in, also roll bandages. At the last meeting large kettles of corn were popped and made into cracker-jack. It was used together with home-made cookies and candy to make up sacks of treats for the County Home guests. It took close to 325 sacks to go around. Our neat sacks, tied

with ribbon, bring many smiles to the faces of those people. We go the third Sunday of each month to sing for them and have worship. We sing three numbers to each group, and there are seven groups. This month they called for several extra Christmas songs, so we sang more than usual.

A number of our group went out and sang Christmas carols. They sang to the aged, afflicted, lonely and sorrowing ones. Since the sudden death of her husband, Sister Clarence Hunter of Kansas City is spending some time at the Wingert sisters' home here. Sister Florence Wingert's condition remains about the same.

Brother Wilfred Umland had the misfortune to fall about a month ago. He hurt his back and leg. The leg has not healed yet, at the time of this writing. C. R. Gehr's son-in-law is suffering intense and prolonged pain because of a piece of steel having gone through his eye. We pray that God will bless and heal these afflicted ones. Also we pray that He will add His blessings to all the efforts for good put forth by the Church.

Sister Beulah Fitz, Cor.

PLEVNA, INDIANA

December 11 at 1:00 p. m. members of the Plevna Dunkard Brethren met for their regular quarterly council. Meeting opened by singing

hymn No. 201. Bro. Clarence Surbey read Eph. 4:1-16 and led in prayer. Bro. Emanuel Koonen then took charge.

Minutes of last council were read. A few items of business were taken care of. It was decided to send our Harvest Meeting offering to a Jewish orphanage in Jerusalem. The Thanksgiving offering was to be used for Christmas baskets to be given to our members who are unable to attend church and some of the aged members. We decided to divide our second Sunday offering of each month, half going for foreign help and half for home.

The main item of business was electing new officers for 1955. Bro. Melvin Roesch was elected elder. The treasurer's report was given and an offering of \$13.73 taken. Our council closed by Bro. Koonen leading in prayer and all singing a hymn.

Sister Ruthanne Kintner, Cor.

OBITUARY

Clarence E. Hunter, son of Hausmer and Mary Umbaugh Hunter, was born near Collamer, Ind., Dec. 1, 1886, and departed this life suddenly, at his home 2028 Denver St., Kansas City, Mo., November 27, at the age of 67 years 11 months and 27. His early life was spent in Kansas, North Dakota and Missouri. He united with the Church of the Brethren when a young man and in 1936 became a charter member, of the Dunkard Brethren Church at

Kansas City, Mo., in which he lived a faithful, devoted christian life.

In 1918 he was united in marriage to Edith Windsor Davis. He was a conductor for the Missouri Pacific Railroad, retiring from duty in August 1952, after more than thirty-five years of active service. He had very devotedly cared for his companion, who became seriously ill in August and has been confined to her bed most of the time since.

He leaves to mourn his departure: his wife, Edith, and a host of friends. Funeral services were conducted in the Dunkard Brethren Church at 1931 Hardesty, Kansas City, Mo. by Eld. Wm. Root, assisted by Elders, H. I. Jarbo and W. S. Reed. Graveside services were conducted at Fredonia, Kansas by Eld. Harry Andrews.

ACTS OF BENEVOLENCE

A traveler through a dusty road
strewed acorns on the lea;
And one took root and sprouted up,
and grew into a tree.
Love sought its shade, at evening
time, to breathe its early vows;
And age was pleased, in heat of
noon, to bask beneath its boughs
The dormouse loved its dangling
twigs, the birds sweet music
bore;
It stood a glory in its place, a blessing
evermore.

A little spring had lost its way
amid the grass and fern

A passing stranger scooped a well,
where weary men might turn;
He walled it in, and hung with care,
a ladle at the brink;
He thought not of the deed he did,
but judged that toil might
drink.

He passed again, and lo, the well by
summer never dried,
Had cooled ten thousand parching
tongues, and saved a life be-
sides.

A dreamer dropped a random
thought, 'twas old and yet 'twas
new;
A simple fancy of the brain, but
strong is being true.
It shone upon a genial mind, and lo,
its light became
A lamp of light, a beacon ray, a
monitory flame.
The thought was small; its issue
great; a watch-fire on the hill;
It sheds its radiance far adown, and
cheers the valley still.

A nameless man amid a crown
that thronged the daily mart
Let fall a word of hope and love,
unstudied from the heart;
A whisper on the tumult thrown, a
transitory breath,
It raised a brother from the dust; it
saved a soul from death.
O Germ, O fount, O word of love,
O thought at random cast
Ye were but little at the first, but
mighty at the last.

Joseph H. Myers,
Glen Rock, Pa.

THE COMING KING

The coming King is at the door,
Who once the cross for sinner bore
But now the righteous ones alone
He comes to gather home.
The signs that show His coming
near

Are fast fulfilling year by year
Soon we'll hail the glorious dawn
Of heaven's eternal morn.
Look not on earth for strife to cease
Look not below for joy and peace
Until the Saviour comes again
To gather His elect home.

SUCH A LITTLE TIME

If I should tread upon a thing I
love
Or if you hurt me by unintended
guile,
Let us forget, for we may be to-
gether
Only a little while.

Your shoulder next to mine now, on
life's path,
But who shall say that many a weary
mile
Will not dawn forth it's emptiness
between us
In only a little while.

And if you climb to heights I can-
not scale,
Or leaving you, I reach some magic
isle,
Let there be no waste envy, for we
have in all
Such a very little while.

Jeannette Poorman

WHAT WOULD HE SAY?

If he should come today
And find my hands full
Of future plans however fair,
In which my Saviour had no share
What would he say?

If he should come today
And find my hands so cold,
My faith so weak and dim
I had not even looked for him
What would he say?

If he should come today
And find I had not told
One soul of my heavenly friend
Whose blessing all my way attend.
What would he say?

If he should come today
Would I be glad—quite glad?
Remember He had died for all
None, through me had heard His
call
What would I say?

By Grace E. Troy

Sel. by Mary Kinsley

TWO SISTERS, THAT LOV- ED JESUS

In the town of Bethany,
When Jesus here did dwell
There lived a happy family
And Jesus knew them well.

And here He often came to rest
From traveling to and fro.
To have sweet fellowship and peace
Among those who love Him so.

And there lived gracious Mary,
Who at His feet did sit,
And listen to the words of life
And with joy receive it.

Seek to know more of Him,
And her work aside she laid
And her busy sister, Martha,
Would often pause to chide.

For Mary chose the good part
And Jesus made it clear
That she acted wisely,
He could not long be here.

Martha who loved Jesus so
Loved to serve, and be true,
And did viands to her Lord
From all her bounteous share.

And Jesus loved the labors
Of Martha's able, busy hands,
The motives of all our work
He always does understand.

Lets strive to be like Mary,
And love to hear his word,
Lets strive to be like Martha,
And ever seek to serve—

One who died on Calvary's cross,
One dark and dreary day,
That we might have redemption
And reign with him forever.

Wm. N. Kinsley

A CONVERSATION BETWEEN A FATHER AND SON

QUESTIONS AND ANSWERS

(Continued from last issue)

Question 24. Did Christ in the words Matt. 18:17, institute a uni-

versal law for the church of the New Testament; or, did he not rather speak of it with regard to the condition of the Jewish church, and give to his disciples moreover in the following 21st and 22nd verses, quite a different lesson?

Answer. That Christ instituted a universal law for his church in the words of Matt. 18:17, has been shown above, the verses 21st and 22nd in no wise disannul that law, but rather confirm it. This is still more plainly expressed in Luke 17:4, where Christ says, "If thy brother trespass against thee seven times in a day, and seven times a day turn again to thee saying I repent, thou shalt forgive him." Without a confession therefore, no remission of sin is granted, not even by God. So believers must be likewise minded. If the sinner acknowledges his sins, we must forgive.* But if he does not acknowledge then we have to deal with him even to excommunication, since Christ says, Matt. 28, "Teach them to observe all things whatsoever I have commanded you, and lo, I am with you alway unto the end of the world."

*Here some misapprehension might occur by not rightly dividing the Word. In private offences we must forgive, when the offender confesses his fault, and makes proper amends. But in offences, such as described in I Cor. 5:11; Gal. 5:19-21, etc., a mere acknowledgement or confession would not be sufficient for a church to forgive, but the word would have to be observed as Paul directed in 1 Cor. 5.

Question 25. Did the apostles ever prohibit the necessary spiritual and temporal assistance of charity from being rendered to the excommunicated?

Answer. The apostles have never commanded to withhold from the excommunicated necessary spiritual or temporal assistance; moreover, they are to be admonished to repentance, and though they do not hear or receive it, we are clear. So likewise in worldly things, if we abound in the things of this world, and the excommunicated is in want, we are to communicate according to his need.

Question 26. Whether the excommunication of the New Baptists, ever had in any of their subjects upon whom it was practiced such a divine effect and result, as that of the apostles?

Answer. We firmly believe that all those we excommunicate according to the word of the Lord will feel an internal effect, and an impression already here, and if not repented in this time of grace, it will become manifest in the great day of judgment. But that men should immediately fall dead to the ground like Ananias, such has not happened yet, and is only once recorded of the apostles and however many were excommunicated by the apostles, no more died thus literally, yet we believe the power of excommunication was fully realized in them.

Question 27. Is true and genuine regeneration inseparably connected with water-baptism?

Answer. Genuine regeneration is nothing else but real and genuine obedience towards God and all his commandments, and a regenerate person will readily say with Christ, Matt. 3:15, "Thus it becometh us to fulfill all righteousness." Hence we can answer, that the will or obedience with regard to water-baptism is inseparably connected with true regeneration. Should, however, water-baptism be omitted from necessity, and not from contempt or disobedience, then, and in that case, the omission would not injure regeneration.

Question 28. Whether all those they baptize, were at the same time truly born again of God?

Answer. That would indeed be a good baptism, if all those, whom we baptize in water, were truly regenerate men. It however cannot be proved that all those that Christ and the apostles baptized, turned out well. But where there is true faith, and where by faith the word in the water-bath is received and taken hold of, a true regeneration or purification takes place in the washing of water by the word. Eph. 5:26.

Question 29. May not one really be regenerated, even before he is baptized, inasmuch as water-baptism as you will not be able to deny, cannot impart true and genuine regeneration?

Answer. Adam was created in Paradise after the image of God. But when he was disobedient to his God, he lost all his divine beauty, and incurred on account of his disobedience, the curse of death. Thus a person may be regenerated to a considerable degree, before he is baptized in water. But unless he becomes more and more obedient and humble, he may easily lose again, what he had previously obtained. Hence the food of the new creature, for its sustenance and growth is true obedience to the Lord Jesus. Should he refuse to eat this meat, (so necessary for the new creature, John 4:34), and eat the food of the serpent, which is disobedience, in manifold cunning and crafty excuses against the word, his fate will be the same as that of Adam in Paradise. Since, therefore, water-baptism is commanded by Christ, the regenerate man must submit to it in obedience, and fulfill this righteousness.

Question 30. Does not the true brotherhood of Christians, ground itself upon regeneration much more than upon water-baptism?

Answer. The true brotherhood of Christians, has been always founded upon true faith and obedience to the Lord Jesus and his gospel. Hence the true brethren of Christ could never refuse outward water-baptism, because they saw it in their first-born brother, who also commanded them so to do, and because he declared

them only his brethren, who do the will of God. Matt. 12:50.

Question 31. Are not such, who prove themselves as being regenerated indeed before God and men, to be deemed rightfully as brethren, although they are not baptized again or anew? See Matt. 12:49, 50.

Answer. Those who prove their regeneration indeed before God and men, we hold as brethren; but such will not oppose themselves to water-baptism, but will suffer themselves to be baptized, according to their faith and inward desire. For Christ verily acknowledged only those as his brethren that were his disciples, and had been baptized, as you will discover by examining closely Matt. 12:49, 50.

And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying: Glory to God in the highest, and on earth peace, good will toward men. (Luke 2:10-14).

A word spoken in due season how good is it! (Prov. 15:23.)

"And they that heard it said, who then can be saved? And he said, the things which are impossible with men are possible with God."

Never tease those weaker than your self; and always be ready to help those who are being ill-used.

ADULT SUNDAY-SCHOOL LESSONS

Feb. 6—The Blessed are, the Salt and Light of the World. Matt. 5:1-16.

Feb. 13—Let Us Hear Jesus and Obey Him. Matt. 5:17-32.

Feb. 20—God is Mindful of both Good and Evil. Matt. 5:33-48.

Feb. 27—Jesus Teaching His Followers how to Pray. Matt. 6:1-18.

Mar. 6—Heavenly Treasures a Safe Investment. Matt. 6:19-34.

Mar. 13—Prepare Ourselves so we can Help Others. Matt. 7:1-12.

Mar. 20—We are Known by our Fruits. Matt. 7:13-29.

Mar. 27—The Centurion's Great Faith. Matt. 8:1-17.

PRIMARY SUNDAY SCHOOL LESSONS

Feb. 6—Jesus Teaching a Man to be Honest. Luke 19:1-10.

Feb. 13—Four Men Helping a Sick Friend. Mark 2:1-12.

Feb. 20—(Review) Jesus' Story About Candles. Matt. 5:1-16.

Feb. 27—Jesus Heals the Lepers. Luke 17:1-19.

Mar. 6—Jesus Heals a Nobleman's Son. John 4:43-54.

Mar. 13—Jesus Brings a Little Girl to Life Again. Mark 5:21-43.

Mar. 20—Jesus Heals a Blind Man. John 9:1-25.

Mar. 27—(Review) New Life is Spring. Gen. 1:11-12; Psalms 104:10-24.

HOME DEVOTIONS FOR FEBRUARY 1955 HUMILITY

Memory verse, Matt. 11:29, "Take my yoke upon you, and learn of me, for I am meek and lowly in heart: and ye shall find rest unto your souls".

Tues. 1—Prov. 29.

Wed. 2—Matt. 18:1-14.

Thurs. 3—Isa. 57:13-21.

Fri. 4—Luke 18:1-14.

Sat. 5—Luke 14:1-14.

Memory verse, James 4:10, "Humble yourselves in the sight of the Lord, and he shall lift you up."

Sun. 6—Rom. 12:1-18.

Mon. 7—Acts 20:17-27.

Tues. 8—Micah 6.

Wed. 9—Col. 2:8-23.

Thurs. 10—Luke 22:19-30.

Fri. 11—Phil. 4:1-13.

Sat. 12—Psa. 138.

Memory verse, Prov. 16:19, "Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud."

Sun. 13—I Peter 5.

Mon. 14—Eph. 4:1-13.

Tues. 15—Col. 3:1-16.

Wed. 16—II Kings 5:1-14.

Thurs. 17—II Chron. 26:1-21.

Fri. 18—Isa. 2.

Sat. 19—John 13:1-20.

Memory verse, Matt. 18:4, "Who-soever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven."

Sun. 20—Prov. 22:1-17.

Mon. 21—Phil. 2:1-15.

Tues. 22—Luke 1:46-56.

Wed. 23—Luke 15:11-32.

Thurs. 24—Prov. 11:1-20.

Fri. 25—Psa. 34.

Sat. 26—Dan. 5:17-31.

Memory verse, I Pet. 5:5, "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble".

Sun. 27—James 4.

Mon. 28—Prov. 28:14-28.

* * * * *

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BIBLE MONITOR

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VOL. XXXIII

FEBRUARY 1, 1955

No. 3

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

REVERENCE IN WORSHIP

"But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth", John 4:23-24. We should each worship Almighty God for many reasons. Perhaps the most important are because of: His power, His wisdom and His love. All these Heavenly blessings are for us and our every good, if we properly use them.

Worship is praise and adoration to our Heavenly Father. Our individual worship may be expressed in a number of ways. The most important are Prayer, Song, Bible reading and Spiritual meditation.

We may practice worship in private, in family and in public worship. We depend so much, every moment of our lives, upon the many, many blessings of God, that even if we regularly practice all these three methods of worship, we still fall short of our duty to God. Notice our text tells us "God seek-

eth (who) such to worship Him."

We can make much noise, we can impress people, we can appear to be very devoted creatures, but we cannot worship God without faith believing in Him. Our text tells us we must worship in "spirit and in truth". To worship in truth we must know something about whom we are worshipping; then we must honestly try to do as good as we know. To worship in spirit, we must worship from the heart, we must center our mind upon what we are doing.

Reverence is honor, respect; even to the extent of respect that it is almost fear. Without some respect and honor, life would be a dilemma. A certain amount of reverence is needed in the home, a certain amount of reverence is needed on the highway, a certain amount of reverence is needed continually between individuals, but true reverence of the highest type is needed in the presence of God. Even the Patriarchs of old, had great reverence for the presence of God and feared lest they would meet Him face to face and die.

I wonder how many people who: know of God, have experienced many good things from God, and even have enough respect to thank and try to serve their God; but do not have themselves enough under control to show true reverence in worship. Did you ever think what a sin it might be to lack reverence in worship? Do you realize that the Holy Spirit is always present in true worship?

Without question: prayer, scripture reading, scriptural meditation, scriptural preaching and scriptural singing are all worship. Are any of these a place to visit, a place to note the actions and dress of others, a place to cause any unnecessary disturbance? Custom has established a certain amount of reverence during prayer, but how about the other forms of worship; some of which are God speaking to us. Can you worship in spirit and in truth without reverence? "I have glorified thee on the earth: I have finished the work which thou gavest me to do". John 17:3.

FROM THE SEED BASKET TO THE BREAD BASKET

Part 2

Part I closed, with the wheat harvested and stored for the use of the family. From here on the wife takes over and grinds the wheat into flour and bakes the bread.

The grinding of wheat into flour

is largely a household task, but most generally performed by the women of the house. The grinding is accomplished with a hand mill or mortor. The mortor consists of a stone or vessel in which the grain is ponded or beaten with a pestle. This method produces very coarse flour.

The mills they use are of three kinds. The first is called the saddle-quern mill. It consists of two stones. The "nether" stone is a large stone varying in length from one and one-half feet to nearly three feet long and from ten to fifteen inches wide. It's upper surface is hollowed out saddle shaped. The "nether" stone is the lower stone. The upper stone or "rider" stone is about one third as large as the "nether" stone. The grain to be ground is placed in the saddle of the "nether" stone and the "rider" stone is grasped by the two hands and rubbed back and forth over the grain, similar to scrubbing clothes on a wash board.

The second type mill, one most frequently used is different in design. It consists of two circular stones 18 to 20 inches in diameter and from two to four inches thick. The upper one has a hole in its center, which rotates on a wooden peg anchored in the center of the bottom stone. Near the circumference of the upper stone is an upright handle attached to turn it.

The grain is fed into the center

hole of the upper stone. As it grinds between the stones, it works it way to the edge of the stones and accumulates in little mounds on skins or cloths placed beneath the mill. To get a better grade of flour the process is repeated and the resulting flour sifted through a very fine screen.

The third type mill is similar, but much larger and turned by donkeys, mules or oxen. Custom grinding is accomplished through one of these larger powered mills.

After the wheat is milled into flour the next step is preparing the dough and baking the bread. The art of bread baking is very ancient. Bread played a large role in the vocabulary and in the life of the ancient Hebrews. In the east, bread is primary, while other foods are only secondary.

Barley and wheat are the two leading grains from which flour is made. Flour is milled into three grades, based largely on the manner and method used to grind it. That which is ground by pestle and mortar is the coarsest and is identified as "beaten or bruised" flour. The next better grade is obtained by grinding. The best grade is obtained by repeated grindings.

When the housewife has the quantity and quality of flour desired, she then mixes it with water and kneeds it in a wooden basin or kneeding trough. This is a tiresome process. In case of urgent need, the bread is

made into flat cakes and baked without leaven. The unleavened cakes or bread were the only kind allowed for use on the Altar during Passover.

Where the bread is to be leavened, a lump of leavened dough from the prior baking is mixed with the newly kneeded dough and the whole is set aside until the entire mass is leavened.

During Bible times as well as today, three modes of baking and firing were and are used. Baking on hot stones or on the hearth is one way. The stones are laid close together and a fire built on and around these stones. When the stones are heated sufficiently, the hot coals are raked off and the dough placed on these hot stones and then recovered with the ashes. After partial baking, the ashes are removed, the bread turned and again recovered.

A second way, still prevalent among the Bedouins of Syria is to use a heated convex iron plate instead of heated stones.

The third method is by ovens. These ovens are of various kinds. One is the bowl-oven, much used today in Palestine. It consists of a large clay bowl, provided with a movable lid. The bowl is placed over many small stones, then a fire is built around it using dung as fuel. Bread is placed on the hot stones, then covered with the bowl. This makes an even heat and bakes both

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sides of the bread at one and the same time.

Another type oven is the jar oven. It is used today as it was two thousand years ago. This is a large earthenware jug pre-heated by burning grass, stubble, twigs, thorns, etc., within the bowl. When the jar is properly heated, the cakes of dough are stuck to the upper inside walls and thus baked.

The pit oven is the most commonly used. It is constructed partly above ground and partly below, built up of clay and plastered through-out, narrowing towards the top. The fire is built inside the pit oven.

A larger model of the pit oven served as the town or commonly oven. This type oven still is in use and the fuel of thorns and of grass,

"which today is and tomorrow is cast into the oven", is still used.

The loaves in Palestine are made very thin. Their average size is approximately seven inches in diameter and from one-half to one inch thick. When baked they are hard and crisp. Neither are they tasty. Thicker loaves, when baked, are more soft and flexible and for that reason are oft-times preferred by many, particularly tourist, over the hard thin cakes or loaves.

Public bakeries and individuals who bake bread to sell, have larger ovens than the average home oven. Bread thus baked, unwrapped, is placed in baskets or on large trays and carried on the top of the vendor's head. He peddles his bread throughout the villages and little settlements.

From the time the seed wheat is carried to the field in baskets, until the baked bread is offered for sale from baskets, each step is a long hard one and truly is accomplished by the sweat of the face.

Paul R. Myers,
Box 117,
Greentown, Ohio.

THE GOOD SAMARITAN

In the scriptures there are examples of a striking method of giving advice, counsel and reproof, by parables. This method is level to the lowest capacity of understanding, as well as adapted to the highest order of society. In the New Testament

we have an example of this kind, when a student of the Jewish law asked the question, "Who is my neighbor?", in reference to the command, "Thou shalt love thy neighbor as thyself".

A certain man going down from Jerusalem to Jericho, fell among thieves. Not content to rob him of his treasure, they stripped him of his garments, wounded him with great barbarity and left him half dead.

Soon after this shocking event, a traveler happened to come along that very road. What rendered him more likely to afford relief to the sufferer, he was a priest, a minister of religion, one who taught others the lovely lesson of mercy, compassion and charity. It was therefore to be expected that he would manifest these amiable qualities in his own practice; but when he saw him lying on the cold ground and weltering in his own blood, he took no further notice of him, but passed by on the other side and went his way.

Soon after he was gone, a Levite, who claimed at least some Godly practice, came along. This man came nearer and when he was at the place, looked on the miserable object of suffering. But though every bleeding wound seemed to plead for his pity and his help, yet this minister of the sanctuary neither spoke a word of comfort, nor moved a hand to aid him, but passed by on the other side and left him.

Next came along a Samaritan, one of the nationality that was despised and hated by the Jews, because of the tradition that they did not obey God's law. Though the priest had withheld his pity from one of his own brethren, and though the Levite had neglected a suffering and expiring fellow-creature; yet as soon as the Samaritan came where he was, and saw him in that distressed condition, he had pity upon him.

He went to him with the practice of kindness; bound up his bleeding wounds, and poured in the oil and the wine which he carried for his own needs. He raised up the mangled stranger and set him up on his own beast; and with all the tenderness of a brother, carefully conducted him to an inn.

Here he tarried with him all night and nursed him. The next morning he gave the inn-keeper money for the present expenses of his guest, and also gave him a strict charge to take care of him and omit nothing which might conduce to his comfort and recovery. Nor was this all; the Samaritan, on leaving the inn, promised to pay all further expenses that might occur for his board, lodging and cure and in these words addressed the host, "Whatsoever thou spendest more, when I come again, I will repay thee".

Here is a picture of the most noble and active benevolence; which is not confined to friends and rela-

tives, but a charity that excludes not even enemies and strangers from its offices of love. The young lawyer with this picture before him, was called upon to give his judgment in the case and therein to answer his own question himself, "Which now of these three, thinkest thou, was neighbor unto him that fell among thieves?"

The conviction was obvious and the answer of the lawyer was a plain one, "He that showed mercy upon him". This correct decision drew forth, in a few words, the most important lesson of advice and instruction for the regulation of his own future conduct: "Go thou, and do likewise".

Joseph H. Myers
r2 Glen Rock, Pa.

WATCHING AND WAITING

I felt to write a little for the Bible Monitor of a dream I had. I dreamt I was to a place that, if I would slip and fall, I would go down into a bottomless pit and oh how terrible it was. Just then someone reached down from above, took ahold of my hands and pulled me up so I would not fall. Then as I said, "I want to be ready when Jesus comes", I awoke.

Dear reader that is true, I sure want to be ready when Jesus comes. We know that Jesus is coming but we know not when. His Word tells us, watch therefore, for ye know not what hour, your Lord doth

come. But know this that if the goodman of the house had known in what watch the thief would come, he would have watched and would not have suffered his house to be broken up. Therefore be ye also ready for in such an hour as ye think not, the Son of man cometh.

Oh dear friend, you who are in sin and never gave your heart to Jesus, just think if Jesus came and you were not ready, and fell into hell how terrible that would be. May we give all to Jesus and look to Him so that when He comes we may be ready to meet Him.

How beautiful are these words of a song: Christ the Lord cometh. Man knoweth not when, but when ye think not, He cometh again. To all found watching He bringeth no fear, not even a shadow, a parting or tear. Jesus is coming we know not how soon, coming at midnight, at morning or noon, evening may bring Him to bear us away. For Him I am watching and waiting each day.

Oh dear ones, can we say we are watching and waiting each day, for Him to come? May God bless these few words to His own good.

Sister Harold Beck
Archbold, Ohio

TRUST AND ACKNOWLEDGE GOD

"Trust in the Lord with all thine heart; and lean not unto thine own understanding "In all thy ways acknowledge him, and he shall di-

rect thy paths", Prov. 3:5-6. These are wonderful words that were written for our learning that we may grow spiritually and live with God after this life is over. The word trust means to rely and believe in. First we must believe that there is a God.

We can see the work of God day and night. We read in our Bible the wonderful works of God. God said, "While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease", Gen. 8:22. As we see all the things that God created, no one should ever say, there is no God. There is a living God if we believe it or do not believe it.

Trust in the Lord with all thine heart. David put his trust in God in danger and sorrow, in success and joy all the time of his life. Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him; and he shall bring it to pass", Ps. 37:3-5, "Oh how great is thy goodness, which thou hast laid up for them that fear thee, which thou hast wrought for them that trust in thee before the sons of men", Ps. 31:10.

Job lost all his property, his body was diseased and afflicted, his friends and every person had for-

saken him and spake evil of him. He put his trust in the Lord and said, Though he slay me yet will I trust him. Later God blessed Job with health and strength and gave him twice as much as he had in the beginning. There are many blessings promised to those who trust in the Lord with all their heart and not on their own understanding. "Many sorrows shall be to the wicked: but he that trusteth in the Lord, mercy shall compass him about", Ps. 32:10. Many false trusts are in the world, trusting in riches and wealth, trusting in people that disobey God, trusting in weapons of war, trusting in pride, in self and in the enemy of the soul.

In all thy ways acknowledge him. Admit that God is true and right. When Adam and Eve were living in the garden of Eden, God taught them to acknowledge Him in all their ways. They acknowledged God in all His ways, till Satan came and taught Eve, it was not needful to acknowledge God in one command. Finally she acknowledged Satan's way and persuaded Adam to do the same, the result was spiritual death and punishment. Enoch acknowledged God in all His ways. God took him home to live with Him. Noah acknowledged God in all His ways He built the ark with the kind of wood God said, he made one door and one window, Noah acknowledged God in all His ways.

Jesus is the only door that enters

on the straight and narrow way, Jesus is the true light that shines on the way to Heaven. Abraham acknowledged God in all His ways, sometimes the way seemed dark, but he received many blessings. Jesus said remember Lot's wife, Luke 17:32. We turn to the book of Genesis and read, Lot and his wife acknowledged God's ways in their lives. They lived in the wicked city of Sodom. God came to Abraham and said he would destroy the wicked city. Abraham pleaded with God that He should not destroy the righteous with the wicked. God said He would save the righteous. The Lord went into the city and found four souls that were ready to acknowledge God's word. They were told to flee and not look back, they all started to flee, soon Lot's wife disobeyed and looked back, the end was death.

When Jesus lived on earth He acknowledged God in all His ways. When Satan saw that Jesus began to obey God, Satan tempted Jesus to obey him. Jesus quoted scripture to defend himself, Satan tried to quote scripture, compare Ps. 91:11-12 with Matt. 4:6, Satan omitted, "To keep thee in all thy ways". Satan is busy teaching that it is not needful to obey all God's ways. Satan could not deceive Jesus. When Peter was with Jesus he walked in Jesus' ways, but several times he was not willing, he thought he knew a better way. Jesus told him he would be lost for eterni-

ty, then Peter was willing to acknowledge Jesus in all His ways. The message is to us, we must acknowledge Jesus in all His ways to live in Heaven with him.

From sermon by

Bro. D. K. Marks, York, Pa.

ALL THINGS

Matt. 28:19-20, "Go ye therefore, and teach all nations, (all people), baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe (to comply with) all things whatsoever I command you". Acts 2:44, "All that believed were together, and had all things common". 2 Cor. 6:17, "Wherefore come out from among them, and be ye separate, said the Lord, and touch not the unclean thing; and I will receive you". If we notice the apostle Paul had one particular thing in mind or he would of said things.

I Tim. 4:16, "Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee". Continue thou in the things, which thou hast learned and has been assured of, knowing of whom thou hast learned them. Paul's revelation direct from the Lord to the Gentiles, Col. 3:11, "There is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all". For in Him dwell eth all the fulness of the Godhead

bodily, and ye are complete in Him, which is the head of all principality and power.

Eph. 2:12 gives us Paul's understanding of why Christ came into the world and for whom He came. That I should preach among the Gentiles the unsearchable riches of Christ, which from the beginning of the world hath been hid in God, who created all things. According to the eternal purpose which He purposed in Christ Jesus our Lord. Wherefore be ye not unwise, but understanding what the will of the Lord is. Is it ceremonial worship? We are commanded to worship Him in spirit and in truth.

John 16:13, "When he, the Spirit of truth, is come, he will guide you into all truth". The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Do we get these things in worldly institutions? What do you think Jesus meant by all things? Rom. 8:26, "For we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us.. He that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. And we know that all things work together for good to them that love God, to them that are called according to his purpose". Godliness

is profitable unto all things, having promise of the life that now is, and of that which is to come.

The word thing means: any distinct object of thought, to bring out a definite fact, a definite object, referring to a certain act or article. Rom. 8:31-33, To be conformed to the image of His Son, that He might be the first born among many brethren, "What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay anything to the charge of God's elect?"

Tit. 2:7, 15, "In all things showing thyself a pattern of good works. Showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things. For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world: looking for that blessed hope, and the glorious appearing of the great God our Savior Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority".

Phil. 2:14, "Do all things without murmuring and disputings". Rom. 14:19, "Let us therefore follow after

the things which make for peace, and things wherewith one may edify another". Phil. 3:16, "Let us walk by the same rule, let us mind the same thing" Phil. 4:7-8, "The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things".

I can do all things through Christ which strengtheneth me. I Thess. 5:21, "Prove all things; hold fast that which is good" 2 Thess. 3:4, "We have confidence in the Lord touching you, that ye both do and will do the things which we command you". For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But grow in grace and in the knowledge of our Lord. Above all things have fervent charity among yourselves: for charity shall cover a multitude of sins.

We ought to give the more earnest heed to the things which we have heard. He hath spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the world. Faith is the substance of things hoped for, the evidence of things unseen. We trust

in the living God who is the Saviour of all men. Phil. 3:13-14, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus".

Wm. N. Kinsley
Hartville, Ohio

NEWS ITEMS

THANKS

Having been in the Hospital for ten days and then three months at home, and I received so many nice get-well greetings and letters from so many, and being unable to write to each of you; I take this method of thanking each and every one of you for remembering me in my sickness, both in sending letters and greetings and also for those who have offered up prayers in my behalf.

To date I have received fifty greetings besides many encouraging letters. Again I say thank you and may the Lord richly bless each one of you, is my prayer.

Norman S. Myers,
r3, York, Pa.

NORTH CANTON, OHIO

The Orion Congregation has had some joys and some sorrows the past year, we had only one death from the congregation the past year, although we have had quite a bit of sickness. The quarterly councils

were held and the business taken care of in a christian manner, although we had some problems to solve.

In the spring we had Easter services, in the summer we had a harvest meeting, and in the fall Bro. Dale Jamison from Quinter, Kans., came in our midst and held our Evangelistic Meetings. I feel certain we all enjoyed their stay, fellowship with us for two weeks and the good messages from the Word of God. He left with us many good thoughts and lessons.

The writer did not keep a record of his sermon subjects but some of them were outstanding and should be long remembered. Through his efforts and the power of the Holy Spirit, two young souls accepted our Lord and Savior and were received into fellowship by triune immersion, Bro. Dale being the administrator. A goodly number surrounded the Lord's table for the Communion services. We wish Bro. Dale God's richest blessings in his effort, out working in God's vineyard, the interest of saving lost souls for the Kingdom. We thank all of our visitors who were with us during these meetings and communion services, especially the Ministering brethren, who came from far and near and invite them all back again.

We wish to announce that our spring Lovefeast will be held, the Lord willing, on Saturday, May 7, we invite all who can to come.

Life on a plane is like,
A bird in its flight,
A wandering church member
Does not know where to lite.

But take God at His Word
And the way He will show.
The pathday to Heaven
And you need not run to and fro.

From one belief to another
You will try and you will trod.
But the best way to Heaven
Is to trust in none but God.

God is the answer
To many a prayer.
Just get down on your knees
And meet Him there.

For the plan of salvation
Was given by God.
Just do it and live it
And you will be safe.

Alvin Silknitter, Cor.

RENEWALS

We appreciate the cooperation of individuals and Monitor Agents, who have promptly sent in so many renewal and new subscriptions the last two months. Also the many paid subscriptions which were samples during last year. Please send in any changes of address promptly, during the coming year.

We usually have extra copies of the Bible Monitor for those which have been lost or in case you have a use for some. We have a number of old General Conference Minutes for those who need some, especially

for young workers who have a desire to keep a file of those which are not otherwise available. Editor.

DAYTON, VA.

The Berean Congregation met for council on Oct. 2, 1954. The opening hymn was no. 210. Our Elder, T. I. Bowman read Acts 3-1-11 and led in prayer. A strong exhortation for unity was given, also a very favorable report on the annual visit. All business was taken care of in a christian manner. Closing hymn no. 201. Our aged brother, B. F. Ritchie, r 2, Linville, Va., is still on the sick list and we ask an interest in your prayers in his behalf.

On Oct. 17, we held our Love-feast with seventeen surrounding the Lord's table. Bro. George Dorsey officiated. We had a very spiritual and enjoyable meeting together. We were glad to have with us: Bro. and Sister O. L. Strayer from Vienna Cong., Bro. Dorsey and Carl, Sisters Flossie and Della Beeman and Sister Viola Broadwater from the Broadwater Cong. We are always grateful for visitors. Bro. Strayer brought the message on Sunday morning, followed by Bro. Dorsey. Pray for us that we may be faithful.

Sister Leota Good, Cor.

FALLEN ASLEEP

Bro. John R. Snyder of Kents Store, Va., passed away Dec. 13, 1954, at the age of 75 years, 5

months and 13 days. He was in failing health for over a year. He loved his Bible and his church and was of a happy disposition. He lived in Fluvanna County more than 40 years. He leaves to mourn his departure: his wife, Daisy (nee Sheffer) Snyder and two daughters, Ollie and Ida.

Services were conducted by Bro. L. A. Shumake of Louisa, Va., at the Ransome and Smith funeral home. Text Num. 23:10. Burial in the Byrd Chapel Cemetery at Kents Store.

Sister Leota Good, Cor.

SUGGESTIONS TO CONTRIBUTORS

We are submitting several suggestions as a help to contributors in preparing material for the Bible Monitor. These suggestions will also make the work easier for both the Editor and Printer.

1. Place your name and address at the close of the article. We deem it more appropriate to sign as Brother or Sister—

2. Do not make sentences too long. A number of short sentences are better than a long, involved sentence, which is difficult to punctuate, and in which the real meaning of the writer's thought may be lost.

3. It will be appreciated if you gather a particular thought or thoughts and their proving scripture quotations, into paragraphs and set these apart from the rest of the ar-

ticle, by setting in the first line of each paragraph about the space of three letters.

4. Do not crowd your words or punctuation marks close together. Do not use slang or abbreviated words "thot" for thought, "2" for two, etc.

5. Write or typewrite on one side of the paper only. Double spacing of lines is much preferred.

6. If a word is too long to put it all on the end of a line, carry the whole word on to the next line.

7. Use direct quotation for scripture references: please copy the wording and the punctuation just as it appears in the King James Version of the Bible. Given thus: book, chapter, and verse, "Jesus wept", John 11:35.

8. When quoting from other sources, always use quotation marks at the beginning and at the end of the quotation.

9. In submitting selected material, give the name of the author and the publication in which it appeared, if known, and add "selected by" and your name

10. To be certain that an item is in a certain issue, your Editor should have this item at least 15 days prior to the date of the issue.

11. The Publication Board has decided that News Item should contain material of general interest to the Brotherhood. Therefore items of only local interest should not be included in News Items such as:

Local Sunday-school officers, local church officers, District meeting delegates, minor local church property improvements and items "In Memoriam".

FIXED COMMUNION DATES

Last Sun., April—Bethel, Pa.

Last Sat., April—Kansas City, Mo.

First Sun., May—Waynesboro, Pa.

Second Sat., May—Mechanicsburg,
Pa.

Third Sat., May—West Fulton,
Ohio

Third Sat. May—Berean, Va.

Third Sun., May—N. Lancaster
County, Pa.

First Sat., May—Orion, Ohio.

Fourth Sun., May—
Shrewsbury, Pa.

Second Sat., after General Conf.,
Pleasant Ridge, Ohio

Sat. before 4th Sun., August—
Swallow Falls, Md.

Last Sat., Aug.—Midway, Ind.

First Sun., Sept.—Vienna, Va.

Last Sun., Sept.—Mt. Dale, Md.

First Sun., Oct.—Walnut Grove,
Md.

Second Sat., Oct.—Mechanicsburg,
Pa.

Third Sat., Oct.—Berean, Va.

Third Sat., Oct.—Plevna, Ind.

Third Sun., Oct.—N. Lancaster
County, Pa.

Fourth Sat., Oct.—Englewood, Ohio

Last Sun., Oct.—Bethel, Pa.

First Sun., Nov.—Shrewsbury, Pa.

DIRECTORY INFORMATION

Congregation	Name	Telephone
Bethel, Pa.—	David F. Ebling, Bx. 28, Bethel, Pa.—Frystown 12R31	12
Dallas Center, Ia.—	Orville Royer, Dallas Center, Ia.—Dallas Center 4288.	3
Eldorado, Ohio—	Jacob Gibbel, Lewisburg, Ohio.—Lewisburg 106F3	
Englewood, Ohio—	Ezra Berry, R. 1, Union, Ohio.—Englewood 25530.	
Goshen, Ind.—	Floyd Swihart, R. 3, Goshen, Ind.—Goshen 8042J.	
Kansas City, Mo.—	Harry E. Andrews, R. 1, Grandview, Mo.—Springdale 5392.	
Pleasant Home, Calif.—	Samuel J. Garst, R. 3, Bx. 480, Modesto, Calif.—Modesto 26241.	
Pleasant Ridge, Ohio—	Loyal H. Martin, Pioneer, Ohio.—Pioneer 2251.	
Plevna, Ind.	Elsie Weimer, R. 5, Wabash, Ind.—LaFountaine 49F30.	
Lititz, Pa.—	A. G. Fahnestock, R. 3, Lititz, Pa.—Lititz, 62349.	
McClave, Colo.—	Warren Smith, R. 1, McClave, Col.	
Midway, Ind.—	Paul L. Morphew, R. 5, Wabash, Ind.—Wabash 1821J.	
Newberg, Ore.—	Galen B. Harlacher, 404 Columbia Drive, Newberg, Ore.—Newberg 16401.	
South Fulton, Ill.—	Oscar P. Harman, Industry, Ill.—Industry 85R2.	
Swallow Falls, Md.—	Cecil Snyder, R. 2, Oakland, Md.—Oakland 23731.	
West Fulton, Ohio—	Charles Leatherman, R. 1, Wauseon, Ohio.—Wauseon, Tedrow 296.	
York, Pa.—	Howard E. Myers, R. 3, York, Pa.—York 50297.	

EDITORIAL POLICY

That it be the policy of the Bible Monitor to exclude controversial material, and material opposing, questioning or reflecting on decisions or positions of the church as determined by General Conference, or derogatory thereto. Also all other material not of proper standard or spiritual value for a church paper.

That supervision over the matter to be published in the Bible Monitor be exercised by the Publication Board.

LOCATION OF CHURCH HOUSES

Dallas Center, Iowa—Located on Route 64, twenty-four miles north-west of Des Moines, in the town of Dallas Center. Three blocks west and one block north of Post Office.

Englewood, Ohio—Twelve miles north of Dayton, Route 40 and Route 48 cross at the center of Englewood, church-house is located on right of Route 48, one block north of this junction.

Goshen, Ind.—Take U.S. highway 33 or Indiana highway, 15, to Goshen, turn west at Policebooth, go three blocks beyond bridge, turn north one block, turn west on Clifton Street, proceed to end of street, turn north and the church is located on east side of road not far from turn.

Kansas City, Mo.—The church is located in Kansas City, Mo., at 20th

and Hardesty St. This is eleven blocks north of the intersection of U.S. Route 40 and Hardesty St.

McClave, Colo.—The church is located two miles east of Hasty, Colo., on U. S. Route 50 and one mile north.

Midway, Ind.—An old red brick school-house, on your right as you travel southwest from Peru, just off U.S. highway 31, three miles from the Court-house which is located near the center of Peru.

Pleasant Home, Calif.—Coming from the north on Route 99 to Ceres, Calif., one block past the light, turn left on Park street for two blocks, turn right on 6th St., for one block, turn left on Roeding road and one and one-half miles to the church. Coming from the south, turn right one block before the light and follow the above directions.

Pleasant Ridge, Ohio—Located in Williams County, four miles west of West Unity, forty rods north of Route 20, Alternate, two miles east of junction of Ohio Route 15 and U.S. Route 20 alternate.

Plevna, Ind.—Routes 18 and 22 past east and west through Converse, route 513 passes north and south through Converse. From Converse south, two and one-half miles, turn right on black-top road and go six miles west to Plevna, church is near square of Plevna.

Newberg, Ore.—In Newberg, Oregon, at 501 North Main St., at the corner of Franklin St.

Orion, Ohio.—Located in north-eastern Ohio; on Orion road, one-fourth mile west of State Route 8, at a point six miles north of Canton or one and one-half miles north of North Canton and seventeen miles south of Akron.

South Fulton, Ill.—Astoria, Ill., is located on Route 24, coming from east or west turn south at the bank corner marked by the big clock. Two miles south, over the railroad bridge and on the right, at top of hill.

Shrewsbury, Pa.—Fourteen miles south of York on Route 111 at the north end of town of Shrewsbury. Services on the first, third and fifth Sunday of each month. Revival and Lovefeast service are held at this house.

Swallow Falls, Md.—Traveling U.S. Route 50 turn north at Redhouse, half way between Clarksburg and Winchester, follow route 219 to Oakland, there turn left on county road 20. The church is on route 20 about nine miles north of Oakland. Traveling U. S. Route 40, turn south on to Route 219 at Keyser Ridge, follow Route 219 about four miles past Deep Creek Lake, turn right on county road 20. The church is one and one-half miles from Swallow Falls park.

Walnut Grove, Md.—About midway between Frederick, Md., and Hanover, Pa., $\frac{1}{4}$ mile east, off Route 71 at intersection, three miles north of Taneytown, Md.

West Fulton, Ohio.—Near Wauseon, Ohio. Located on U.S. Route 20 alternate, three and one-half miles west of junction of Ohio Route 108 and U.S. Route 20 alternate. Four and one-half miles west of Junction of Ohio Route 66 and U.S. Route 20 alternate.

York, Pa.—In city of York at 212 S. Albermarle St. Coming west on E. King St. turn left one block, coming east turn right on E. Market St. for two blocks. Regular services morning and evening on the second and fourth Sunday of each month.

MINISTERIAL LIST

Andrews, Harry E.,

R. 1, Grandview Mo., E.

Bashor, W. E.,

Bx. 826, Turlock, Calif., E.

Bowman, T. I.,

Port Republic, Va., E.

Blocher, Paul D.,

R. 1, West Milton, Ohio, M.

Broadwater, Jonas,

Piedmont, W. Va., E.

Brown, J. D.,

Bx. 124, Poplar, Mont., E.

Byfield, Paul,

R. 1, Bx. 768 Modesto, Calif., M.

Carpenter, Wm.

Rt. 4, Adrian, Mich., M.

Cocklin, Walter E.,

201 W. Coover St.,

Mechanicsburg, Pa., M.

Demuth, W. H.,

23 Hillcrest Ave.,

Waynesboro, Pa., E.

Dickey, Howard Bx. 23, Deer Creek, Ill., E.	Klepinger, Benjamin S., R. 2, Brookville, Ohio, M.
Dorsey, George, Bx. 58, Salisbury, Pa., E.	Koones, Emmanuel, R. 3, Kokomo, Ind., E.
Ebling David Bx. 28 Bethel, Pa., E.	Kreider, Lawrence R. 1, Bx. 176, Clayton, Ohio, E.
Ecker, Donald F., Quinter, Kans., M.	Leatherman, Charles, R. 1, Wauseon, Ohio, M.
Fahnestock, A. G., R. 3, Lititz, Pa., E.	Mallow, Owen, Clearville, Pa., M.
Flora, Joseph E., Dallas Center, Ia., M.	Marks, D. K., R. 3, York, Pa., M.
Flory, Eldon, Vermontville, Mich., M.	Mellott, Homer, Vienna, Va.
Flory, Harley, R. 4, Defiance Ohio, M.	Mellott, Z. L., Oakland, Md., E.
Flohr, L. B., Vienna, Va., E.	Miller, Clyde J., 437½ E. Wilson, Bryan, Ohio, E.
Frantz, Harold R., R. 3, Troy, Ohio, M.	Morphew, Paul, R 5, Wabash, Ind., E.
Gunderman, H. M., R. 2, Goshen, Ind., E.	Myers, Howard E., R. 3, York, Pa., M.
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IF JESUS CAME TO YOUR HOUSE

If Jesus came to your house to
 spend a day or two—

If He came unexpectedly, I wonder
 what you'd do.

Oh, I know you'd give your nicest
 room to such an honored Guest,

And all the food you'd serve to Him
 would be the very best,

And you would keep assuring Him
 you're glad to have Him there,

That serving Him in your home is
 joy beyond compare.

But—when you saw Him coming,
 would you meet Him at the
 door

With arms outstretched in welcome
 to your heav'nly Visitor?

Or would you have to change your
 clothes before you let Him in,

Or hide some magazines and put
 the Bible where they'd been?

Would you turn off the radio and
 hope He hadn't heard,

And wish you hadn't uttered that
 last, loud, hasty word?

Would you hide your worldly music
 and put some hymn books out?

Could you let Jesus walk right in,
 or would you rush Him about?

And I wonder—if the Saviour spent
 a day or two with you,

Would you go right on doing the
 things you always do?

Would life for you continue as it
 does from day to day?

Would your family conversation
 keep up its usual pace,

And would you find it hard each
 meal to say a table grace?

Would you sing the songs you al-
 ways sing and read the books
 you read,

And let Him know the things on
 which your mind and spirit
 feed?

Would you take Jesus with you ev-
 erywhere you'd planned to go,

Or would you, maybe, change your
 plans for just a day or so?

Would you be glad to have Him
 meet your very closest friends,

Or would you hope they'd stay
 away until His visit ends?

Would you be glad to have Him
 stay forever on and on,

Or would you sigh with great relief
 when He at last was gone?

It might be interesting to know the
 things that you would do,

If Jesus came in person to spend
 some time with you.

Sel. by Leona P. Lorenz

TRUE WORSHIPERS

On the Lord's day, they gather,
With warm hearts full of love.
Men and women, old and young,
Youth and maidens, dark and fair
Little children too are there.

Quiet, humble trusting God
Not with costly raiment, gold and
pearls,

But simple garb and plain attire.
They seek the kingdom of their God,
His righteousness to be their own.

To worship God their loving Lord
With a joyful noise of one accord,
Singing: glory, glory, to His name.
With power, truth and light,
He safely leads His own aright.

A message inspired from above,
Feeds the hungry souls of bread;
Gives life and strength to oppose
wrong

To conquer sin and quell the storm,
And courageous hope to go ahead.

Oscar E. Stern

GOD LOVE ENDURES

We have no promise that the road
Of life has no detours;
But that the love and grace of God
Forevermore endures!

We have no promise that our way
Will not be hard and long,
But that at last will dawn the day
Of endless joy and song!

Sel. Sister Dottie Pifer.

OUR DAD

Never had much style about him,
Never cared for dress,
Sort 'o spent his life a sowin',
Seeds of happiness.

'Doin' little things for others,
Helpin where he could,

Never makin much pretention,
Always doin good.

Home for him was all for livin',
Filled his heart with pride,
And his door was always open,
Latch string hung outside.

Folks who come were always wel-
come,

Loved to have them round,
Wanted much of joy and laughter,
Seemed to like the sound

Had his care and had his troubles,
Same as all of us,

Figured them a part of livin',

Never made much fuss.

Made the best of what God gave
him,

As through life he went,
Ever toiling, giving, taking,
Kind and provident.

Vain the tribute we would pay him,
Words cannot express,

What it meant to have him with us,
And our thankfulness.

Sweet the memory he has left us,
Though our hearts are sad,

What the blessing that was given,
Just to call him DAD.

Sel. by Sister Clara Lorenz.

THE GOLDEN STAIRWAY

By Mrs. Jessie Rex

There's a beautiful stairway, a stairway of gold,

That reaches to heaven's throne;
We need not suffer in silence here,
Or carry our burdens alone
For, by prayer, we may climb that stairway bright

And feast on heavenly fare,
We can take ourselves from this mundane life,
Into His loving care.

But, my heart was so sick and faint that day,

The need was so urgent—great!
It cried, "Oh Lord, please come and help.

For I can no longer wait".
His gentle footsteps came down to me,

Came on the stairway of prayer:
When we cannot climb, He will descend

To give us His loving care.

Wee, little dear one, when your heart grows faint

And your soul is weary and worn,
Our gentle Saviour is coming to you
For He knows how your heart is torn;

The golden stair that lifts you up
Into His loving care,
Is the same golden stair that brings Him down

And makes you, His love, to share

Sel. by Sister Whitmer.

THIS DAY

This day is mine to mar or make,
God keep us strong and true,
Let me no erring bypath take,
No doubtful action do.

Grant me when the setting sun,
This fleeting day shall end,
May I rejoice o'er something done,
Be richer by a friend.

Let all I meet along the way,
Speak well of me tonight,
I would not have the humblest say,
I'd hurt him by a slight.

Let there be something true and fine
When night slips down to tell,
That I have lived this day of mine
Not selfishly but well.

Sel. by Blanche Sweitzer,
Westminster, Md.

AS LONG AS CHILDREN PRAY

The world has grown so dark with sin

That God seems far away,
But never comes an evening dusk
When children do not pray.

All day man's greed and hate and fear

Bring heartaches and despair,
But even when the days is thru
Small heads are bowed in prayer.

The tyrant lusts and vain desires
Have torn our faith in parts,
As surely as the twilight falls,
Prayer rise from little hearts.

So much strange terror haunts the
night

And bitterness the day,
But all of life cannot be wrong
As long as children pray.

Sel. by Jeannette Poorman,
Pioneer, Ohio.

THE END OF LIFE'S JOURNEY

When I come to the end of life's
journey

And my race here on earth has been
run,

I will go to a wonderful country
Where they need not the light of the
Sun.

When my last words here has been
spoken

And my lips shall forever be closed
Our home ties here shall be broken
I shall rest in my last long repose.

I am waiting for Jesus to meet me
When I come to the end of life's day
To row me over death river
To my beautiful home far away.
When I come to the close of life's
day

And I bid all my friends farewell
I shall go to that home far away
In that beautiful mansion to dwell.

When my friends stand by my bed-
side

To catch the last words that I say
It may be at morn or at eventide
That my spirit shall then pass away

When my soul has left this temple
of clay

Fold my hands gently across my
breast

Take my body to yonder cemetery
To its long last resting place.

My chair in my home shall be empty
Which no other can ever fill
And my voice shall be stilled forever
For I know that it is God's holy will.

Dear wife I am prone to leave you
But the call comes to me from afar
I know that Jesus will comfort you
As I enter Heavens gate that' ajar.

We have traveled life's journey to-
gether

So many long, long weary years
We had our joys and our sorrows
And together we have shed many
tears.

And now dear mother and children
I will bid you a last farewell
So prepare to meet me in Heaven
With Jesus and loved ones to dwell.

When you have taken me to the
cemetery

And laid my body beneath the sod
Remember I have gone to a better
country

To be at home with my God.

When you return back home again
You will find my empty chair
Where I used to sit, sing and pray
But I will not be there.

I will be in Heaven awaiting
Your coming mother dear
So just be faithful a few more days
And you too can come to meet me
up there.

So children be good to mother
She is the best friend you have had
And you will never have another
To cheer you when you are sad.

Sel. by Sister Josie Lam

GOD IN NATURE

The heavens declare Thy wondrous
glory,
The earth proclaims that Thou art
God;
All nature joins to tell the story,
Extending through the earth
abroad.

Day unto day it telleth plainly
Night unto night Thy goodness
show

O why, O man then speakest vainly!
He is the Lord; His name adore.

To reason's ear reveals Thy glory,
Man, canst thou see the worlds
that shine?

All nature joins the sacred story,
The hands that made them were
Divine.

Sel. by a Sister

Being perplexed, I say,
Lord, make it right!
Night is as day to Thee
Darkness is light.
I am afraid to touch
Things that involve so much—

HAPPY LIVING

How beautiful it is to be alive!
To wake each morn as if the Mak-
er's grace

Did us afresh from nothingness de-
rive

That we might sing "How happy is
our case!"

How beautiful it is to be alive!"

To read in God's great book, until
we feel

Love for the love that gave it; then
to kneel

Close unto him whose truth our
souls will thrive

While every moment's joy doth
more reveal

How beautiful it is to be alive.

Rather go without what might in-
crease

Our worldly standing, than our
souls deprive

Of frequent speech with God, or
than to cease

To feel, through having wasted
health or peace,

How beautiful it is to be alive.

Not to forget, when pain and grief
draw nigh,

Into the ocean of time past to dive
For memories of God's mercies, or
to try

To bear all sweetly, hoping still to
cry

"How beautiful it is to be alive!"

Sel. by a Sister

OUR MIND

There's a building God has given us,
To be cared for every day
And he says, to keep it cleanly,
We must ever watch and pray.

Watch and pray to keep it holy;
Guard the "living temple" well,
For within this habitation,
Christ himself desires to dwell.

Would we make each room inviting,
When he comes our Guest to be,
Every morning at his footstool,
We must humbly bow the knee.

Asking for his help and guidance,
While we strive to do our part,
That from sin's corrupt "old leaven"
He may always purge our hearts.

Then, to keep the cleansed spirit,
From temptation's baneful blight,
At some labor for the Master,
We must toil from morn to night.

Only dark and silent corners
Give to vermin rest and room,
And the seeds of evil also
Flourish best in shade and gloom.

Then, into each little corner,
Let the Holy Spirit shine;
Let the truths of the pure Gospel
Flood the soul with light Divine.

Thus, alone, will these, our temples,
E'er be pure and undefiled,
Till into the courts eternal,
God shall call each faithful child.

MY SHEAVES

Master, behold the sheaves I bring;
They're very small, I know:
In tears I longed, yet longed in vain,
With the reapers strong to go;

But I could not, for my strength
was small,
And the burden and heat were
great;

So I sat me down, with a heavy
heart,
Trying to watch and wait.

I watched the reapers as they went,
In tears they could not see;
The day was swift for their labor
and joy,
'Twas weary and long for me.

At last when my heart could no
longer bear
Its burden of sitting in pain,
I'll gleam", I cried, "Though I can
not reap;
I'll gather some heads of grain."

Then, weak and weary, I started
forth,

And the sheaves I have are few;
But I've tried, O Master; I have
done

The best that I could do.

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VOL. XXXIII

FEBRUARY 15, 1955

Lorenz Geo r2 jan56

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

CHRIST WAS GOD, OR WAS GOD-LIKE?

In this day of many, many opportunities of education, ease of securing reading matter and rapidity of communication; millions of people know of Christ and His teachings. No doubt millions of people read and perhaps even study His sacred teachings. But alas, how many really believe that He was divine, the only begotten Son of God, that He delivered unto us the Word of Almighty God, our unchangeable way to Heaven.

No doubt many believe that, He was a good man, a good teacher; yes He performed some very noble and note-worthy deeds. He performed many praise-worthy acts and was a fine example but that a few people say He was divine or the only begotten Son of God; no, such a thing could not be, why we cannot understand how such a thing could be. People who have such ideas, certainly must not have much understanding. Sure He may have been good enough to call Him God-like but that He was divine is absurd.

Dear reader Christ may have acted God-like in man's opinion but He was greater than that, He was Divine, the only begotten Son of God. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life. That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ", I John 1:1, 3. Here we have perhaps the most learned of the Apostles telling us that, Christ who was from the beginning, they had heard, they had seen and had even handled, was really the Word of Life.

We hear Christ saying, "And now O Father, glorify thou me with thine own self with the glory which I had with thee before the world was", John 17:5. "Have I been so long time with you, and yet hast thou not know me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?" John 14:9. "I and my

Father are one", John 10:30. Here we have three different sayings of Christ comparing Himself with Almighty God. If these sayings are not true, He is an imposter, perhaps none of His sayings are true and the New Testament is nothing more than a story.

"I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father", John 16:28. Where did Christ come from? He came from God the Father, He took on flesh only to reveal God's will unto us and to shed His blood that through accepting it, our sins might be forgiven and we be once more reconciled unto God.

We think much of the apostle Paul and his efforts for the early church, so let us notice what Paul tells us about Christ. "In whom we have redemption through his blood, even the forgiveness of sins: Who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist, and he is the head of the body, the church", Col. 1:14-17. Here we have some very deep and revealing statements by one who has written so much of the New Testament, can any one doubt the

sincerity and truth of Paul's words?

Read Phil 2:5-11 which tell of the opportunities Christ had in heaven but that He humbled Himself according to God's plans; and submitted to the multitude of cruelties from men, that He might open the way for sinful man to return into the favor of Almighty God. Are we willing and humble to submit unto His commandments, in order that we might complete the wishes of God and be heirs and joint-heirs with Christ?

"Jesus Christ the same yesterday, and today, and for ever", Heb. 13:8. God's Will, which Christ delivered is also the same, Christ's promises are the same and we have the same opportunities the early church had; if we will only reverence, obey and serve according to the divine plan of salvation. We see the sad plight which has befallen the Jews, for centuries and is still prevalent today, why? because of disobedience unto God's plan which was revealed unto them. Will we submit unto the divine plan of God, through Christ our Saviour, or will we also be stubborn and stiffnecked and eventually suffer eternal damnation?

A LOOK AT THE WINE PRESS

"Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine press in it, and built a tower, and let

it out to husbandmen, and went into a far country", Matt. 21:33. These are the words of Jesus. In this scripture, Jesus is teaching by parable. A parable is an illustration, comparing spiritual things with natural things.

In the verse referred to, Jesus mentioned householder, vineyard, winepress, tower, etc. Each was common to the people of Palestine. For that reason He wove them in this parable. In succeeding verses, Jesus explained the meaning of the entire parable.

In this article, I will attempt to describe the wine press referred to by Jesus and the way they made and stored wine in Jesus' day.

The wine press dates back many thousands of years. Pictures and outline of the wine press were drawn on the walls of ancient Egyptian Temples and tombs. Remains of wine vats and presses are found in various parts of Palestine today, hence the reason for choosing this subject.

We saw several in a very good state of preservation. One is located in the Garden wherein is Christ's Tomb. It is in good repair. Most of the presses were cut in solid rock. They varied in size, some being large enough to serve as threshing floors when not being used as presses.

The raising of grapes was and is, an important industry in Palestine. They are raised principally to be made into wine. Wine is referred to

many times in God's Holy Word. After the grapes were harvested, their method of extracting the juice was very crude and very unsanitary.

Properly speaking, the actual wine press was often referred to as a vat, as a wine trough, as a pit or press. The word "pit" most nearly describes the wine press in our language.

The ripening of the grapes takes place as early as June in the vicinity of the Jordan River Valley, continuing as late as the last of September in the higher elevations.

At the time of harvest, grape pickers, men and women, leave their homes and migrate to the vineyards, similar to fruit pickers in the fruit belts of the United States. They camp in very crude shelters near their work, so that the harvest might be carried on without interruption.

It is a great season of the year when grape harvest time comes. For the owner of the vineyard, it means the harvesting of his crop and the making of wine. For the pickers it means money and a livelihood. Because of the benefits both classes receive, grape picking time is a season of song and festivity.

The grapes were usually gathered by cutting off the clusters with a small sickle. The earliest sickles were made of wood, the cutting edge studded with sharp stones or flints. They were shaped much like our

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present sickles. Large sickles were used to cut grain and feed and much smaller ones were used for pruning and for reaping.

From the vineyards, the grapes were carried by hand in baskets to the wine presses. For convenience, large vineyard owners located their presses either in or adjacent to their vineyards. Small producers and home owners would go together and build one common press to serve several families.

Many of these ancient presses remain to this day. Usually they consisted of two round or rectangular excavations hewn in solid rock to a depth of two or three feet. Where possible, one was located a bit higher than the other. They were connected by a piece of pipe, or a channel cut in the rock separating the

two. Their size varied greatly. The upper vat was always wider and shallower than the lower one. The upper one was the press proper. The grapes were placed in this vat and were crushed by the feet of the treaders, Isaiah 63:1-3.

Depending on the size of the vats and the amount of grapes to be pressed, one or more persons, barefooted, would tread back and forth over the grapes, working them into a mash.

The juice thus extracted from the tramped grapes, flowed through the connecting pipe or over the cut channel into the lower vat. From this vat, the juice was removed and placed into jars where it remained during the first fermentation.

Many types of presses were in use, but built according to the same principle. If there was no rock strata close to the surface, these vats were dug in the earth, lined with stonework or cement and covered with pitch to make them leak proof. Ancient wine presses built in Egypt were over the same pattern, but built of wood.

Enterprising vineyardmen, possibly to beat competition, would build the third vat between the two described. In the middle vat, a partial settling and straining process made a purer product and by the time it reached the third vat, it was a much better extraction than produced by the two vat system.

Wooden beams were often used

either to finish the pressing or to perform the entire operation. Holes into which the ends of these beams fitted can still be seen in many of the remaining presses. A large block of wood attached to the beam bore down on the mass of grapes, pressure being increased by weighting the free end of the beam with large stones.

In still cruder presses, the final result was obtained by piling stones on the mass after the treaders had completed their work.

The pressmen learned centuries ago that the less pressure, the better the product. For that reason, the portion of juice which flowed voluntarily at the beginning of the process, by the mere weight of the grapes themselves, proved to be the best, and was kept separate from the juice extracted by pressure. The next best grade was the juice produced under pressure. The third grade was obtained by mixing water with the remaining pulp and pressing that extremely hard.

Due to climatic conditions in Palestine and due to the lack of any attempt at sterilizing their equipment, fermentation began almost immediately. Often it began the same day of extracting and never later than the day after. At first a slight indication of foam appears on the surface, then rapidly becomes more violent. During this process the juice must be kept in stone jars for it would burst the newest and

strongest of skin bottles. Job 32: 19.

After approximately one week, this fermentation subsides and the wine is transferred to other jars or new and strong skin bottles, where it undergoes a second, but slight fermentation.

A settling in these jars called "lees" adds to the strength and flavor. After forty days, the wine is ready for use. It is then drawn off, strained and placed in new bottles or jars. These containers are carefully sealed with pitch to preserve their contents. Three years is about the maximum length of time such wines can be kept.

The skin bottles or "wineskins" used to store the wine were mainly of the skin of the goat and the sheep. Occasionally, ox and camel skins were used.

The bottles were made by removing the skin from the animal by drawing it over the body from the neck downward. It was then tanned, the hair clipped off and the skin turned inside out. All the openings but one were sewed shut with heavy cord.

During storage in these skin bottles, the wine was watched very carefully. It was opened periodically for two reasons. First, at all times there was a slight fermentation taking place. When it was observed that the bottle had expanded to its limit, the wine was placed into a new bottle, one capable of new expan-

sion. Second, if left too long in the old bottles, the skin imparted a disagreeable flavor to the wine. Precaution was necessary to preserve the wine, after laboring so strenuously to produce it.

Jesus taught concerning the storage of wine in skin bottles. Matt. 9:17, "Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved."

The wine presses were crudely made. They were designed with one purpose in mind, to extract the juice. The amount of labor involved was not taken into account. They are preserved to this day.

Paul R. Myers,
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THE PECULIAR PEOPLE OF GOD

We wish to establish several things at the very beginning of this article. First, the definition of a Christian. The word Christian means the same as; for Christ to live over again here on this earth. Paul says, "For me to live is Christ. .the very same as if Christ were here in person.

Christ Himself meant the very same thing when He said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father

and of the Son and of the Holy Ghost: Teaching them to observe ALL THINGS whatsoever I have commanded you; and Lo, I am WITH you, always, even unto the end of the world." Lo, I am with you, I am IN you, you are going and doing in MY stead I have to leave you disciples and go and prepare a place for you and all the wonderful converts from now unto the end of this age. Gal. 2:20.

Again Paul is speaking, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth IN me: and the life I now live in the flesh I live BY the faith of the Son of God, who loved me, and gave himself for me". Paul says, I am crucified with Christ, I am doing away with self; then I am buried with him—not in a physical grave, but in the watery grave of baptism, and am resurrected a NEW CREATURE IN CHRIST JESUS. Now I am ready for service. I have gone through the stages of rebirth which Christ said we would have to do in order to become disciples of His. He was crucified, we must be crucified to self; He was buried, we must be buried in a watery grave; He arose in newness of life and therefore we must have that new life in Christ Jesus before we can become true followers of His. Acts 17-28 "In Him we live and move and have our being." Yes, let me repeat that the REAL meaning of CHRISTIAN is Christ living over again

here on earth in the person of you and me.

Now that we have established the fact that we are CHRISTIANS, let us move on to the next point. When God wants something done He has to rely on us. Christ has no hands but our hands to do His work today; He has no feet but our feet to lead men on His way; He has no tongue but our tongue to tell men how He died; He has no help but our help to bring them to His side. Now, dear readers, I do not think a point is made until we stop and think, right now ask ourselves the question, "How well do I fit into the pattern mentioned above?" How far short am I of being a living example of my Christ? Are my neighbors saying, "He's just like Jesus".

There are also two sides to everything, when the Devil, wants a crime committed he gets one of his followers to commit it. When he wants a life ruined he gets his friends to do it. But when the devil wants to cause trouble or start trouble in the church of Jesus Christ, Who does he get to do this business for him? You answer that, could it be that he would call upon or trap some good brother or sister to be an instrument in his hands?

Let us look at the disciples before Pentecost. They had been defeated by pride, they had been defeated by jealousy, bad temper and pettiness and intolerance of spirit and by fear. We hear of none of those things

after Pentecost. They are new creatures in Christ Jesus. But how about us today, we are definitely living in the Laodicean Church age, the age of lukewarmness, as the results we have lost our POWER in the world, we have lost our testimony for God, we have lost our identity as Christ-likeness. Results; the Church is secondary, our Bible reading becomes casual, we lose our witness; Churches are empty, our rising generation fails to see the importance of Christianity and they place worldly values first of the Kingdom of Heaven.

After Pentecost the disciples were dead; Col. 3:3, "For ye are dead, and your life is HID with Christ IN God". I Cor. 3:23, "Ye are Christ's; and Christ is God's". What a union with Christ and God. What more do we poor human mortals want than that Heavenly union and fellowship? To help us live a separated life we need to remember these facts. What greater hope do we need, to get us to place the Kingdom of Heaven above these worldly toys.

The expression in I Thess. 1:1, "The church of the Thessalonians which IS IN God the Father" has the same idea, for the Greek case is locative of sphere, surrounded by Him. Paul words it this way, "I live, yet not I but Christ liveth in me". This is a place of high privilege, having Christ to live in me.

The Son dwells in the bosom of the Father; marvelous grace, that we sinners, saved by grace, are brought

into that favoured place closest to the Father's affections. The Father loves us as much as He loved His Son, because He gave Him for us. What a pillow on which to rest our weary hearts when going through testing times. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me. *Psa. 23.*

As we walk in the center of God's will, He will not permit the Devil to confront us with a temptation too great for us. But will provide us with the necessary faith and spiritual strength to overcome it. The reason we are peculiar people is because we are peculiar to the worldly folk, who cannot understand why we do not succumb to the evil habits and worldly pleasures. We are the peculiar people of God, all His own, close to His affections, under His protecting care, the recipients of all needed comfort and grace. God in His wisdom plans the test, and limits the temptation. God in His LOVE sends the test, and permits the temptation. But God in His grace meets the test, and overcomes the temptation. Thus we are more than conquerors through Him who loved us and gave Himself for us. "We must be ground between the millstones of suffering, before we can become bread for the hungry multitudes."

LASTLY: Does HE Feel at home in us? *Eph. 3:14-19*, "For this cause I bow my knees unto the

Father of our Lord Jesus Christ, of whom the WHOLE FAMILY in Heaven and earth is named, that he would grant you according to the riches of his glory, to be strengthened with might by His spirit in the inner man; that Christ may dwell IN YOUR HEARTS BY FAITH, THAT YE, BEING rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God."

In the 17th., verse Paul says, "that Christ may dwell IN the hearts of the saints, the word "dwell" is from the Greek word made up of two words, one meaning "to live in a home", and the other, literally means "down." Paul prays that our Lord might live in his heart as His home. He is already IN us therefore Paul's thought must be, that He (Christ) feels at home in his heart. The full translation is, "That Christ may finally settle down and feel completely at HOME in your hearts." Certainly we know when we enter a neighbor's house or a relative's home; if we are welcome, if we are wanted, we know within our own hearts if we are AT HOME.

I saw a tourist sign which read, "At home away from home." Certainly a Christian should not feel at home when he is mingling with the

world and worldly people. Neither does a sinner feel at ease in Christian atmosphere. It is one thing to be IN a home and another to feel AT home. Lets face the facts; does Jesus feel at home in our hearts? What an honor it is to have such a Guest in our hearts, but does He feel at home? Can we conscientiously take Him with us wherever we go? Does He feel at home and content just when we are at church or on Sunday? Has He settled down and is not ashamed to own us seven days a week, 365 days out of the years? Or is He, at times ashamed to be an inmate of our hearts the way we conduct ourselves on business deals or our weekly social activities? May Christ finally settle down and feel completely at home and at ease in our hearts.

I Cor. 6:19 "What? know ye not that your body IS THE TEMPLE of the Holy Spirit which is IN YOU, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." Yes, we are crucified, dead, buried and risen, a new creature IN Christ Jesus. May we live as such. As many as are led by the Spirit they are sons of God. As many as ALLOW Him, to lead them in every avenue of life, He will come in and feel at home in his heart. Let go and let God have His wonderful way in our life. May He always feel at home

wherever we go. I live, yet not I but Christ liveth in me, may that be our prayer.

J. Emmert Dettra,
Midland, Virginia.

A WORD TO THE YOUNG

When we are young it seems as though all things to make us gay and happy are before us, just for the taking, for many years to come. Life and everything good is then such a reality; and disappointments, happiness, and death so remote. It is during these years that the stage is set for the years that are to follow. Whether those years be few or many they will be influenced and controlled to a great extent, by the choices in early life, for the remaining time that you have on this earth.

The first and greatest choice is that of our Lord and Saviour. That choice is for time and eternity. The second, the one which I wish to discuss in this article, is that of choosing a life companion. While this choice goes with us only through this life, it also determines to a great extent our eternal destiny and that of our children. This choice makes us happy or unhappy here in this world. It may not be long, but it is all the time we have, so we are very wise to do the best possible with it.

Young people have not faced the storms of an unhappy marriage, therefore, cannot visualize the misery, heartbreak, and disappointment

that it can cause. They are inclined to treat marriage lightly. They think of this or that being the cause of unhappiness, that could easily be corrected with a little effort on the part of the parties involved. This is true, but, oh how few are willing to correct their mistakes and live Godly lives, which is the only key to a true compatible happiness that will last from generation to generation.

"And the Lord God said it is not good that man should be alone; I will make him an helpmeet for him," Gen. 2:18. "So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, be fruitful and multiply, and replenish the earth, and subdue it: and have dominion over every living thing that moveth upon the earth," Gen. 1:27-28.

The nearest thing to Heaven on earth, is the Christian family where husband and wife, parents and children live in love and peace together, for the Lord and for each other. The nearest thing to Hell on earth is an ungodly home where parents quarrel, bicker, and separate, and children are abandoned to the Devil and all the forces of wickedness.

In the wisdom of God the family is the smallest complete unit of society upon the earth. As goes the family, so goes the church, the nation, civilization, and the world. No nation has ever risen higher moral-

ly, mentally, spiritually than the average of the families of which that nation was constituted. All efforts, therefore, at improving moral and spiritual standards in the church and the world at large, in combating crime, infidelity, violence, and ungodliness of every sort, must begin in the home and with the family. Attacking these problems farther down the line by laws and regulations can only be temporary, not a cure. The cure lies at the very base, the home, for the root is the family where our lives, dispositions, and spiritual training are cast.

There have been approximately 1,600,000 marriages solemnized in the United States and 400,000 divorce decrees, each year for the past five years. It is estimated that one out of three marriages between the years 1941 and 1951 will end in divorce. Some 300,000 children are involved in divorce each year. This is cold statistics. What of the couples who are separated without divorce or who still live under the same roof in quarreling and bickering and discontent to warp their own lives and the lives of their children? What is the cause of all this unhappiness and what is the cure?

Right here I wish to give a few rules for the cure of this unhappiness, to those who have not yet taken the marriage vow. First of all, be a Christian yourself, not merely in name, but in deeds which are always submitted to God's will.

In order to do this we must read and study His word much, and pray without ceasing for guidance.

Second—Look for such a companion who is a through and through Christian likewise. No Christian young woman should ever consider one who is even a slight alcoholic, tobacco user, gambler, drug addict, or user of profane language, or one who has or has had venereal diseases. If he is addicted to these things before he is married, regardless of what promises he may make to you now, he is likely to increase his appetite for them, when the burdens and the responsibilities of a home are thrust upon him. Worldly practices and appetites are totally incompatible with a Christian testimony. Neither would a Christian young man consider entering into the marriage contract with a young woman who spends her time keeping up with the latest fashions. The beauty that comes from being a Christian is the only beauty that will really abide through the years. A pretty face may be a very disappointing thing after looking at it for twenty-five years, if it does not wear the glow from within of a Christian spirit.

Third—Avoid a hasty marriage. One of the most frequent causes of the broken home is the hasty marriage. Marriage is a most serious thing; it is a life contract before Almighty God, never to be broken, and when it is broken, it is in absolute disobedience to the will of Al-

mighty God. From the beginning of the creation God made them male and female. "For this cause shall a man leave his father and mother and cleave unto his wife," Mark 10:6-7. In the sight of God, marriage, therefore, is for life without any exceptions. Oh, young people, young men and young women, avoid hasty marriages. Think, pray, and consider, rather than act in haste and repent at leisure.

Fourth—Incompatability. Never consider a mixed marriage—differences of temperament and tastes, differences of race and habits, differences of religion often blossom into broken homes and all of its resultant disasters. In general, marriage should be on one's own level as far as possible, on a common agreement on both religion and faith. Inter-marriage between different faiths is a dangerous practice. Tolerance is the world's solution, but God's solution is love. The world's solution may work for a while, but God's solution is the cure. Unless you are willing to give up, in love, mutually, your differences and be fully agreed in this most important matter, only misery can result.

In agreeing to tolerate one another you may say, "You go to your church, and I'll go to mine." This may sound fine, but it is a hopeless dream. How can two walk together except they be agreed? Much less can two live together and raise a family together and worship together, except they be agreed? Avoid

mixed marriages. You can love your neighbor in spite of his different faith, but you do not have to marry his daughter or son. Mixed marriages destroy the beautiful type of the Church, in its relationship to the Lord Jesus Christ. The outstanding type and figure, by which the relationship of the Church of Jesus Christ and her head is pictured to us, in the Bible, as that of a bridegroom and a bride. The groom is the Lord Jesus Christ, and the bride is the Church, consisting of all those who, by a definite act of faith have been born again. Every believer in contemplating marriage should seek, therefore, to follow the example of the figure presented by the relationship between the Lord Jesus Christ and His Church.

Mixed marriages make consecration on the part of the believer absolutely impossible. We repeat the words of Amos, "How can two walk together unless they be agreed?" There can be no agreement on the vital matters of life and practice and conduct and the bringing up of our children, if the believer is associated with an infidel, whose wishes and likes and desires are at variance with those of the one who seeks to obey the Lord Jesus Christ. If the believer seeks to follow the way of the Lord, there is going to be a constant and continual conflict and bickering, and its effect upon the children will only be an increase of the awful evil of the present

day juvenile delinquency. In speaking of this matter, the word of God is very, very clear.

Listen to this as Paul gives it to us in II Cor. 6:14-18 "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

There is no mistaking these words, and to deliberately fly in the face of God's Word and to marry an unbeliever, is to invite the disfavor of God, and can result in nothing but unhappiness and tragedy in the days that lie ahead.

A mixed marriage will usually be an unhappy marriage. The believer will have to give up many precious beliefs and make many concessions which are contrary to conscience, in order to keep peace in the family. The two individuals naturally will have different likes. The old man of

the flesh does not want the things of the spirit, and the things of the spirit do not want the things of the flesh. Paul says, the flesh lusteth against the spirit, and the spirit lusteth against the flesh, and these two are contrary the one to the other. An unbeliever is still in the flesh and knows not the truth of God, while the believer is a new creation, and therefore, is to separate himself from the things of the world and from the flesh. If the believer is truly born again, he or she will long for God's people, for the ministry of the Word, while the unbeliever will find these things not only empty but absolutely obnoxious, and seek only for the pleasures of the world.

"I beseech you therefore, brethren, by the mercies of God, that ye present yourselves a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God", Rom. 12:1-2.

Marriage to an unbeliever makes it absolutely impossible to live up to the requirements which God lays down in this particular passage. God orders us to withdraw ourselves even from Christians who walk disorderly. How much more, from those who are not believers! How much more, is He displeased when those who profess to belong to Him

only, enter into this relationship with infidels. The tastes and the likes and the dislikes, and the longings and the desires of the two are diametrically opposed the one to the other.

One of the primary causes of unhappiness and tragedy, broken homes, divorce, and delinquent children, is failure on the part of God's people to observe the prohibition of the unequal yoke. Mixed marriages gender more divorces than anything else in the world.

Fifth—Look for dependability and quality. Is the one under consideration dependable? Does he keep his promises? Does he have a livelihood and earnestly try to forward that livelihood honestly? Or is he a rolling stone that chooses the easy path through life, regarding not the dependency of others upon him? These questions may not seem important now, but when life with all its responsibilities is forced upon him, the way they are answered then can and will make a lot of difference, whether it be man or woman.

Then, too, let me repeat, always look for spiritual quality in a life partner, not merely physical beauty and appeal. Remember you have to live together a long time, and a pretty face may be nice to look at, but physical beauty is only skin deep. That pretty face is going to change after a while. Those square shoulders and that masculine, handsome face will be different twenty

years from now. Time and care make many changes. The beauty which can make your life happy to the end, is deeper than a fair skin, soft hands and a beautiful physique and silken hair.

The hidden beauty of a quiet spirit, a loving disposition, and an understanding heart are not immediately apparent on the outside. When the storms have scarred the tree, and the sands of time have almost run out, there will be a beauty then, which remains firm, imperishable and true, which is in the sight of God of great price.

Sixth—Maturity. Under no circumstances should any subject consider marriage who has not reached the years of maturity. At what age this is, is dependent upon the person, as some reach maturity younger than others, and women somewhat sooner than men as a rule. The teen age is an age of changes, when boys are becoming men and girls women. During this stage in life they are likely to change their ideas, likes and dislikes often, and even from one extreme to the other. Now, perhaps as never before, do they need good christian parental guidance. Those of you who have such christian parents, take them into your confidence. They have seen and experienced more of life than you have, and are therefore, equipped to be of much help during this period. Let me quote C. F. Yake in "Christian Courtship", "There is a

time in life when courtship is appropriate; There is a time when it is not expedient. The early and middle teenage years are special years of preparation for courtship, which may be appropriate in the latter teenage years and more expedient beyond the teens". Mature stability is important. It will go far in helping you to be dependent upon yourselves and toward preventing in-law trouble after the ceremony.

Seventh—Financial responsibility. No young man should consider marriage without preparation for a steady income. After all there will be a steady outlay of money for: food, clothing, Doctors care, rent or payments on a home, to mention only a few necessities. Some capital, laid aside to start a home, is wise and will help to bridge many a tight spot.

The last but not least, pray about your marriage, all through your courtship; pray by yourself and pray together. Then if you are certain that you are marrying in the will of God, you have a right to expect His blessings upon a long, happy and prosperous career.

To those who are already unhappily married, very little can be said. Your marriage foundation was laid when you consummated your marriage ties. Friends may console you, but only one thing will cure the existing disappointment and disagreement, and that is God's plan—Love—loving Him who created us,

loving each other and loving your children.

(Portions of this article have been selected from "Before and After Marriage" by M. R. DeHann.)

Ruth M. Snyder
R. 2, Oakland, Md.

PRAYER

This is an important subject. We read that Jesus prayed often in private and in public. When Jesus had ended one of His prayers, His disciples said, Lord teach us to pray as John also taught his disciples. We have no record of the prayers of John the Baptist. We have a record of some prayers that Jesus prayed. Jesus taught them to pray in Matt. 6:5-15. He said they should not be as the hypocrites are, that stand in the synagogues and in the corners of the streets to be heard of men. They received an earthly reward but no reward from heaven.

Jesus said enter into thy closet, shut the door and pray to your heavenly Father in secret and He will reward thee openly. We should not pray as the heathen do, that think they will be heard for their much speaking, your Father knoweth what things ye need before ye ask Him. After this manner pray ye, Our Father which art in heaven, this is the address in all our prayers. We should call and pray to our heavenly Father, the only living

God. Many pray to idol gods, to Mohammed, to Stalin and other men.

Hallowed be thy name. We should always honour and reverence the name of God. Thy kingdom come. John the Baptist preached and said the kingdom of heaven is at hand. Jesus preached and said the kingdom of heaven is at hand. Jesus taught many things about the kingdom, it reaches up into heaven with the Father. Thy will be done in earth, as it is done in heaven. Jesus said I came not to do my own will but the will of Him that sent me. Every true child of God has the mind to do the will of God. Sinners and unbelievers disobey the Father's will and have a will of their own.

Give us this day our daily bread.

Our bodies need earthly bread to live, our souls need the spiritual bread to live. And forgive us our debts, as we forgive our debtors.

This is the only part of the prayer that Jesus explained, it may mean life or death. If ye forgive men their trespasses, your heavenly Father will also forgive your trespasses: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses, Matt. 6:14-15.

In the book of Luke we read forgive our sins as we forgive those that sin against us. When there was strife and disputings among the twelve, Jesus called a little child and set him in the midst of them and said verily I say unto you, except

ye be converted and become as little children ye shall not enter into the kingdom of heaven. We all know how soon little children forgive and forget. Jesus taught forgiveness and prayed to the Father to forgive all who falsely accused him and crucified him.

And lead us not into temptation. Jesus was led into the wilderness and tempted. He did not yield to sin. But deliver us from evil. If we do not sin when we are tempted, temptations will make us stronger in the way of truth as Jesus gives it. The prayer ends in giving glory and honour to God. "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak," Matt. 26:41.

"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it. If ye love me, keep my commandments," John 14:13-15. "And whatsoever we ask, we receive of him, because we keep his commandments and do those things that are pleasing in his sight," I John 3:22. There was power in the church in united prayers. When Peter was put in prison King Herod intended to kill Peter after the feast of the Jews was over. God heard their prayers, He sent an angel to take Peter out of prison by night. Peter came to the house where they were praying for him, and told them their prayers were answered. Then

he went to preach in another place. It pays to watch and pray.

From Sermon by Bro. D. K. Marks,
York, Pa. R. 3

GOD'S GUIDANCE

As we travel through this sinful world we need the guiding hand of God. It should be our desire that all we do, may meet His approval. The eyes of the Lord are in every place, beholding the evil and the good. I am still pressed with the thought of the words of a dear loved one, who has passed beyond this veil of tears two years ago, who said, I am looking to the Lord. Surely we have nothing in this troublesome world to depend upon. God has all power in heaven and upon earth. People are removed out of this life daily, many so suddenly they themselves are not aware of it.

As I think of some people even professing christians, who will speak one lie after another and thoughtlessly will deal falsely or dishonestly. Surely the evil one is controlling their lives. They do not depend upon God's help and to have His guidance each day. God's wrath will be poured upon the children of disobedience. Moses was called by God, to lead the children of Israel from bondage through the wilderness to the land of Canaan. He was to do this through obedience to God, that he might have God's help and guidance. Moses was a great leader in his day His mistake barred him

from the promised land of Canaan.

Through faith Abraham had God's guidance. Many other men of God had His guidance, stood firm against the hinderances of their pathway and fought the good fight of faith until victory came. Today people can place stumbling blocks in our pathway but cannot destroy our soul's salvation. Those who lie, cheat and take advantage, do not have their trust in God, but only in the perishing things of this world. We are told in God's Word to seek first the kingdom of God and His righteousness and all the other things will be added to us.

Many are seeking the riches of this world and not the riches of God. This will bring them failure in the end. Referring to the perishing things of this world, they are nothing compared to the riches of God. "What is a man profiteth, if he shall gain the whole world, and lose his own soul: or what shall a man give in exchange for his soul?" Why labor for that which will perish and not for everlasting life in the great beyond?

We should strive for the riches of God that we may have His holy guidance. "The Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shall be like a watered garden, and like a spring of water, whose waters fail not", Isa. 58:11. "To give light to them that sit in darkness and in the shadow of

death, to guide our feet into the way of peace", Luke 1:79.

"Howbeit when he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come", John 16:13. We should ask God daily that we may walk in the way of truth. As we look into the Word of God, many times we see those who failed to take God at His Word, who ended in defeat. To come out victorious in the end, we must trust and have faith in God. If we do we are true to our fellowman and God.

I believe it is well for us to think of the great faith that Abraham had in God. How many of our day would stand up in so great a trial as he did? Let us think of the apostle Paul, of his faithfulness in God's guidance; through God's power he was freed from the bonds of prison. Many other apostles, through God's guidance, were victorious over sin.

Let us look to our Lord and Savior, Jesus Christ, a perfect example all through life, for He had God's guidance. God's power was manifested in His life many times. Faithful obedience to God's guidance, even through the death on the cross, opened the way for our redemption. This He did willingly. It is sad to think of professing christian people who will rebel against the way of truth and righteousness.

Those who fail to give their hearts

to the Lord, have no promise of salvation after this life. Let us think seriously and ask the guidance of God in all our problems in life's pathway. May it always be our aim and desire that all we do, may meet the holy and divine approval of God, in this world of sin and hypocrisy.

Bro. J. F. Marks

r 3 York, Pa.

DEATH THE TEACHER OF IMMORTALITY

Never to return? Say of such: "They shall hunger no more, neither thirst anymore, neither shall the sun light on them, nor any heat: for the Lamb which is in the midst of the throne shall feed them, and lead them to living fountains of water, and God shall wipe away all tears from their eyes". The redeemed of the Lord shall return and come with singing unto Zion, and everlasting joy shall come upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.

Our sainted dead are alive evermore. Death is swallowed up in victory, the grave is conquered, and Heaven comes to our thought with friendlier familiarity. This is more than sentiment; it is inspiration. It is strength that can carry the load of life. It is enthusiasm that makes sorrow itself a sacrament. The sainted dead comes to us in many a holy vision—"Not to dwarf us by

their glory, But to show stature, To what highness we may grow".

"I heard a great voice from Heaven, saying, Blessed are the dead that die in the Lord". We know that such a voice can be heard from Heaven only, for such music slumbers not in the harps of earth. We need resurrection to complete birth. The resurrection is in instinct as well as a Doctrine. Birth without resurrection is most palpable cruelty. Then should we say, This God began to build and was not able to finish. We need not argue immortality, it is enough to feel it. Death itself is the best teacher of immortality. It makes immortality possible, it makes immortality necessary.

May Myers

r 2 Glen Rock, Pa.

NEWS ITEMS

WAUSEON, OHIO

The West Fulton Church met in regularly quarterly council Sat. evening, Dec. 6, 1954 to transact business for the coming year. After an opening hymn, Bro. Wm. Carpenter conducted the opening devotions by reading Eph. 4 and led in prayer. Our Elder then took charge, and after giving some admonition, the elections were held for our Church and Sunday-School officers for the coming year.

Three letters of membership have been received since our last report, our Sunday School attendance has been real good during the winter so

far, we have had some sickness among our members. We have also been having good attendance and interest in our midweek Bible Study. We crave an interest in the prayers of the faithful in behalf of the work here. An evangelist was also selected for the coming fall meetings, and will be announced later as arrangements are completed.

Sister Sarah Roesch, Cor.

TANEYTOWN, MD.

The Walnut Grove congregation met for regular council, Jan. 8 at 2:30 p. m. Bro. Birnie Shriner opened the meeting with hymn no. 739, reading Psalms 90 and prayer. Our Elder, Henry Demuth, then took charge of the meeting.

We decided to elect a separate chorister for Sunday-school and church services. It was decided to elect church officers for a term of three years. Church officers, delegates to district meeting and also Sunday-school officers for 1955 were elected. Our council closed with hymn 201, prayer by Bro. Demuth and hymn no. 720.

We are striving to give our best to the Master, who has given us so much, may we prove faithful to the end is my prayer.

Sister Margaret Dayhoff, Cor.

OBITUARY

Ida Maybelle Murphy, aged 72, of Deer Park, Md., widow of Franklin Murphy, died Sunday, December 12,

in Garrett County Memorial hospital in Oakland, Md. Born June 25, 1872, she was the daughter of the late John and Sarah Yokum King.

About a month before her death she was received into the Swallow Falls Congregation of the Dunkard Brethren Church on her former baptism. At the same time she also requested the anointing service which was administered by Elds. Z. L. Mellott and George Dorsey. It can truly be said that she had great faith in her Redeemer, and she expressed her desire to go home. Her suffering and hardships here were great, but we trust that the joy and the beauty of Heaven is now hers to enjoy.

Surviving children include: Grover Murphy, Mrs. William Uhl, Deer Park, Md.; Mrs. Mary Goss, Mrs. Charles Munday, and Mrs. Claude Beckman, Mt. Lake Park, Md.; John Murphy, Corinth, W. Va.; Mrs. William Keiper, Cleveland, O.; Mrs. Elbert Herschman, Mt. Lake Park, Md.; Joseph Murphy, Sykesville, Md.; and Mrs. Ralph Beckman, Glendale, Ohio.

Also surviving are twenty-four grandchildren; six great grandchildren; a sister, Mrs. Jenny Griffith, Kitzmiller, Md.; and two brothers, E. B. King, Morgantown, W. Va.; and Abe King, Deer Park, Md.

Funeral services were conducted on Tuesday, Dec. 14 at 2 p. m. from the Ev. United Brethren Church at Lock Lynn with Eld. Z. L. Mellott

officiating, assisted by Pastor Blair Burr. Funeral Texts Psa. 90:12 and Psa. 39:4. Interment was in the Ours cemetery at Mt. Lake Park. Silent thoughts bring many a tear For one we loved and cherished here God took her home, it was His will, But in our hearts she liveth still.

Ruth M. Snyder, Cor.

GIVING

"Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me." Mark 10:21.

I wonder to how many of us to-day, Jesus would say these same words, if He were here on earth as He was then. There are perhaps not many of us as rich as this man was, never-the-less there are very few of us who give, as the Lord has prospered us.

Perhaps some of you, who were not at our last General Conference, do not know that there is now a Relief Board. Our funds, so far, are very limited, and the need of relief of human suffering, is very great here on this earth. We would like to have your help to build up our funds, we suggest that the various congregations take up offerings for this purpose. We will try to use the funds where they will do the most good.

"I have shewed you all things,

how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive", Acts 20:35.

Newton Jamison, Treas. of Relief Board.

HE CARETH

What can it mean? Is it ought to Him

That the nights are long, and the days are dim?

Can he be touched by the griefs I bear,

Which sadden the heart, and whiten the hair?

Around His throne are eternal calms,

And glad, strong music of happy psalms,

And bliss unruffled by any strife,

How can He care for my little life?

And yet I want Him to care for me

While I live in this world where the sorrows be;

When the lights are down from the path I take;

When strength is feeble, and friends forsake;

When love and music that once did bless

Have left me to silence and loneliness;

And my life-song changes to sobbing prayers,

When my heart cries out for a God who cares.

When shadows hang o'er me the
 whole day long,
 And my spirit is bowed 'neath
 shame and wrong;
 When I am not good, and the deep-
 ening shade
 Of conscious sin makes my heart
 afraid;
 And the busy world has to much to
 do
 To stay in its course to help me
 through;
 And I long for a Savior—Can it be
 That the God of the universe cares
 for me?

Oh, the wonderful story of death-
 less love!
 Each child is dear to that heart
 above;
 He fights for me when I cannot
 fight,
 He comforts me in the gloom of
 night,
 He lifts the burden for He is strong,
 He stills the sigh, and awakens the
 song;
 The burdens that bow me down He
 bears,
 And loves and pardons because He
 cares.

Oh, all that are sad, take heart
 again!
 You are not alone in your hour of
 pain;
 The Father stoops from His throne
 above
 To soothe and comfort us with His
 love.

He leaves us not when the storm
 beats high
 And we have safety, for He is nigh.
 Can it be trouble when He doth
 share?
 Oh, rest in peace, for your Lord
 does care!

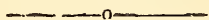
Sel, by Ruth M. Snyder

WORDS AND DEEDS

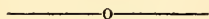
A word you say may bring the sun
 Into a lonely person's heart;
 A kindly deed may help to give
 A beaten man a brand new start.
 The words you say, the deeds you
 do
 Help others rise, or help them fall;
 Build up—don't wreck—for little
 things
 Can make or break beyond recall.

O Lord, let me rest, the day is so
 long,
 And deep in my heart there's no
 place for a song.
 The pain is so great ,it seems
 naught that I do
 Can fill me with strength and cour-
 age anew.
 The folks I might help along by the
 way,
 The things I might do, the tasks for
 today,
 The joys which once I gladly did
 share,
 Are now much too heavy a burden
 to bear.

"My child, rest in me, bemoan not
your lot,
Though your body is ill and pain
ceaseth not,
Put your hand in mine, refuse not
this cup,
Unburden your heart, and with
faith just look up.
Then with quietness, confidence and
love you can dare
The joys and the burdens of others
to share."



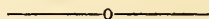
How like Peter am I!
When knowing the right, I do the
wrong,
Believe not the words I sing in song,
Listen in silence to words profane,
And when I am praised, my
thoughts are vain.
I move not my lips, my heart is cold,
When "Tell me of Jesus," I am
told.
When hearing lies, I do not protest,
Laugh at obscene tales, as do the
rest.
Ashamed to pray, lest I may be
seen,
Oh, how can I think my soul is
clean
If thus I deny my Lord!



No thought of fear or gloom or
dread
Can hang swordlike above my head,
So long as every night and day
The path of Jesus is my way.

I am thinking to-day of the land
over there,
That Jesus has promised to give,
When through His rich grace I shall
behold His dear face;
When I enter the city of rest.
In the pathway of truth let me ever
abide;
Let me walk in my dear Savior's
steps,
That when I get there, I may fall at
His feet,
And with the bright angels adore
Him.

Oh, what joy it will give me, when
I at His feet,
Shall worship my glorified Lord;
I shall see His dear face in the city
of gold,
And by the river of life sit down.
I shall sing of His love, while the
ages shall roll,
And with the redeemed shall praise
Him;
For the saved of the earth forever
shall live,
In realms of bliss with Jesus their
King.
And there in that mansion I shall
wear a bright crown,
That Jesus has promised to give;
And with the saints of all climes,
saved by His blood,
Shall sing of His love, world with-
out end.



THE BURDEN-BEARER

When we lean upon the strong
One we are able to stand, for He

bears the burden for us. He shoulders our cares and responsibilities. He takes them upon Himself that we need not bear them. He lays upon us the burdens that He knows we are not able to bear, so we will fall down at His feet in helplessness. This gives Him a chance to show to us and through us, the exceeding greatness of His power to usward. If we were able to bear our burdens He would receive no glory.

E. S. Khan.

Sel. by Ruth Snyder

ADULT SUNDAY-SCHOOL LESSONS

- Mar. 6—Heavenly Treasures a Safe Investment. Matt. 6:19-34.
 Mar. 13—Prepare Ourselves so We Can Help Others. Matt. 7:1-12.
 Mar. 20—We are Known by our Fruits. Matt. 7:13-29.
 Mar. 27—The Centurion's Great Faith. Matt. 8:1-17.
 Apr. 3—The Driving Power of Satan. Matt. 8:18-34.
 Apr. 10—Easter Lesson—Jesus Is the Resurrecton. John 11:21-46.
 Apr. 17—The Great Physician. Matt. 9:1-17.
 Apr. 24—Pray for Labourers to Gather in the Harvest. Matt. 9:18-38.

PRIMARY SUNDAY SCHOOL LESSONS

- Mar. 6—Jesus Heals the Nobleman's Son. John 4:43-54.

- Mar. 13—Jesus Brings a Little Girl to Life Again. Mark 5:21-43.
 Mar. 20—Jesus Heals a Blind Man. John 9:1-25.
 Mar. 27—(Review) New Life in Spring. Gen. 1:11-12; Psa. 104:10-24.
 Apr. 3—Abraham, a Kind Uncle. Gen. 13:1-17.
 Apr. 10—(Easter) Jesus Lives. Matt. 28:1-10
 Apr. 17—Abraham, Kind to Guests. Gen. 18:1-8.
 Apr. 24—Rebekah at the Well. Gen. 24:1-20, 58, 66, 67.

HOME DEVOTIONS FOR MARCH TEMPTATION

- Memory verse, Heb. 2:18, "For in that he himself hath suffered being tempted, he is able to succour them that are tempted."
 Tues. 1—I Cor. 10:1-15.
 Wed. 2—II Peter 2.
 Thurs. 3—I Peter 1:1-9.
 Fri. 4—Matt. 6:1-15.
 Sat. 5—I Thess. 3.
 Memory verse, James 1:2, "My brethren, count it all joy when ye fall into divers temptation."
 Sun. 6—Rev. 3:7-13.
 Mon. 7—Matt. 26:36-46.
 Tues. 8—Luke 4:1-13.
 Wed. 9—Luke 8:4-15.
 Thurs. 10—Acts 20:17-27.
 Fri. 11—Gal. 4:1-16.
 Sat. 12—II Cor. 11:1-9.
 Memory verse, II Peter 2:9, "The Lord knoweth how to deliver

the godly out of temptations,
and to reserve the unjust unto
the day of judgment to be pun-
ished."

Sun. 13—Dan. 1:1-16.

Mon. 14—Gen. 3:9-21.

Tues. 15—I Tim. 6:1-14.

Wed. 16—I Chron. 21:1-13.

Thurs. 17—Gen. 13:1-13.

Fri. 18—II Kings 5:8-19.

Sat. 19—Joshua 7:16-26.

Memory verse, Prov. 1:10, "My
son, if sinners entice thee, con-
sent thou not."

Sun. 20—Luke 22:19-30.

Mon. 21—Heb. 2.

Tues. 22—Acts 8:9-23

Wed. 23—Jer. 35:1-11.

Thurs. 24—Mark 10:35-45.

Fri. 25—Prov. 4.

Sat. 26—Rom. 6:12-23.

Memory verse, James 1:12, "Blessed
is the man that endureth temp-
tation: for when he is tried, he
shall receive the crown of life,
which the Lord hath promised
to them that love him."

Sun. 27—II Cor. 2.

Mon. 28—Job 2.

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BIBLE MONITOR

VOL. XXXIII

MARCH 1, 1955

No. 5

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

JESUS THE CHRIST

"Who is a liar but he that denieth that Jesus is the Christ? He is anti-christ, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: but he that acknowledgeth the Son hath the Father also", I Jno. 2:22-23. In our last article we found that Christ was God, divine, without question. We even note in our text, that to deny that He was the Son of God, is the same as denying that our Heavenly Father is God. The thought we want to emphasize in this issue is that "Jesus was the Christ". Our text carries a very strong statement, when it tells us that anyone who denies that Jesus is the Christ is, not only a liar but also an antichrist. Surely none of our readers would want to be guilty of either of these titles.

As the Son of God came unto the earth, as a babe in Bethlehem, He was made known unto the world by the name of Jesus. The angel Gabriel, God's leading messenger from heaven, announced privately to Mary and also privately to Joseph, that His name was to be Jesus. In

Bible times and even today, according to historians, a name meant much more to the Jews, then it does in our country in general. A certain name was given to a child for a very definite reason and the child, to a great extent at least, grew up around the reason of that name.

The name of Jesus means Savior and thus portrays the supreme purpose, of the Son of God coming unto this earth. He came to cleanse His people from their sins, not in their sins. This name was not agreed upon by Mary and Joseph, for some particular reason, but it was given to them from God. Jesus was, and still is the Savior, the inter-mediator between God and man, the one who will reconcile back unto God; every person who will accept Him as such and worship God as He told us to. "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works", Tit. 2:14.

Moreover Jesus was not only our Savior, but He was "the Christ". The word Christ means "The anointed One", the only begotten Son

of God. Jesus was not only just a person, willing to make a great sacrifice for humanity, but He was God, willing to sacrifice and suffer all, that man might be able to enjoy God's fellowship. "Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me", Jno. 8:42. "They shall call his name Emmanuel, which being interpreted is, God with us", Matt. 1:23.

"The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am he", Jno. 4:25-26. Here we have a wonderful heart to heart talk. Both parties revealed some wonderful truths, which are very seldom revealed even in the New Testament. The woman revealed her faith in the prophecies of the Old Testament and Christ revealed His identity to her, because of her unfeigned faith. The word Messias and the word Christ mean the same thing. The woman used Messias, the Hebrew form, in respect to Jesus, because she knew He was a Jew, Christ is the Greek form which was commonly in use at that time. "He will tell us all things" dear reader, do you believe the all things, He told us?

Are you showing that you believe them, before God and before men, by obeying them?

ANTIQUATED TRANSPORTATION IN THE BIBLE LAND

When God created man, He created him with his own means of movement from place to place. He gave him the necessary legs, muscles and balance to walk from one location to another. Walking is one means of transportation that will never be wholly done away with.

In America we rely less on walking than probably any other people on earth. In this land we have many varied and modern means of transportation and we more or less take them for granted. To go the shortest distance, we depend on the automobile, hardly willing to walk but a few blocks.

Automobiles, fast trains, buses, and airplanes are common means of transportation and are used by nearly every class of traveler from the laboring to the executive class and from the business man to the sight-seer.

In the Holy Land, their mode of transportation is as antiquated as their mode of agriculture. While a very few Palestinians have automobiles, the masses do not. It is this group that I include in this writing.

Walking is their principal means of going from place to place. Distance and time do not daunt them. They walk great distances over the mountainous and crooked roads. They carry great bags of wool, large

bags of feed and fuel, brush piles, water pots, plows, and most everything that they would purchase at the market, on top of their heads. Ten to fifteen miles is common for an Arab to walk with such a burden, and they think nothing of it because they are used to it. Our guides informed us that it is not uncommon for these people to walk twenty miles carrying their burdens to or from market.

How would we like to sell a lamb and before we could collect the sale price, we would have to carry it bodily to market, maybe several miles? Thus they do in Palestine.

The first improvement over foot travel was the use of the ass as a means of transportation. Its use dates years before the time of Christ. Jesus made His triumphal entry into Jerusalem riding upon an ass. Today this animal is the means of transportation to masses of people. They are descendants of the same breed which Jesus rode on.

They are used to ride upon, as well as carry burdens. Many farmers hitch them to the plow. They are native to Palestine. The humblest and poorest native owns his own ass. The origin of the animal is lost in antiquity. As a domestic animal, it preceded the horse. In transportation, they work singly, in teams and in caravans. In dire times, the poor have resorted to eating its flesh, thus providing food for the owner, and avoiding the need of the animal

starving to death.

Transportation by this method is slow and tedious. It is not much faster than walking and not a great deal more comfortable. Seldom, but occasionally, one more modernistically minded, will hitch a two wheeled cart to the donkey and ride to market, instead of riding the animal.

Often the farmer straps large bundles of wool on his donkey. So large that from a distance, it looks like the bundle itself has legs. Wearily, they trod to market, getting there in due time.

The donkey has competition in his field of transportation. It is the camel. They are a much larger animal and more adapted to carrying pay loads. They do not tire as easily, and can travel much farther without stopping for feed or water. There are various breeds of camels. One breed is used for riding while a different breed is used for carrying burdens.

The riding camels can travel a faster gait than the burden bearing breed. Generally, the riding camels are smaller. They afford a slow, but sure means of travel. They are good mountain climbers and move remarkably well over rough terrain. Camels, both for riding and for transportation of merchandise, often travel in caravans. They are called "goods trains" when used to transport merchandise. They are called "troops or travelling companies" when used to transport people.

BIBLE MONITOR

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When a camel has served its purpose in transportation, it further serves its owner. The skin is used for clothing. John the Baptists' raiment was made from camel's hair. Leather is tanned from its hide and its flesh is used for food.

It is indeed a picturesque sight to see individual camels bearing their riders and more so to see caravans, often a dozen or more camels in single file, bearing their burdens or riders to their destination. It is a real experience, long to be remembered, to have a ride upon their humpy backs.

The camel is old. It is referred to back in Genesis. It's antiquated mode of transportation is still relied on by Jew and Arab alike. Especially among the poor. Similar to the donkey, it serves its owner as a

means of transportation and as a beast of burden. We saw them drawing the plow.

Carts and chariots were a part of the early Biblical means of transportation. Both were of Assyrian origin. Both are wheeled conveyances, drawn by donkeys or camels. The carts were used mainly for the transportation of merchandise, while the chariot was used for carrying riders. The carts are still used today, while the chariots are obsolete.

It can readily be seen that such slow transportation required accommodations along the way. Consequently, many Inns were built to serve both beast and man. Reference is made to the Inn numerous times in God's Word. The Inn to which Joseph made application in Bethlehem and the Good Samaritan Inn are two instances.

The Inn is yet to be found in all the trade routes over the east. They are usually built adjacent to a well of good water. They provide food and lodging for man and beast. They are simply furnished and generally the accommodations are very meager. Food and shelter are provided, lacking luxury or refinement. This type Inn is about as modern as the means of transportation they serve.

We read in God's Word, "Out of Egypt have I called my son". Here God is speaking about Jesus. Since Egypt is associated with Palestine in Bible history, I want to include Egypt in the subject of antiquated

transportation.

What is true regarding the donkey and the camel in Palestine is certainly true in Egypt. The camel is more prevalent in Egypt than in the Holy Land. However, in Cairo, we did see a much more modern means of transportation than anywhere in Palestine. That was the "tram" or trolley car as we call them.

At first glance the Cairo trams are ordinary enough. They remind one of the Toonerville Trolley cartoon style. They are about half as long as an American street car and are open at both ends. When they reach the end of the line, the motorman takes his control levers and changes ends and starts back over his route.

Each tram is divided into three sections. One for first class riders, one for second class and one for women only. Each section will accommodate about twelve average adults. That leaves a little standing room inside and extra standing room on each end platform.

The tram moves slowly. Often-times the conductor misses collecting tickets by waving or shouting "hello" to those he knows as they pass on the sidewalk. Too, the cars will fill to overflowing. Even the platforms will be jammed, down to the last step. Occasionally passengers are thrown to the ground going around a corner. As a prank, passengers will crowd to one end occa-

sionally. The extreme weight all on one end will lift the front end of the train two and three feet off the ground. All to the bewilderment of the motorman. All he can do is stop, either beg the passengers to divide the weight or offer free rides to a few who will "come forward in the car".

The wheels are under the center of the tram. Every little dip in the track causes the tram to bob up and down. Double header trams, two hooked together, look like caterpillars humping up and down in movement. More commuters steal their rides than pay for them. Due to the slow motion, they can hop on and off at will, especially when the conductor tries to collect their ticket.

The fare is according to distance traveled. No one hardly knows what the formula is based on. But it is cheap. A nickel in our money will buy a long ride. As a receipt for your fare, you are given a colored blank slip of paper. You are supposed to keep it in view as evidence that you paid your fare.

Arguments, which are easily gotten into with the conductor, seems to gauge his loyalty to his employer. The more arguments the more devoted to his job. Most conductors wear khaki uniforms and red fezzes. They carry their money satchel hung around their neck.

On busy days like holidays, special shopping days, etc., thousands of people from the Nile Delta coun-

try will flock into Cairo. Those days these trams resemble moving ant hills. The poor people are heavy laden with bundles. It is a moving sight to watch a family, so bundled, try to get on the tram before it starts.

When such a rush exists, the conductor misses many more fares than he collects. To compensate for his missing fares, he never misses ringing the gong bell, more as childish play than necessity.

On a busy day nothing can be heard above the concentrated bedlam of packed street cars running from one end of Cairo to the other. Many collisions of trams are the result and when there is a collision, the passengers go wild with excitement. They enjoy the attention they receive, being passengers on the wrecked tram.

Inspectors are assigned to supervise the entire operation of the tram. They are off duty more than on. And when badly needed, they are nowhere to be found.

These trams are "Modern" transportation to the natives of Cairo. In America they have been obsolete for several decades. Even newer type trolleys have become outmoded.

Jesus came unto His own and His own received Him not. Hence, the inhabitants of Palestine and the inhabitants of the "The Dark Continent" are not enlightened. Consequently their retardment is reflected in many and various ways. One

definite and very noticeable way is their antiquated transportation.

Paul R. Myers,

Box 117,

Greentown, Ohio.

A DIVINE COMMAND

Matt. 28:19-20, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen." The all things are to be taught, where?

Isa. 28:10-12, "For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: For with stammering lips and another tongue will He speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear".

Isa. 28:14. "Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem. Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves." V. 8, "And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflow-

ing scourge shall pass through, then ye shall be trodden down by it".

We now turn to some of Jesus' statements. After showing us the many things, that bring blessings to us, He declares unto us, Matt. 5:17, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven".

Matt. 5:23, "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift". How much trouble would be avoided if this was fully adhered to, by all our members?

Matt. 7:1-2, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again". Matt. 7:13, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate,

and narrow is the way, which leadeth unto life, and few there be that find it". It is very easy to miss the narrow way, so we must be exceedingly careful of how we live in this present evil world.

Jesus warned, Matt. 5:48, "Be ye therefore perfect, even as your Father which is in Heaven is perfect". How careful then ought we to live, with what religious fear;

Who such a strict account must give, for our behavior here.

Thou awful Judge of quick and dead, Thy watchful power bestow,

So shall I to my ways take heed, to all I speak or do.

And must I be to judgment brought, and answer in that day

For every vain and idle thought, and every word I say.

Yes every secret of my heart shall shortly be made known,

And I receive my just desert for all that I have done.

We turn now to the instruction of the Apostles, 2 Cor. 6:14-17, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God as God hath said, I will dwell in them, and walk

in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, sayeth the Lord, and touch not the unclean thing; and I will receive you".

1 Thess. 5:14-15, "Now we exhort you, Brethren warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men".

2 Thess. 3:6, "Now we command you, Brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us".

2 Thess. 3:14, "If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother". I Tim. 2:9-10, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing Godliness) with good works".

Matt. 5:31-32, "It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication,

causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery".

Matt. 19:9, "I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away doth commit adultery".

Mark 10:11, "He sayeth unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery". Also see Luke 16:18.

1 Cor. 7:10-11, "Unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: but and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife". 2 Cor. 10:3-5, "For though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) casting down imaginations, and every high thing that exhalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ". Amen and amen.

A. B. VanDyke

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Goshen, Ind.

FEET-WASHING—A CHURCH ORDINANCE

Let us take as our scripture lesson John 13:1-17, which as you all know treats of feet washing. Now let us seek out its significance, and see if we find it to be a symbol of a blessed truth.

First we shall investigate in the Old Testament as to whether it was an old custom. We shall notice that the host did not wash the guests' feet. Turn to Gen. 18:2-4, this is about Abraham's heavenly guests, "And he lifted up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground. And said, My Lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant: Let a little water, I pray you, be fetched, and wash your feet—".

Next we go to the story of Abraham's servant and Rebekah. Gen. 24:32, "And the man came into the house: and he (Laban) ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that were with him".

We will bring only one scripture more on this point. Jesus said to Simon, "I entered into thy house, thou gavest me no water for my feet".

I think these are sufficient to show us that the duty of the host was only to provide water. The guests wash-

ed their own feet.

John 13:1-2, gives us the time of observance. "Jesus knew that his hour was come that he should depart out of this world unto the Father—". Would the thoughts of this departure cause Jesus to impress upon His disciples an old custom and even then carry it out contrary to the manner of the Jews, or rather would He see the immediate necessity of giving a symbol of spiritual purification?

Jesus came to fulfill the old law. Matt. 5:17, "Think not that I am come to destroy the law, or the prophets. I am not come to destroy, but to fulfill". In the old law a lamb without blemish was to be sacrificed. At the original passover the blood was put into a basin. This blood was used to protect the Hebrews from the death angel. I Cor. 5:7, "Christ our passover is sacrificed for us", and I Pet. 1:17, 18, "Forasmuch as ye know that ye were not redeemed with corruptible things,—but with the precious blood of Christ". He is our sin offering. We were guilty sinners and doomed to die. He took our sins, and we are protected by His blood from eternal death. At Christ's death the law was fulfilled, and grace began.

Now does John 13:3 show feet-washing as mere humility or old custom? I shall quote the verse. "Jesus knowing that the Father had given all things into his hands, and that he was come from God and went to

God." This clearly shows that Jesus realized His authority to institute a Church ordinance.

If this washing had been an old custom or merely a teaching about humility, Peter and the others would have understood readily. But Jesus Himself said, verse seven, "What I do thou knowest not now: but thou shalt know hereafter".

It is essential to fellowship with Jesus, and there is a penalty for not doing it. Verse eight, "If I wash thee not, thou hast no part with me".

It is a rite which speaks of cleansing through the precious blood of Christ. From I John 1:7, "The blood of Jesus Christ, His Son, cleanseth us from all sin". We know that our cleansing is by the blood. We often sing, "Blessed be the Blood, for it washes whiter than snow". Also, "When I see the blood I will pass over you".

Now let us see how and when this is done. Ananias said to Paul, "Arise and be baptized, and wash away thy sins", Acts 22:16. Since we are not cleansed by water alone, therefore the baptismal water is a symbol of the precious blood of Christ. God has provided this symbol, and He accepts the baptized person as having been washed in the precious blood of Christ.

When a traveler walked on a journey in Christ's time, his feet became dusty. As Christians walk along the journey of life they become more or less contaminated with sin. So by

having their feet washed, they confess their sinfulness and the need of cleansing, in order to have part with Christ. In the tenth verse, "Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit." The first washing is a complete washing in baptism. Now, by washing the feet, the saints are completely clean again. They are as pure and holy as when at first baptized.

There was a typical cleansing demanded of the priests found in Ex. chapters 30 and 40. There was a laver of brass made, which was somewhat similar to a basin placed upon a pedestal. It was located between the tabernacle of the congregation and the altar. This laver contained water. The priests were first brought there and washed. But ever after, they stopped there, took water and washed their hands and feet, as they were commanded, before they proceeded to the more holy services. This was an act of cleansing that they die not.

This brazen laver was made of the looking glasses of the women, Ex. 38-8. These glasses were made of highly polished brass. And since Hebrews 10:1 says, "For the law having a shadow of good things to come—", let us seek the significance of the laver made of looking glasses. The priests came to it just before the feet-washing and saw themselves. It is so fitting that we look at ourselves, into our own hearts,

in self-examination. "But let a man examine himself and so let him eat of that bread and drink of that cup", I Cor. 11:28. The laver was of brass, and brass in the scripture is a symbol of judgment, let us apply I Cor. 11:31 to ourselves. By God's holy and pure law, we will readily judge ourselves as sinful, impure, unholy, and we shall be so glad that the Lord has made provision for us to have our feet washed and to be clean every whit, now prepared to enter into the most holy communion, the Eucharist.

When we consider by God's holy standard all that is required of a Christian, we usually feel that we have fallen very short. Then how encouraging it is to know of the wonderful provisions made for mortal man.

We rejoice for the frequent opportunities for cleansing. Every burden of sin was washed away at baptism. We have forgiveness daily through prayer, with Christ our intercessor, and then the blessed experience of feet washing when God accounts us as every whit clean, just as clean as when we came forth from the baptismal waters.

To keep this rite as a lesson in humility is good, without doubt. To keep it for obedience' sake makes us happy. But to keep it as a valuable cleansing is so much greater. Through it we have peace with God. And I will say with the Prophet Isaiah, "They that wait upon the

Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

Beulah Fitz,
Dallas Center, Iowa.

"WHEREWITHAL SHALL WE BE CLOTHED?"

We are not to worry about either meat or raiment. "For the life is more than meat and the body more than raiment."

We know the need for artificial clothing became necessary the day that sin entered into the Garden of Eden and God came to the rescue of Adam and Eve and provided artificial clothing to cover their bodies. God knew that the corruption of human nature necessitated the covering of the human body in the interests of morality, so he has given us definite instructions in His Word how the christian must dress, in becoming and modest apparel.

A true follower of Christ loves the Lord and delights to do His will. Therefore we do not follow the fashions of the world like the unsaved, who dress to attract attention to the human form, by the painting of the face and nails, the wearing of jewelry or ornaments, the wearing of indecent and immoral dress, and the cutting or dressing of the hair in a conspicuous manner.

The Israelites, who were the chosen nation of God, wore garments

distinguishing them from the idolatrous nations. So we under the new covenant, are given principles of non-conformity to the world. In Revelation there is a difference between the ungodly Babylon women, who wore scarlet and purple, decked with gold, precious stones, and pearls, while the Lamb's bride was arrayed in fine linen, pure and white. Rev. 17, 18 and 19.

"And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. Romans 12:2, "In like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety. Whose adorning let it not be the outward adorning of the plaiting the hair, the wearing of gold, or of the putting on of apparel, but let it be the hidden man of the heart in that which is not corruptible even the ornament of a meek and quiet spirit, which is in the sight of God a great price."

A woman is not to paint her face like Jezebel and the harlots. Neither is a woman to wear that which pertaineth unto a man, for it is an abomination unto the Lord, Deut. 22:5.

We must be read and known of all men. Our christian garb informs the public that we profess christianity and means the same to us as the uniform does to the soldier, bus driver, mail carrier, and railway conductor.

Our christian attire eliminates the anxiety or worry of constant changes of style and is economical because it is not discarded with changes of fashion.

Let us be careful that we have a chaste conversation and are found going about doing good and not speaking evil of others or living a life that is not in harmony with our modest apparel. For christian attire, christian conduct, and christian speech, go hand in hand and cannot be separated.

Many members of other plain churches are lamenting the fact that their churches are slipping from the ideals they once held, so let it be a lesson for us that we remain firm and steadfast.

We are persuaded that the overcoming of worldiness in any form brings spiritual reward. For to him that overcometh will I grant to sit with me in my throne even as I also overcome and am set down with my Father in His throne.

Sister Maxine E. Surbey.

NEWS ITEMS

rites and ordinances

This book, of the Works of Alexander Mack, has just been re-printed under the auspices of the General Mission Board. This book contains the conversation, between Alexander Mack and his son, concerning the rites and ordinances of the Holy Bible, the explanation on Christian Baptism, and the questions and an-

swers concerning the faith of the early Brethren.

This book was not available from any other source and has been printed in installments in the Bible Monitor, for the last year. It is a limp back book of ninety pages, of Bible knowledge, that will put many of us to shame even in this educated time. It is available from any member of the General Mission Board, at forty cents per copy post-paid, or four dollars per dozen post-paid.

NEWBERG. ORE.

The Newberg Dunkard Brethren held their quarterly council on Dec. 18. Eld. Ed. Withers opened the meeting with scripture and prayer, then Eld. Galen Harlacher took charge of the meeting.

The election of officers for 1955 took place. We decided to have a two-weeks meeting, beginning May 17, with Bro. Paul Myers, Greentown, Ohio as our evangelist. We extend a hearty invitation to any one who can be with us, also for an interest in the prayers of all the Brethren and Sisters, for the success of these meetings. We would very much appreciate it if members from the adjoining churches could be with us. May we all watch and pray that we may live closer to our Lord and Master.

Ida Myers, Cor.

YORK, PA.

The Shrewsbury Congregation held their regular quarterly council on Jan. 3, at 7 p. m. We sang no. 650, and Bro. D. K. Marks read II Thess. 1:1-12 and led in prayer, after which our Elder, J. H. Myers took charge.

The treasurer's report, from both Shrewsbury and York, were read and accepted. The main business was to elect officers for the New Year, for both places. A few items were discussed, we sang a closing hymn and were led in prayer by our Elder.

We held our Thanksgiving service in the evening, on Thanksgiving day, Eld. A B. Keller brought us the message. We were also glad to have Bro. Keller in our midst on Dec. 19th, when he brought us a very inspiring Christmas message.

At this time there seems to be many colds and sickness, Sister Katie Swartz is now in a steel cast and we know she desires the prayers of the faithful in her behalf. May we all pray for the sick and afflicted and for one another, as the fervent prayer of the righteous availeth much.

Sister Shella Stump, Cor.

THE ANTI-CHRIST

I Jno. 2:18, "Little children, It is the last time: and as ye have heard that anti-christ shall come, even now are there many anti-christs; whereby we know that it is the last time". V. 22, "Who is a liar but he

that denieth that Jesus is the Christ? He is anti-christ, that denieth the Father and the Son". 2 John 7, "For many deceivers are entered into the world who confess not that Jesus Christ is come in the flesh. This is a deceiver and an anti-christ." An anti-christ is one that opposes the Lord Jesus Christ, not accepting Him as the Messiah, that was to come in the flesh, a Bethlehem babe born of a virgin.

Every spirit that confesseth not that Jesus is come in the flesh, is of the anti-christ. We have many so-called christians today, who deny the divinity of the Lord Jesus. Anti-christ is the embodiment of the life or spirit which stands in opposition to the true nature and spirit of Christ; whether this antagonism is embodied in individuals or institutions. The Roman Emperors and the priestly cult were anti-christ and the same spirit has been existing in the world ever since. The coming of the anti-christ was foretold by the prophecy of Daniel. He is also identified with the man of sin, the son of perdition. It may be a gigantic power of evil, coming with more force than at the present day. Satan is only on the job to organize his power, which will come out of man's organizations.

Rev. 13:15, "He had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of

the beast should be killed". This has been and may be soon again. 2 Thess. 2:3, 9, "Let no man deceive you by any means: for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God. Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming". Jesus speaks as recorded in Matt. 28:18, "All power is given unto me in heaven and in earth". This is at His command as He sees fit. Satan is full of power, pretense and deception. Men are going to destruction, because they refuse to believe the truth.

Matt. 24:23, 24, "If any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect". When the anti-christ is thoroughly organized, with great numbers, then will be the final attempt to overcome the Lamb of God, Jesus the Lord.

At the proper time Christ will come with power. I Tim. 6:15, "Which in his times he shall shew, who is the blessed and only potentate, the king of kings, and Lord of Lords." Rev. 7:13-14, "One of the elders answered, saying unto me, What are these which are arrayed

in white robes? and whence came they? and he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. There was given him dominion and glory and a kingdom that all people and nations, should serve." His kingdom is that which shall not be destroyed, whose kingdom is an everlasting kingdom.

Psa. 103:9, "The Lord hath prepared his throne in the heavens: and his kingdom ruleth over all". Thou are worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they were created. Rev. 10:6, "The angel sware by him that liveth forever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea and the things which are therein, and that there should be time no longer". And the great men and the rich men hid themselves in the dens and in the rocks of the mountains, and said fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb. For the great day of His wrath is come: and who shall be able to stand?

Will the anti-christ be able to withstand the supreme power? Luke 21:26-28, "Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall

be shaken, and then shall they see the Son of man coming in a cloud with power and great joy. When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh". An anti-christ is an opponent of a proposed policy of God, a being denying or opposing the divinity of Jesus the Christ.

We can do nothing against the truth, disobeying the truth does not change it. If we willfully oppose the truth, we become opposing to Christ, and we may get on the side of the anti-christ. Examine yourselves, that Jesus Christ be in you, except ye be reprobates. The word reprobate means: one lost to all sense of duty, a being without principle, abandoned in sin. Dan. 9:27, "For the overspreading of abominations shall he make it desolate, even until the consummation, and that determined shall be poured upon the desolate".

Acts 3:18-21, "Those things, which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. Repent ye therefore, and be ye converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you, whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his

holy prophets since the world began". Yea, and all the prophets from Samuel and as many as have spoken, have nearly all foretold of these days. Unto you first God sent His Son Jesus, to bless you and turn you away from your iniquities.

I declare unto you God who made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands, neither is worshiped with men's hands, as though He needeth anything, seeing He giveth to all life and breath, and all things and hath made of one blood all nations of men, for to dwell on the face of the earth. He hath determined the times before appointed and the bounds of their habitation. For in Him we live and move and have our being. Now He commandeth all men every where to repent, because He hath appointed a day, in the which He will judge the world in righteousness by that man whom He hath ordained: whereof He hath given assurance unto all men in that He raised Him from the dead.

Paul reasoned in the synagogue every sabbath and persuaded the Jews and the Greeks. When Silas and Timotheous were come, Paul was pressed in the Spirit and testified to the Jews that Jesus was the Christ. When they opposed themselves and blasphemed, he shook his raiment and said unto them, Your blood be upon your own heads from henceforth I will go unto the Gentiles.

This was the Gentiles first general opportunity to hear the gospel preached to them and to receive salvation. Jesus never taught the Gentiles direct.

Matt. 15:5-7, "These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand". Jesus never taught us, Gentiles.

Matt. 10:1, "And when Jesus had called unto him his 12 disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of diseases". Did any Gentiles receive this commission or power? We receive salvation by grace through obedience, by faith in the Lord Jesus Christ and His cleansing blood.

The truth is the gem for which we seek,

O tell us where shall it be found?

For this we search and seek and pray,

That truth may in our hearts abound

We want the truth in every thing,

Do Thou, O Lord, our eyes anoint
With an unction from Thee on high.

Wm. N. Kinsley,

Hartville, Ohio.

"Don't look for flaws as you go
through life,
And even when you find them,
It is wise and kind to be somewhat
blind
And look for the virtue behind
them.

"For the cloudiest night has a hint
of light
Somewhere in its shadows hiding;
It's better by far to hunt for a star
Than the spots on the sun abiding.
"The world will never adjust itself
To suit your whims to the letter;
Some things must go wrong your
whole life long,
And the sooner you know it the
better".

When the rain is gently falling
From the heavens up above,
Think of all the showers of blessing
God is sending through His love.

When the ocean waves are rolling
And the storms have turned to gales,
Think of Christ who stilled the
tempest
Of His love that never fails.

When the sun is brightly shining
In the heavens up above
May the glory of His Presence
Fill your hearts with peace and love.

We will help each other,
Gladly every day,
Just as Jesus taught us,
In His loving way.

"GOD OF GRACE AND GOD OF GLORY"

God of grace and God of glory,
On Thy people pour Thy power;
Crown Thine ancient church's story;
Bring her bud to glorious flower.
Grant us wisdom, Grant us courage,
For the facing of this hour.

Set our feet on lofty places;
Gird our lives that they may be
Armored with all Christlike graces
In the fight to set men free.
Grant us wisdom, Grant us courage,
That we fail not man nor Thee!

"CARRY ME BACK TO CALVARY'S MOUNTAIN"

Carry me back to Calvary's moun-
tain,

There I can picture many scenes
of Calvary

There Jesus paid for the seal of re-
demption

There's where He suffered on the
cross for you and me.

There's where He suffered and in
the tomb they laid Him

Then He arose, from the silent
tomb He came.

There's where His friends saw Him
ascend into heaven

Soon, in like manner will return to
earth again.

Carry me back where Jesus found
me

There at the altar where He
taught me how to pray.

There's where I asked for His love
and tender mercy

There's where He saved my soul
and washed my sins away.

There's where I labored against sin
and Satan

There I confessed to the Lord of
all my sin.

There at the cross I received my
salvation.

Now I'm so happy, for He came
and took me in.

Chorus:

Carry me back to Calvary's moun-
tain

There's where my Savior bled and
died upon the tree:

There on the cross He was nailed for
my pardon

That's why I love Him, just be-
cause He first loved me.

WE WALK BY FAITH, NOT BY SIGHT

The clouds hang heavy around my
way,

I cannot see,

But through the darkness I believe
God leadeth me.

'Tis sweet to keep my hand in His
While all is dim,

To close my weary, aching eyes
And follow Him.

Through many a thorny path He
leads

My tired feet,

Through many a vale of tears I go;
My God, my Guide.

He leadeth me, and so I walk
Quiet satisfied.

To my blind eyes He may reveal
No light at all,

But while I lean on His strong arm
I cannot fall.

Sel. by Jeannette Poorman

IT IS JESUS

When amid the throng about you
Through this world you struggle
on,

Fighting for a mere existence,

And your strength is almost gone;

When your burden is so heavy,

And some friend has proved un-
true,

There is One, will take your burden;
One who'll bear it all for you.

O! how sweet to kneel before Him,

Feel His loving presence near,

As He lifts your every burden,

Banishes your every fear.

He will dwell within your bosom

If you'll ope' to Him the door,

And will give you joy and gladness

Never known by you before.

He will cleanse your heart and save
you

From a life of sin and shame,

And will give you life eternal

Through believing in His name.

It is Jesus, friend of sinners

He who died on Calvary,

Shed His blood for your redemp-
tion

Gives you pardon full and free.

FORGIVENESS

Forgiveness means that the quarrel is ended and hatred is displaced by love.

It means that co-operation and fellowship have taken the place of strife and ill-will.

It means that I have done all I can to make amends for my evil actions.

My life, which was under a cloud, is now in the light.

If forgiveness does not do all this it is not genuine forgiveness.

This, however, is but a small part of what forgiveness does.

Forgiveness plays a historical and cosmic role as well as a personal one.

As one would expect, we are more familiar with the latter than with the former.

When God forgives sin, He not only makes an end of it; He transforms it into something good.

Forgiven evil adds strength to God's kingdom on earth.

This central truth of the gospel may be seen both in history and in nature.

Joseph's brothers meant to destroy him, to put him out of their way forever; God used their act to save His people. That is the way God forgives evil.

We love the Joseph story, not only because we hope that our troubles, like his, will have a

happy ending; but also because we are sure they will, in God's own good time and way.

The death of Jesus is the world's worst crime; God has made it the world's most powerful redemptive force. That is the way God forgives evil.

You may see the principle at work in the soil. Cover it with foul, untouchable waste material, and in the course of a year or two God turns it into vegetables and fruits and flowers.

Forgiveness is the miracle by which the worst becomes the best, foulness becomes fertility, ugliness becomes beauty, death becomes life.

FORGIVE, and you not only make your own life clean and strong; You add to the greatest of all miracles, the transformation of evil into good.

FATHER AND SON

Question 32. Can you declare before the face of Jesus Christ, the omniscient searcher of hearts and the Judge of the quick and the dead, that you yourselves are all of one heart and of one soul!

Answer. This, God has not required, that we should at this time, be of one heart and one soul in a perfect state. Hence we cannot say, that we are so in reality. But in will, we must be it, namely, this

far, that we labor together until we all come to the unity of faith and fulness in Christ as written in Eph. 4:11-13. No person can say that the church members at Jerusalem were in perfection, and all of one accord. But in the beginning, they were unitedly willing to follow Christ in renouncing their earthly all. However, that they afterwards differed in knowledge, we may perceive in Acts 15:5, etc. We know, that from this very church at Jerusalem there went out some, who taught differently from the apostles concerning circumcision, and that the apostles had a great deal of trouble in laboring for union. Hence it is remarkable that it should be required of us in these dreadful times, where darkness and obscurity covers all nations, that there should be such a perfect union among us, while those who boast of an inward spiritual baptism, still disagree so much, that even in the plain and clear commandments about water-baptism, there is nothing but uncertainty and discord among them, as well as is other principal points of faith.

Question 33. Do you not regard your church as superior to all other Baptists of this or former times; and if so, in what respect and why?

Answer. That we do esteem our church better, than those now decayed Baptists, whom ye know and are acquainted with, is true, and it is for this reason, because they have fallen away in life and doctrine, and

departed far from the old Baptist's life and doctrine, which even many among themselves see and acknowledge. For former Baptists we cannot answer, since we did not know them in their lives. But we are entirely united in what concerns their doctrine with those who taught nothing contrary to the gospel.

Question 34. With what propriety do they hold that their newly established church, baptism, excommunication, etc., agreed with the practice of the apostles, since they cannot prove a similarity neither in divine calling, nor gifts, nor results?

Answer. With regard to the power of performing miracles, we consider ourselves still as much inferior to, and as unworthy of any comparison with the apostles. Concerning the doctrine and the mind, we must pray God to make us resemble the mind of the apostles, and even of his Son Jesus.

Question 35. Can your teachers and elders bring the testimony of their conscience before God, and say that the Holy Ghost has made them overseers in their churches, to feed them as the churches of God; and do they possess the spiritual gifts required? 2 Cor. 6, etc.

Answer. Before God they must be able to bring it, or else they are no true shepherds. But if men do not believe it, that must not disturb or grieve them; on the contrary, they should rather rejoice, if their names are cast out as evil. Luke 6:22.

Question 36. Must they not on the testimony of their consciences before God confess, that many of them were much more loving, meek and humble, etc., before their baptism than afterwards?

Answer. To this we say, No; unless you allude to those who like dry branches were cut off or unless you mean that feigned love, by which people deceive one another, for the sake of bread or favor, and where sin and error is not rebuked, but where it is said, leave me alone in my own self-will, opinion and doing, and I will let thee alone likewise; we will love one another, and be brethren. If such is the meaning, we confess, that it is true; and that, alas! we have but too long stood in such pernicious hypocritical love, while we were yet among the Pietists. But now we have learned such a love, and have yet to learn it, which hates and reproves evil and wickedness.

Question 37. Have they not begun and continued until now, their new baptism with a great deal of uncertainty and mutability, and shown the same also in other things, having for instance, at one time rejected the marriage-state, and at another approved it again; sometimes desisted from labor, and then again took it up?

Answer. The baptism of the Lord Jesus, according to his commandment we have commenced in great assurance of faith, and to this

day our God has sustained and confirmed us therein, under much opposition, through his grace, and we can say with great confidence, those who believe are to be baptized. That we however, after baptism, had difficulties to overcome concerning marriage, labor and many other points, is true; for before our baptism while we were yet among the Pietists, we were not otherwise taught by those, who were deemed as great saints. Hence we had much contentions, until we gave up our imbibed errors.

Question 38. Whereby then may we know the undoubted divinity of your new church, before all others in the whole world?

Answer. We have indeed no new church, nor any new laws; but in simplicity and true faith, we desire to remain with the old church which Christ instituted through his blood, and to follow the commandment which was from the beginning. And we demand not at all, that an undoubted divinity should be acknowledged in our church, but we desire that such an undoubted divinity might be known in Christ himself and the church at Jerusalem. Should this be perceived, and the divinity of the doctrine, words and commandments which they had, then it can be seen, whether a church has that same divine doctrine and if this is known, we think it to be sufficient to prefer that church before all other churches in

the whole world, if like a faithful wife, she is obedient to her husband, Christ, in all his commandments, and labors to become still more so. But whosoever has not known Christ in the divinity of his commandments, would undoubtedly not acknowledge his church, if even the twelve apostles should be there serving as bishops and teachers.

Question 39. Whether they themselves were assured, and had received already the immovable assurance of the same in the divine trials as by fire, that God himself also acknowledges and owns them, and would have them acknowledged; and how would they undertake to prove this and make it credible?

Answer. Truly, the assurance must be before God, as Paul describes it. Rom. 5. "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand and rejoice in hope of the glory of God." But this assurance is no longer promised even to the apostles by the Lord Jesus, John 15:7, then they would abide in him, and his words abide in them. Then they would be his true disciples, and they should ask what they will, and it should be done unto them. And so it is: He that is faithful in the doctrine of Jesus to the end, shall be saved.

These are the most important questions, dear friends, which we

deemed necessary to lay before you at this time concerning your new baptism and church, as much for your own sake as for the sake of others. On which you will now reflect, and make your united, plain and candid declarations, together with your reasons assigned, in such a manner as you may be willing to render an account of before the face of Jesus Christ and all his holy angels, and the elect, without contradiction from his Holy Spirit in your own conscience and those of others, in the great day when this weighty matter or work which you have commenced will be strictly scrutinized.

Beloved friends:

Upon your request and sharp questions, which you have proposed unto us in these thirty nine points, we have tried to answer in love upon every point according to our faith and good conscience before that God, who out of love sent his Son into the world to that end, that we should hear him, believe in him, and by faith in him have life everlasting. Now if you also regard your own welfare and salvation, then hasten and bow also your neck under the scepter of this great king; believe, that his doctrine is true, and his baptism wholesome and blessed for poor sinners. Say not, what good will water do me? and do not try to comfort yourselves with your infant baptism,

which has been brought into the world contrary to the word of God. Else this simple testimony (given out upon urgent request by the Baptists in Schwarzenau) must be a testimony together with your own conscience, at the great judgment day of the Lord Jesus, who will come "in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."

Now to the Lamb that was slain, who alone has power and dominion in heaven and on earth, to him be glory, honor and praises for ever and ever Amen. "Behold he cometh with clouds; and every eye shall see him, and they also which pierced him, etc., Amen."

Done at Schwarzenau in the month of July in the year of Christ 1713.

APPENDIX

May grace and peace from God the Father through Jesus Christ be multiplied unto you all, Amen.

Beloved brethren:

Inasmuch as we have understood, that some brethren have difficulties with regard to footwashing, which Jesus has commanded to his disciples, as if it had been performed between the supper and breaking of bread, and think it not rightly done, if feet are washed before supper;—we felt moved in our mind in sincere love to give the reasons, why we

wash feet before supper. At the same time we would say, that it is our belief and view, if a brother or any other person can in love and moderation instruct us according to the word of the Lord more fully, and otherwise than is here pointed out, we should be ready to accept of it not only in this point of footwashing, but also in other matters, and not at all rest upon long usage, but let the word of the Lord be our only rule and guide.

In the first place, we will see, how the old pious fathers before the law practiced footwashing, Gen. 18:4; 24:32, and chap. 19:2. Now here we see quite clearly, that the pious fathers performed footwashing before the meal: we see also under the law in the levitical service, that Moses had to make a great laver, to put water therein, and that Aaron and his sons, yea the succeeding priests washed their hands and their feet thereat, when they went into the tent, as may be seen Exod. 40:31, 32;—yea, we may notice, that under law footwashing was customary, as we find 1 Sam. 25:41.

Still in the time of the Lord Jesus when he himself preached the gospel, footwashing was a common thing; when friends would show each other acts of kindness it was the custom always before the meal, as we see in the gospel of Luke ch. 7:44. Here the Lord Jesus reproached the Pharisee, while at the table, that he had given him no wa-

ter for his feet, when He (the Savior) entered his (the Pharisee's house. Now to come to the point itself, we see in the first place, when the feast of the passover was come nigh, that the Lord Jesus sent two of his disciples, namely, Peter and John, the very disciple, who has recorded footwashing, John 13th. chap. These were sent by the Lord Jesus to prepare the passover, as Luke the evangelist mentions ch. 22:8. "And in the evening he cometh with the twelve, and sat down," as Mark (chap. 14:17.) and Matthew (chap. 26:20) relate.

Now the other evangelists say nothing of footwashing, but the evangelist John describes it ch. 13 According to the Greek text, as Reitz, the Dutch translators, and also Felbinger have given it, John, who himself prepared the supper says, says, "when the supper was *done*", according to the Dutch version: "when the supper was *made*", according to Felbinger, and Reitz expresses it still more clearly, by saying "when the supper was *prepared*." Others say according to the Greek, as it is in the Greek Lexicon, "when the supper had been made", or "had come into existence".

Now the word, as given by Luther, we do not find in the Greek; for thus writes John, ch. 13:2. "When the supper was done", that is, all ready, Jesus arose from the prepared supper, as follows in the

4th. verse, "He riseth from supper," washing his disciples' feet. See further, how they (the disciples) should wash one another's feet in lowliness, humility and love. That Jesus sat down after footwashing with the disciples and that he then did eat, is not only recorded by John, as may be seen clearly in verse 26, "When he dipped the sop,* and gave it to Judas." But the evangelist Matthew also states, chap. 26:23. "He that dippeth his hand with me in the dish, the same shall betray me." And Mark also writes, chap. 14:20, of the one, "that dippeth with me in the dish."

Here we can see, that when John writes thus, "To whom I shall give a sop when I have dipped it"; this was done while eating the (pascal, see note) supper; and that the feet were already washed, we see also, when John says, verse 21. "Verily, verily I say unto you, that one of you shall betray me." The feet then were washed, when Jesus said this, and Judas was yet present. Now look again at Matt. 26: 31, and Mark 14:18. Here the two Evangelists show, that Jesus said this at the meal, "as they did eat."

*Here are added the words "of the pascal lamb" in the German which are not in the text alluded to.

(To be continued)

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

MISSION OF CHRIST'S DEATH

The mission of Christ can be explained by countless scriptures in both the Old and New Testaments. Let us note a few for our meditation upon this subject. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace", Eph. 1:7. The most important purpose of His death is that of buying us back, from the wages of sin into the favor of Almighty God. Blood always was the price of cancellation of sins as required by God. Cain tried to make it easier for himself, by offering the vegetables which were handy for him, but God did not accept his offer. Actually it is only through the grace of God, that He even would accept the sacrifice of blood for man's disobedience.

Christ not only died that we might have redemption but He died also that we might have life, true life here on earth which will continue on into eternity. "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread

that I will give is my flesh, which I will give for the life of the world", John 6:51. They could not understand Christ's teachings on the bread of life, Will He give us His flesh to eat? In the upper room, that last night with His disciples, Paul tells us He said Take, eat: this is my body, which is broken for you. Our natural life is very short but we have opportunity to eat of, life that was already in the beginning of creation a life that did not see corruption but liveth and abideth forever.

"Through the tender mercy of our God; whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace", Luke 1:78-79. God has truly blessed us, by sending us one from high Heaven, that we might have the true light the glorious Word delivered unto us by Christ and His apostles. As we meditate upon human life, human weakness and human death; we certainly are poor mortal creatures but through Christ we have Light. We need no longer sit in darkness, for we have Light to guide our every

way, if we will accept it. Man seeks long and earnestly for peace but it can be found only, in the instructions left us by the Prince of Peace.

"I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes", Isa. 42:6. Christ is the mediator between God and man. He holds the covenant, the agreement between them. Christ came unto all peoples for a light. To open their eyes that they might see the error of their ways and reverently worship the true. Until His coming, the way unto God was virtually closed to the Gentiles but now, whosoever will may come. "Let us go into the next towns, that I may preach there also: for therefore came I forth", Mark 1:38. Christ offers Himself unto all people, whosoever will receive Him.

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill", Matt. 5:17. God's first covenant was still in effect until it was completed. Christ came to finish the Old that He might establish the New. The appeasement of God by blood was finished by Christ, now through Christ we worship God from the heart.

"But he answered and said, I am not sent but unto the lost sheep of the house of Israel", Matt. 15:24. God had promised the Prophets of

old to send a Redeemer. Now God had fulfilled His promise to them by sending a Savior to them first. "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness", Zech. 13:1. Christ came unto His own but when they did not receive Him, He offered Himself unto whomsoever will. God never forgets those who will serve Him, but He will quickly turn away from those who forsake Him and count His commandments of little value.

"And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins", Matt. 1:21. Dear reader, humanity has a wonderful opportunity with God, through Jesus. Who came to seek and to save that which was lost. Do you realize that this great opportunity is only for His people, those who will accept and serve Him? God sent His Son unto His own but when they did not receive Him, He even commanded His disciples to turn unto the gentiles. Christ shed His blood, the medium of redemption with God, for anyone who would serve God as He revealed Him. The Old Testament is fulfilled, Christ is our last chance, will we serve Him?

God, permitting the sacrifice of His only Son, for our sins, proves to us His love for humanity, better than any other means He could have used.

LOST CITIES OF THE HOLY LAND

To direct the reader's mind to things eternal, and to impress upon each reader the need to grasp the "true" things of life, is my purpose in writing this article.

In studying Bible history, it becomes nearly unthinkable and certainly most hard to understand why, in ages past, men have made their choices in life as they did. God's Word is true. What is contained therein is authentic. What is prophesied to come to pass will come to pass. There will be nothing left undone, when this dispensation closes.

The Holy Bible contains the Will and Mind of God. It is a book not hard to read. It is available for all who choose to read its pages. Yet men and women continue to make wrong choices in life now as they did during the time of Christ and before.

Colossians 3:2, "Set your affection on things above, not on things on the earth." Luke 12-31, "But rather seek ye the kingdom of God; and all these things shall be added unto you". John 6:27, "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you; for him hath God the Father sealed".

These three scriptures are but a few contained in the Word, that are definitely meant to direct each of

God's creatures to forget the things of the world and attain unto things eternal.

Men and women live and act to-day as though they were going to live forever. They lay up treasures on earth, they build mansions, they plan long term business transactions, they carefully guard their health and are very certain that their life on earth will be lacking nothing. They make every provision for the body.

What about their soul? Too often, they are so engrossed in the natural life they completely neglect caring for the Spiritual. They have all the time needed to attend a business meeting, to sell merchandise, to cater to the carnal side of life; but can hardly find enough time to even attend a funeral, prayer meeting, church services or a few nights of a revival meeting.

They are laying hold to the things of this world and relying on them, contrary to Paul's admonition. In I Tim. 6:12, Paul tells us to "lay hold on eternal life". To disregard the teachings of the Bible will bring remorse, heartaches, disappointments, in this life and the wages of sin, which is death, in the life to come.

To the unbeliever, who ignores the commandments, the Bible is full of promises of punishment for sin. Each promise will be minutely and exactly kept. If we neglect obeying, we will be punished. Hebrews 2:2-3, "For if the word spoken by

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angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape if we neglect so great a salvation." There will be no way of escape.

God has placed about us positive proof of the truth of His Word. Take the words found in Genesis 8:22, "While the earth remaineth, seed time and harvest, and cold and heat and summer and winter, and day and night shall not cease." They have not, by the very proof of their present existence. Space would not permit to enumerate the countless proofs manifested about us, that God's Word is true.

In getting closer to my subject, "Lost Cities of the Holy Land", we read in Hebrews 13:14, "For here we have no continuing city, but we

seek one to come". The thought implied in this scripture is readily understood. Things temporal and earthy, will come to an end. We should be interested in the things eternal, which will continue.

Paul was a great teacher. Without question, he saw masses of people yielding to the things of the world, rather than to God. People in Paul's day, congregated in cities, felt secure and ignored his preaching, just as they do today.

To change their thinking, he frankly told them, "For here we have no continuing city". That same message is for us today. How true were Paul's words? Did the cities of the Holy Land all continue? No, indeed, the lost cities of Palestine are supporting proof of the truth of God's Word and of Paul's preaching. And there are many of them.

In traveling in Palestine, one becomes a bit fearful, when you stand on the site of a great city, which thrived in Bible times, and now has either utterly disappeared or lies wholly in ruin. It certainly creates a great respect for God when you can witness the results of His mighty powerful hand.

God has presented the evidence of discontinuing cities. Take the city of Nineveh as an example. It was the capital of Assyria. It was a large city, sixty miles around. Its walls were 100 feet high and wide enough for three chariots to ride side by side. It required three days jour-

ney to travel around it. God commanded Jonah to go to Nineveh and preach His Word. He did. Without doubt, the inhabitants of Nineveh at that time, felt like the people of our time, that they are secure. But Ninevah was not a continuing city. Zephaniah 2:13, "And he will stretch out his hand against the north, and destroy Assyria; and will make Nineveh a desolation, and dry like a wilderness". It is today a lost city of the Holy Land.

Tyre is another example. It was a famous city in Phoenicia and was referred to by Jesus in Matt. 11:20-24 and 15:21. Jesus visited the city. At His time it was equal in population to Jerusalem. Some of its products were dyes, glass and sugar. It was walled against the enemy. However, God turned His wrath upon Tyre, Ezekiel 26:3-5, and today it lies in silence and desolation. It was not a continuing city.

Caesarea Philippi was a Bible city, located near the foot of Mt. Herman. It possessed rare beauty. Groves of evergreens, oak, olives, etc. along with an abundance of verdant green grassland made it a picturesque city. Philip the tetrarch enlarged and beautified the city. Jesus visited this city, but today it no longer exists because it was not a continuing city.

Cana, another lost city, was located seven miles north of Nazareth. It was the scene of Christ's first miracle, turning water into

wine. It was the home of Nathanael. The traveler can walk over the site, but the city, at the will of God, has long ago been numbered with the lost.

Dothan, located fourteen miles north of Shechem, was the home city of Elisha, the prophet. Joseph was sold by his brethren here to the Egyptians. It was an important Biblical city, but it was no continuing city. It lies in its own ruins.

Ai, Engedi, Gath, Lystra and countless other cities mentioned in God's Word and which were thriving at the time of the occurring of the events referred to, no longer exist. They have been included in the group which Paul made reference to.

When we realize that regardless of the strength of some of these cities, they no longer exist, and when we realize that some day this old earth and all therein is, shall pass away; it behoves each one of us to prepare for that great Eternal City, the New Jerusalem. Heb. 11:10, "For he looked for a city which hath foundations, whose builder and maker is God". We should look for the same city, "for here we have no continuing city, but we seek one to come."

Paul R. Myers,
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JESUS OUR LEADER

In Mark, 16:7, we have these words; "But go your way, tell his disciples and Peter that he goeth before you into Galilee; there shall ye see him, as he said unto you".

Sad indeed, were the disciples, when Jesus was crucified. Their hopes were shattered, because they looked forward to the restoration of Israel. However they forgot that Jesus told them that he would be raised from the dead again. The disciples thought, with the crucifixion, all was lost.

When Jesus died they hurriedly buried him, because the next day was an high day. After the sabbath was past, three women went to the tomb to finish the burial ceremony. They seem also to have forgotten that Jesus said, "that he would rise from the dead again". When they got to the tomb they were surprised to see a living man, and not a dead Jesus in the tomb. The man said, "he is risen; he is not here: behold the place where they laid him".

The man commissioned the women to go, and tell the disciples and Peter that he would meet them in Galilee. Jesus is going before us, and has promised to meet the faithful in heaven. If we are earnestly seeking Jesus, we will set our face Zionward. We will not only go ourselves, but will tell others about the good news.

When we start on our journey

heavenward, we are baptised as Jesus was. He was baptised in the water, and by triune immersion. Jesus was baptised in the water to be an example. We are baptised in the water that our sins might be forgiven, so that we can start on our way to meet Jesus.

After we have started on our way, there are certain things that we must do to remember Him by. If we want to continue to have a part in Him, we must do as he has done. Jesus was an example to the church, now the church is to be an example to the world.

Jesus is the leader of the true church, the true church will keep the ordinances as He delivered them to it. Jesus is not slack concerning his promises. If we are faithful we shall see Him, as He said.

Bro. George Dorsey
Salisbury, Pa.

FOR THE FAITH

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints", Jude 3. This message, given to every born again christian, is of fundamental importance; and more so today because of the evils of modernism that creep into our lives unawares. The devil and his emissaries have control of the press, radio, and many

pulpits and have turned the grace of God into lasciviousness, even denying the only Lord God, and our Lord Jesus Christ.

But beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; How that they told you there should be mockers in the last time who should walk after their own ungodly lusts. There are some things on the surface that we need to consider and repent of lest we lose our reward. We are His witnesses and we are commanded "Go ye into all the world and preach the gospel". We are told, that we are cramped for funds, that we have no workers, and that there are no favorable fields to do mission work. Do you believe this?

The devil is at work, his real purpose is to discourage God's people and if it were possible to deceive the very elect. We need to study Jesus method of reaching the unsaved, and have a rebaptism of the Holy Spirit that will give us a love and thirst for souls which will tell for time and eternity. An individual or church that is lukewarm on missions is headed for failure. We are commanded to grow in grace. If we are not growing, sin lieth at the door. My plea is for a return to apostolic teaching and living.

How did the early church spread the gospel? "And the multitude of them that believed were of one heart and of one soul: neither said

any of them ought of the things which he possessed was his own; but they had all things common", Acts 4:32. Unity of the faith was the strength of the church, the strength of believers is the answer to Jesus prayer "that they all might be one".

Man was created in the image of God, and we have seven pictures of Jesus in the scriptures, "and when we shall see him, there is no beauty that we should desire him". Much is said in the old and new testaments of beautiful feet, but nothing is said of a beautiful face. "That which is highly esteemed among men is abomination in the sight of God", Luke 16:15. I do not like the word "effeminate" in I Cor. 6:9, because it puts one in a class of which God says shall not inherit the kingdom of God. "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren", Rom. 8:29.

We find that the early church lived the simple life in the home. Lace curtains, musical instruments, and costly apparel is not in harmony with apostolic teaching. Pride is the first in a catalogue of sins that the Lord says, is an abomination unto him, Prov. 6:17. "The fear of the Lord is to hate evil; pride, and arrogancy, and the evil way, and the forward mouth, do I hate", Prov. 8:13. We cannot be justified by the works of our church father, but we can take up the principals that they

lived for and gave us example, that we should follow in His steps.

When we do not go forward in the work of the Lord there is a cause. The children of Israel committed a trespass in the accursed thing; for Achan, the son of Carmi, the son of Zabbi, the son of Zerah, of the tribe of Judah, took of the accursed thing; and the anger of the Lord was kindled against the children of Israel. Man by man was the method used by Joshua till he found Achan. Confession was made and they raised over him a great heap of stones unto this day, Josh. 7:26. Babylonish garments and gold are very near to the heart of man. Paul by inspiration of God said, "let a man examine himself".

Find the cause of our failures so that we may render a true account to God, then will our revivals be fruitful and souls will be born into the kingdom. I earnestly ask for a return to the faith as given by our Lord Jesus Christ. Preaching, teaching and living, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ, Eph. 4:13.

L. A. Shumake, Louisa, Va.

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life".

LIVING MORE SACRED

In the Bible Monitor of January first, the statement concerning the church slipping is undesirable news, but we can see it is true. In past years, we heard a similar remark made by one of the most able elders in the church. He said that he could see those things coming into the church and that there was not enough effort made to hinder it or remedy the cause.

Heb. 2:1-2, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed by them that heard him".

Ye are the salt of the earth to keep the purity of the church, Matt. 5:13, If we lose our faith in the Gospel of Jesus Christ to whom can we go, the world has no salvation for us. "Thou hast the words of Eternal life". We find in the Bible, sufficient remedies to solve all our vital and difficult problems.

The carnality of man is inclined to follow the trend of the world, instead of first seeking God's Kingdom, which we are commanded to do. We are confident it would be

very helpful to the church, for our Elders and Ministers, to teach more along the line of non-conformity. "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God", Rom. 12:2.

"For all seek their own, not the things that are Jesus Christ's", Phil. 2:21. To be carnally minded means spiritual death. Jesus said to Peter, "When thou are converted, strengthen thy brethren", Luke 22:32. May we in this year, renew our covenant with our Lord and vow to keep our promises, to live closer to the teachings of the Gospel, through our general Conference rulings.

May we hold the unity and the Spirit of love in the church. May the Lord help us all to realize the great importance of the church to each member. "The affectual fervent prayer of a righteous man availeth much", Jas. 5:16. Fervent prayers of the faithful will avail much to help maintain the virtue and unity of the church.

May the Lord strengthen us spiritually that there will not be any weak in the Faith among us. That we may make the church, that glorious church which Jesus will accept without spot or blemish, when He comes to receive it unto Himself.

Bro. C. M. Kintner
Converse, Ind.

A BETRAYED AND RESUR- RECTED SAVIOUR

The Lord and Savior Jesus Christ, has departed from this world. He remains here spiritually. The great price has been paid. Christ came to this sinful world, that we through Him, can be saved from the terrible doom, awaiting the unrighteous in the day of great darkness.

He was here labouring, through the will of God, that lost humanity might receive salvation. In His labour on earth, He was opposed and rejected by many evil hearts, until finally He was betrayed and destroyed in His earthly body. In our day how many are true to their calling? We see Christ crucified afresh and put to an open shame.

In our day great evils are existing among many professing christian people. Instead of having Christ in their lives, many will continue on in sin. Many will come in the judgment day saying, Lord, Lord have we not done many wonderful works and even cast out devils in Thy name. Yet will not be recognized by God and will receive the answer, depart ye that work iniquity. Many are professing godliness but in works are denying Him.

Many things are being fulfilled, as was prophesied by faithful men of God, through His Holy Word. The apostates are flourishing with the reign of the antichrist. Every spirit

that confesses not that Christ is come in the flesh is not of God but of antichrist. We are told not to be deceived. The apostle John tells us, Try the spirits whether they are of God. Great changes have taken place in many of the churches. Not changing for the better but turning away from the fundamental principles of the Gospel of Christ.

As we think of the many children, raised up in church government systems that do not require the teachings of Christ. It is indeed a sad condition but perilous times are here. Many are being led astray and are not aware of it. When Christ was here in person, many honored Him with their lips but there hearts were far from Him.

Lip service alone is not pleasing to God. To be Christians we must give our whole heart to the Lord. All who truly accept Christ will turn away from the evils of the world. A great change takes place in a christian life, old things pass away and all things become new. A new creature from with-in brings forth a christian light in a dark and sinful world. Are we true to the trust He left us? Do we seek to do our best? Traitors will not share in the glorious rest awaiting the righteous.

The apostle Paul tells us, There shall be a resurrection of the just and the unjust. The just unto eternal glory and the unjust unto eternal damnation. A life justified in Christ Jesus is above fraud, adultery and

all wickedness. Christ was betrayed by one of His number. Satan entered the heart of one who was loved by Christ and caused him to become a traitor, selling his Lord for the perishing wealth of this world.

Those who become untrue to the Lord and Savior Jesus Christ have not a glorious resurrection awaiting them. Christ suffered and died in the flesh that fallen humanity can repent and be forgiven of sin. When Christ was here in person, He taught repentance and conversion to sinners and hypocrites. We notice in God's Word that many rejected His doctrine and became His enemies. Which led to His cruel death on the Cross.

He was placed in a tomb, sealed by man, because He said in three days He would rise again. At the tomb of Christ the power of God was manifested. A great earthquake took place, man became powerless to guard the body of Christ. Up from the grave He arose, with a mighty triumph over His foes.

Christ's victory did not bring an end to the foes of christianity. Other faithful men of God were punished and destroyed in body, for the cause of Christ. The apostle Paul, in his great mission work for Christ, experienced severe hardships and sufferings. Nothing turned him from being a true soldier of the Cross of Christ. He spoke and wept of enemies of the Cross of Christ.

He said that man would pervert the Gospel of Christ. In our day true christianity is hated and despised by many. The way of truth is evil spoken of. Many times there is mockery and scoffing at christianity. Many are the foes of Christ in this day of great wickedness.

Bro. J. F. Marks

R. 3 York, Pa.

NEWS ITEMS

BRYAN, OHIO

It has been decided that the Pleasant Ridge Congregation will hold their Lovefeast on Saturday, April 2nd.

Ruth St. John, Cor.

QUINTER, KANS.

The Quinter Congregation will hold their Lovefeast April 23. All-day meeting both Saturday and Sunday. All who can come and enjoy these meetings with us will be appreciated.

Elma Jaminson, Cor.

OBITUARY

James Clarence Blackwill

Son of George and Jennie Blackwill, one of thirteen children, was born Nov. 9, 1875, at Cedar Rapids, Iowa, and passed away at Hadley Memorial Hospital of Hays, Iowa; at the age of 79 years, 2 months and 14 days, after an illness of several years.

He moved to Sheridan County with his parents in 1878. He has

been a faithful member of the Church of the Brethren and the Dunkard Brethren for most of his life. In 1896 he moved to Quinter, Kans., where he homesteaded at the place that his son now lives.

On Oct. 17, 1906, he was united in marriage to Maud E. Walkinshaw. To this union was born an infant daughter, who died at birth and one son, Clarence of Quinter. They also raised a boy and a girl to adulthood.

He was a kind and loving husband and father. He is survived by: his wife, Maud; son, Clarence and wife, Geneva; four grandchildren, Loretta, Duane, Alyce, Beverly and Floyd; two sisters, Ida Jones of Colorado and Jennie Ely of Colorado; three brothers, Charlie of Quinter and John and Harrison of California.

People Liked Him

People liked him, not because he was rich or known to fame;

He had never won applause

As a star in any game.

His was not a brilliant style,

His was not a forceful way,

But he had a gentle smile

And a kindly word to say.

Never arrogant or proud,

On he went with manner mild;

Never quarrelsome or loud,

Just as simple as a child;

Honest, patient, brave and true;

Thus he lived from day to day.

Doing what he found to do

In a cheerful sort of way.

Wasn't one to boast of gold,
 Or belittle it with sneers;
 Didn't change from hot to cold,
 Kept his friends throughout the
 years;
 Sort of man you like to meet,
 Any time or any place;
 There was always something sweet
 And refreshing in his face.
 Sort of man you'd like to be;
 Balanced well and truly square;
 Patient in adversity,
 Generous when his skies were
 fair;
 Never lied to friend or foe,
 Never rash in words or deed,
 Quick to come and slow to go,
 In a neighbor's time of need.
 Never rose to wealth or fame,
 Simply lived, and simply died;
 But the passing of his name
 Leaves a sorrow, far and wide
 Not for glory he'd attained,
 Nor for what he had of wealth,
 Nor e'en the friends that he had
 gained,
 But for what he was himself.

THE NIGHT VISITOR

Hush—Don't tell anyone—I'm
 an American. Can you imagine ever
 saying that? of course not. You do
 not try to make a secret of being
 an American. You are pleased about
 it and want everyone to know it.
 You have many reasons to be glad
 of it.

Hush—Don't tell anyone—I'm a
 christian. Can you imagine ever say-

ing that? Well, we do know people
 who are ashamed to let some know
 it.

John 3:1-9, "There was a man of
 the Pharisees, named Nicodemus,
 a ruler of the Jews: the same came
 to Jesus by night, and said unto
 him, Rabbi, We know that thou art
 a teacher come from God: for no
 man can do these miracles that thou
 doest, except God be with him. Jesus
 answered and said unto him, Verily,
 Verily, I say unto thee, Except a
 man be born again, he cannot see
 the kingdom of God. Nicodemus
 saith unto him, How can a man be
 born when he is old? Can he enter
 the second time into his Mother's
 womb, and be born? Jesus answer-
 ed, Verily, Verily I say unto thee,
 Except a man be born of water and
 of the spirit, he cannot enter into
 the Kingdom of God. That which is
 born of the flesh is flesh; and that
 which is born of the spirit is spirit.
 Marvel not that I said unto thee ye
 must be born again. The wind blow-
 eth where it listeth, and thou hearest
 the sound thereof, but canst not tell
 whence it cometh, and whither it go-
 eth: so is every one that is born of
 the spirit. Nicodemus answered and
 said unto him, How can these things
 be? Jesus answered and said unto
 him, Art thou a Master of Israel,
 and knowest not these things?"

Why did Nicodemus choose the
 hours of darkness for visiting Jesus?
 The reason is clear, he did not want
 to be seen. To begin with Nicodemus

was a Pharisee, which means that he belonged to the strictest religious sect among the Jews. Pharisees were a proud sect: proud of their race, proud of their religion and proud of their own reputation as men of great piety. They loved the praise of men and paraded their acts of devotion before the public eyes. Their careful observance of the law of Moses was known to all. And not satisfied with keeping that law, they added to it, all kinds of rules and regulations.

It was inevitable that the Pharisees should become the enemies of Jesus. He, seeing through their unreality and pride, rebuked them. Jesus had already stirred up opposition against Himself, when He had gone up to Jerusalem for the first time after His baptism. He found the temple court turned into a trading center. Money-changers were taking advantage of the situation.

Grieved by the misuse of His Father's House, Jesus had driven the merchants from the temple with their stack and had overturned the tables of the money-changers, John 2:13-17. Do you suppose that the Jewish leaders were pleased with Jesus for this? They certainly were not. They showed their feelings by demanding to know, by what means He had done this thing; and in their hearts burned a fire of resentment against Him.

Nicodemus knew the feelings of the other Pharisees, although He

did not share those feelings. The effect on him was to make him want to learn more of this man, who was so forthright and fearless. He wanted to meet Jesus and talk with Him but how could he? His position and influence would both be endangered if it became known that he, a ruler of the people, had been in Jesus' company. There was only one way, to go by night.

We do not know all that was said that night, but we can feel sure that Jesus made it plain that He had come from heaven to make it possible for men to be born again. The value of Nicodemus being a secret disciple of Jesus after his night visit John 19:38, we do not know; but it is a sad thing for us if people cannot tell where we stand, in relation with Jesus. If in answer to the question, "Is he (or she) a christian?" they have to shrug their shoulders and reply, "I just don't know".

Soon after, the pharisees were enraged and began to denounce Jesus and all who believed in Him. Then Nicodemus spake up, Was it right to judge any man before he had an opportunity to defend himself. So the others were angered and blamed Nicodemus of being a believer too. What a chance for him to confess his faith in Jesus, if he had any. But he said no more. A few months later, Jesus was dead and the Sanhedrin, of which Nicodemus was a member, was responsible.

The Cross of Jesus spoke to the heart of Nicodemus. He understood then, all he did not understand earlier. He could not tell Jesus then, but he could tell the world of his faith, by giving Him as fine a burial, as he a rich man, could afford. What a pity, Nicodemus waited too long. Ah, he was not the only one who has kept Jesus waiting. We still keep Him waiting even today. Let us not be like Nicodemus, and wait until our life is about over, to confess our faith or let it be known that we are a christian.

Viola Broadwater,
Cumberland, Md.

THE BEAUTY OF A WISE CHOICE

When Moses refused to be called the son of Pharaoh's daughter, he gave up a princely title and became a slave. "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." Heb. 11:25.

This man Moses gave up a throne including great honor, fame, and glory of men, also a life of wealth, ease and luxury; to become a slave with the people of God, who were a despised, burdened and rejected people. "Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward". Heb. 11:26.

His parents had faith and were fearless of the commandments of

men. "By faith Moses when he was born was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment", Heb. 11:23. His Godly parents gave him teaching that so influenced his life that it stayed with him forever and all Egypt could not take it away from him.

Was Moses rewarded for his great sacrifice? Must not he have felt that his choice had been in vain, when he stood on Mt. Nebo and looked across to the land of Canaan, which he could never enter?

Moses, who was considered the meekest man, was truly a great leader, a blessing to his people Israel, and a type of Christ, the Great Deliverer.

Truly Moses was rewarded. He was one of the three persons that talked with Christ on the Mt. of Transfiguration. In the parable of the rich man and Lazarus, Moses was preferred even above the prophets. Choices often costs much but they pay in the end, if they are wisely made.

Sister Maxine E. Surbey,
R. R. #2 Brookville, Ohio

"Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, truly this was the Son of God", Matt. 27:54.

GRATITUDE

I thank thee, Lord, for quiet rest,
And for thy care of me,
Oh, let me thru this day be blest
And kept from harm by thee.

Oh, let me thank thee, kind thou
art,
To children such as I,
Give me a gentle, loving heart,
Be thou my friend on high.

Help me to please my parents
dear
And do whate'er they tell,
Bless all my friends both far and
near,
And keep them safe and well.

Sel. by Blanche Sweitzer,
Westminster, Md.

JUST FOR TODAY

Lord for tomorrow and it's needs
I do not pray;
Keep me, my God from stain of
sin,

Just for today.

Now, set a seal upon my lips,
For this I pray;
Keep me from wrong or idle words,
Just for today.

Let me be slow to do my will,
Prompt to obey,
And keep me, guide me, use me
Lord,
Just for today.

Sel.—Sister Dottie Pifer

THE SECOND DEATH

It brings greater fear, to the un-
righteous, than the first death.

It will be a fearful thing to meet
the Lord in the judgment day, un-
prepared, Heb. 9:27; 10:31.

It is something to consider now,
for then it will be too late.

Bro. C. M. Kintner,
Converse, Ind.

A CONVERSATION BE- TWEEN A FATHER AND SON

(Continued from previous issues)

Now these other Evangelists say
nothing at all about footwashing, and
on the other hand John writes noth-
ing about the institution of break-
ing bread; therefore scripture must
be understood and looked upon with
a spiritual eye of love and calmness.
And though all translators had
written like Luther, "after supper",
yet we would have to understand,
"after the supper was done or pre-
pared. However it is even by them
made sufficiently plain, that when the
supper was ready, or done, or make
or prepared, Jesus arose from the
prepared supper, and washed even
Judas' feet with the rest, and then
while they were eating Jesus com-
menced saying "One of you shall
betray me." Here then there was
no pause or stop any more until
Judas went out.

Three Evangelists stated, that
while they were eating Jesus made

known the traitor Judas. However the evangelist Luke puts the declaration back, even after the breaking of bread, when he says chap. 22: 21. "But behold, the hand of him that betrayeth me is with me on the table." But according to the other three evangelists this word does not belong after the breaking of bread, but (was spoken) while eating the meal (paschal lamb, see Note;) and for this Judas was legally purified in the outward body; hence Jesus could also wash his feet namely, before supper.

But if Jesus after the supper had intended to institute a special, unto the breaking of bread and preparation by the washing of feet thus had washed also the feet of Judas, and even broken the bread to that traitor whom Jesus knew well;—then we might also break and give the bread of communion to a known sinner, even if we knew that he had joined a gang of robbers or murderers, and that he would that very night commit robbery or murder; I say, we might, knowing all this, still break with him the bread of communion, because Jesus had done so himself. But this should be far from us; yea, I on my part would rather never break bread any more, than with such.

Now say the blind scribes, that Judas did break with Jesus the bread of communion, and abide stubbornly in this idea that Luke states, how Jesus did not till after the

breaking of bread say, "The hand of him that betrayeth me, is with me on the table, and will not consult the other Evangelists on the subject. Such ought not to be the manner and mind of the true lovers of wisdom, but true wisdom and her lovers must be minded, as James teaches ch. 3: 17, and says, "But the wisdom that is from above, is first pure, then peaceable, gentle, and easy to be entreated."

But commonly it is thus, that when a person receives some knowledge in selfishness, and maintains it in self-will, he is not willing to be instructed, but will dispute in his own wisdom about the shell, and drop the kernel. Therefore, dear brethren, let us all be wise, and let us especially concerning feet-washing be careful, how we are to be minded, in love, in peace and humility to submit to each other.

For Christ indeed has given no special command, when or what time it should be performed, before or after supper; but he has commanded, that it should be done, and also that we should love one another, since Christ has not said, that his disciples should be known by washing feet, or by the breaking of bread, but he said, "By this shall all men know, that ye are my disciples, if ye have love to one another." O how should Satan mock us justly, if we were to quarrel with each other about the time, when the

feet ought to be washed; and love were destroyed, and even feet-washing and breaking of bread were altogether neglected. If our peace were thus disturbed, it would please Satan right well, and the doctrine of Jesus would be scoffed at by other men.

Therefore it is of the utmost necessity, to maintain love and peace, and to conclude to pray our dear Lord for still more wisdom. For I can say, in truth and from experience, that in the beginning we have washed one another's feet after supper, and after the breaking of bread, yet accompanied by a blessing and awakening of love. Afterward we saw a little nearer, and washed one another's feet after supper, and before the breaking of bread, also with a blessing. Then, when *Reitz* published the New Testament, and a brother came among us, who understood Greek, and pointed out to us properly, how Jesus washed feet before supper, in single heartedness we did do it ever since and at all times before supper.

Now no brother should take it amiss of us, that we do not wish to begin again at the wrong end. For so long as no one can instruct us any better, no one should find fault with us, if we do, as we understand it. Yet I say this, if I should come to a fraternity who would break bread, and the leaders of that fraternity did not yet understand it otherwise, but that the feet ought to be washed after supper, I would par-

take with them in great simplicity and love, yet I would lay my views before them according to the Scripture, and wait in love, and have patience with them, until they could see it so likewise.

For I feel assured, that when the matter is examined quite impartially, and love and peace are preserved, it will be easily seen and understood, that it is so, as we have shown above that Jesus arose from the ready made or prepared supper, and washed his disciples' feet, and then did sit down, and eat, and while eating Jesus revealed the traitor, who thereupon went out. And then after this Jesus instituted the breaking of bread, and thus the Scriptures are brought in harmony, and the types of the patriarchs before the law, and those under the law all correspond with it, and we can stand with a good, quiet conscience before God and men.

But if we were of the opinion, that the feet must be washed just after supper, then I would not undertake to maintain it with a rational sense of the Scriptures, and scarcely any person would be able to do it. For if we look only to the two evangelists Matthew and Mark, they write both, first Matt. 26:26. "And as they were eating, Jesus took bread and blessed, and brake it." So likewise writes the evangelist Mark 14:22, "And as they did eat, Jesus took break, and blessed, and brake it, saying, "Take, eat,

this is my body." Now here we see clearly, that between the eating of the passover (supper) and the breaking of bread, there occurred no change. For if feet-washing had been performed between, they would certainly have mentioned it too; but since it was done before supper, they have not written about it, but left it out.

But John has described feet-washing, and on the other hand left out the institution of breaking bread. Hence the Scriptures require spiritual eyes, mind and understanding; otherwise by the letter we would have nothing but trouble and division, if without true illumination one would think to hold fast to the letter in one place, but would act contrary to it in another place, and not regard it.

Therefore, dear brethren, let us watch and be careful, and above all preserve love for then we will preserve light. For the Spirit of truth testifies in the first epistle of John 2:10, "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him." Then our good God, who is love purely and impartially, can and will add by degrees, what may be wanting in this or that knowledge (of truth).

I now conclude, begging again all my brethren to read and consider this in love and with a calm spirit. And so I am your weak brother,

Alexander Mack, Jr.

RELIGION

The word religion is sometimes misunderstood. It may be christian religion, or it may be an organization of satan. In other words it may be only an organization of man. Religion is usually considered as any system of faith and worship. Any belief in the existence of and power of a god. It may be the worship of a creature instead of the Creator.

There are over five hundred organized religions today. Many of these are considered as Christian religion. The true Christian religion was not organized by man, but was established by Jesus Christ, the Son of God. The Jewish Messiah, who was prophesied since the creation by all the holy prophets, did come to this earth in person. Later the Holy Spirit was sent to this earth also, to lead and guide His true followers.

The word Christian includes all those, who: are founded on the Rock, Jesus Christ, obeying all the teachings which He taught, either by precept and example or by His apostles through divine revelation. Religious groups even condemned and crucified our Lord and Savior. Religious groups also massacred, tortured in every conceivable way and even killed many christians, because they thought these individuals did not properly worship, often we could say because they did not bow unto and worship man.

Matt. 27:1, "When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death". When He was accused of them, He answered nothing. They all said, let Him be crucified, but the governor said, "Why, what evil hath He done". But they cried out the more, saying that He should be crucified. When he had Jesus, he delivered him to be crucified, and they spit upon Him and took a reed and smote Him upon the head.

Luke 22:63, the men that held Jesus, mocked Him and smote Him and when they had blindfolded Him, they struck Him on the face, and asked Him, saying, "Prophecy, who was it that smote thee?" And many other things blasphemously spake they against Him. Most of this cruel treatment was carried on by an organized religious body. As soon as it was day the elders of the people, and the chief priests came together, and led him into their council.

Luke 23, and the whole multitude of them arose, and led Him unto Pilate. After some questioning, Pilate said, I find no fault in this man. But the chief priests and scribes, stood vehemently accusing Him and cried out all at once, away with this man, crucify Him, crucify Him. So fearing the people, Pilate delivered Jesus unto their will. When they had led Him to the place called Calvary, there they crucified

our Lord and Savior. But Jesus said, Forgive them for they know not what they do. And the soldiers also, mocked Him, offered Him vinegar and said, if thou be the King of the Jews, save thyself.

Notice farther the unfair treatment of our Lord. Mark 14:53, And they led Jesus away to the high priest: and with him were assembled all the chief priests, the elders and the scribes. And all the council sought for witness against Jesus, to put Him to death, but found none. So many bare false witness against Him, but their witness agreed not together. V. 64, And they all condemned Him, to be guilty of death. Some began to spit upon Him and to cover His face and buffet Him.

Mark 15, In the morning, the chief priests held a consultation with the elders and scribes and the whole council delivered Him unto Pilate. They accused Him of many things but He answered nothing. Pilate marveled and asked Him, Answerest thou nothing, behold how many things they witness against Thee. Now Pilate asked the people, Will ye that I release unto you, the King of the Jews? For He knew that the chief priests had delivered Him for envy. Again Pilate asked them, what will ye that I do unto Him whom ye call, the King of the Jews. But the leaders persuaded the people that they all cried out, Crucify Him.

Then Pilate said unto them, Why, what evil hath He done? But the

multitude was stirred as a mob, so that he could not reason with them. They clothed Him with a purple robe, platted a crown of thorns and put it on His head, and led Him away to crucify Him. It was the third hour and they crucified Him with a malefactor on either side of Him. Prophecy had said that He would be numbered with the transgressors. So we see what religious people may do. We see how cruel they treated the meek and lowly Lamb of God, who did no sin, neither was guile found in His mouth.

When He suffered, He threatened not, but committed himself to Him (God in heaven) that judgeth righteously. He bear our sins, in His body, upon the cross. "By whose stripes ye are healed". Luke 19.10, "For the Son of man is come to seek and to save that which was lost". The real christian church consists of all who accept and serve the Lord Jesus as His disciples.

Any congregation or assembly is sometimes called church, regardless of their belief or faith. Sometimes they are merely a leader and his followers. 2 John 7, "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist". We see that there may be antichrist religions in the world today. I John 2: 18, "Little children, it is the last time: and as ye have heard that

antichrist shall come, even now are there many antichrists; whereby we know that it is the last time". An antichrist is one in opposition to Jesus Christ. An enemy of His principles. Refusing to accept Christ as their personal Savior. Adhering to man and thereby rejecting the Lord Jesus as the Son of God.

2 Cor. 6:17, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you". Jas. 1:25, "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed". The Gospel which the Lord Jesus brought from heaven, needs no adding to or subtracting from. Some people are teaching, for doctrine, the commandments of men. Grieve not the Holy Spirit, whereby ye are sealed unto the day of redemption. We are the children of God by faith in Christ Jesus. Therefore we worship the Lord, while we live under the dispensation of grace, the church age.

For as many as are led by the Spirit of God, they are the sons of God. Rom. 10:13, "For whosoever shall call upon the name of the Lord shall be saved". Jesus said, All power is given unto me, in heaven and in earth. Do you believe He has power to forgive sins? To heal? To answer prayers? He that glorieth,

let him glory in the Lord Jesus.

Brethren, by the name of our Lord Jesus Christ, that we all may speak and practice the same thing. We glory not in man-made religion but we glory in the Cross of Christ. We have only one way to salvation, we must be regenerated, born again. Having within us, the Christ life, to produce anew. Reformation is not complete salvation, it is only one of the principle parts to Christian Religion.

Christ, the head of all our stay
Marked for us the Gospel way;
Learn of me, the Savior says,
Follow me in all my ways.
Teach the world and practice too
Each command I gave to you,
By this then shall all men see
Who then, my true disciples be.

William N. Kinsley,
Hartville, Ohio.

IF WE HAD BUT ONE DAY

If we had but one day to be tender
and kind,

How much goodness in everyone
we could find,
And their few little failings we never
would mind,

If we had but one day.

If we had but one day to be loving
and true,

Our forgiveness would fall as the
bright healing dew,
And the friendship forgotten we'd
swiftly re-new,

If we had only one day.

We would take all the pleasures our
Father has sent,

We would be just as kind as the
dear Father meant,
And the lovelight within us no pride
could prevent,

If we had but one day.

Let us squander no moment in use-
less regret,

Let us willingly all of our sor-
rows forget,

Let us press bravely onward when
trials be set,

As if we had but one day to work
and pray.

By R. E. Winsett,
Sel. by—Eileen Poorman,
Pioneer, Ohio.

GOD ACKNOWLEDGED

Jer. 10:7

Great God of nations, now to Thee
Our hymn of gratitude we raise;
With humble heart and bending
knee

We offer Thee our song of praise.

Thy name we bless, Almighty God,
For all the kindness Thou hast
shown,

To this fair land the pilgrims trod—
This land we fondly call our own.

Here freedom spreads her banner
wide,

And casts her soft and hallowed
ray;

Here Thou our fathers' steps didst
guide

In safety through their dangers.

SOME TIME WE'LL UNDER- STAND

Not now, but in the coming years,
It may be in the better land,
We'll read the meaning of our tears,
And there, sometime, we'll understand.

We'll catch the broken thread again,
And finish what we here began,
Heav'n will the mysteries explain,
And then, oh, then, we'll understand.

We'll know why clouds instead of
sun,

Were over many a cherished plan,
Why song has ceased when scarce
begun;

'Tis there, some time, we'll understand.

Why what we long for most of all,
Eludes so oft our eager hand;
Why hopes are crushed and castles
fall,

Up there, some time, we'll understand.

God knows the way, He holds the
key,

He guides us with unerring hand;
Some time with tearless eyes we'll
see;

Yes, there, up there, we'll understand.

Sel. by—Sister Jeanette Poorman
Pioneer, Ohio.



Those who work not for Christ,
work against Him.

WHEN THE BRIDEGROOM COMES

There will be two working
In the field some day
When the Bridegroom comes;
The one shall be taken
And the other one shall stay
When the Bridegroom comes.

CHORUS:—

Oh, watch and be ready,
With your vessels filled with oil,
And your lamps trimmed and burning,
And the wedding garment on,
And your souls daily yearning
For the Bridegroom to come.

There will be two women,
At the mill some day,
When the Bridegroom comes,
The one shall be left
And the other go away,
When the Bridegroom comes.

There will be two sleeping,
Side by side some night,
When the Bridegroom comes;
The one shall be left
And the other take his flight,
When the Bridegroom comes.

It shall be some day
As when the deluge came,
When the Bridegroom comes;
The world will be living
In its pleasure, sin and shame,
When the Bridegroom comes.

ADULT SUNDAY-SCHOOL LESSONS

- Apr. 3—The Driving Power of Satan. Matt. 8:1-17.
- Apr. 10—Easter Lesson—Jesus is the Resurrection. John 11:21-46.
- Apr. 17—The Great Physician. Matt. 9:1-17.
- Apr. 24—Pray for Labourers to Gather in the Harvest. Matt. 9:18-38.
- May 1—Go Find the Lost Sheep. Matt. 10:1-15.
- May 8—Mother's Day—Hannah the Ideal Mother. I Sam. 1:9-28.
- May 15—Beware of Men, but Fear God. Matt. 10:16-31.
- May 22—Confess Jesus before all Men. Matt. 10:32-42.
- May 29—Art Thou He that Should Come? Matt. 11:1-19.

PRIMARY SUNDAY SCHOOL LESSONS

- Apr. 3—Abraham a Kind Uncle. Gen. 13:1-17.
- Apr. 10—Easter — Jesus Lives. Matt. 28:1-10.
- Apr. 17—Abraham, kind to Guests. Gen. 18:1-8.
- Apr. 24—Rebekah at the Well. Gen. 24:1-20; 58, 66, 67.
- May 1—A Father who Loved His Son. Gen. 33:1-4; 37:1-4.
- May 8—Mother's Day—Influence of a Christian Mother. 2 Tim. 1:1-5.

May 15—Moses and the Shepherd's Daughters. Ex. 2:15-25.

May 22—Review—Learning to be Kind. Isa. 63:7; Col. 3:12-17.

May 29—A Man who Obeyed the Voice of God. Ex. 3:1-10; 4:18-23; 27-31.

—o—

HOME DEVOTIONS FOR APRIL 1955

FAITH AND CONFIDENCE

Memory verse, II Tim. 1:12, "For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

Fri. 1—Gen. 6:9-22.

Sat. 2—Matt. 6:9-15.

Memory verse, Psa. 3:6, "I will not be afraid of ten thousands of people, that have set themselves against me round about".

Sun. 3—Matt. 6:30-34.

Mon. 4—Luke 7:1-10.

Tues. 5—Heb. 11:7-12.

Wed. 6—Gen. 12:1-5.

Thurs. 7—Psa. 17:6-15.

Fri. 8—Gen. 13:14-18.

Sat. 9—Heb. 11:23-34.

Memory verse, Psa. 23:4, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."

Sun. 10—Dan. 1:8-16.

Mon. 11—Dan. 3:13-18.
 Tues. 12—Dan. 6:10-17.
 Wed. 13—Dan. 6:18-23.
 Thurs. 14—Psa. 34:6-22.
 Fri. 15—Ruth 1:6-18.
 Sat. 16—I Sam. 2:1-10.
 Memory verse, Isa. 12:2, "Behold,
 God is my salvation; I will
 trust, and not be afraid: for the
 Lord Jehovah is my strength
 and my song; he also is become
 my salvation."
 Sun. 17—I Sam. 17:45-51.
 Mon. 18—Matt. 9:27-31.
 Tues. 19—Matt. 15:21-28.
 Wed. 20—Mark 10:45-52.
 Thurs. 21—Psa. 46.
 Fri. 22—Matt. 17:14-21.
 Sat. 23—Jas. 2:14-26.
 Memory verse, Luke 17:5, "And the
 apostles said unto the Lord,
 Increase our faith".
 Sun. 24—Acts 27:21-26.
 Mon. 25—Psa. 23.
 Tues. 26—Rev. 21:1-7.
 Wed 27—II Peter 1:2-11.
 Thurs. 28—John 11:19-27.
 Fri. 29—I Thess. 4:13-18.
 Sat. 30—I Peter 1:3-9.

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BIBLE MONITOR

VOL. XXXIII

APRIL 1, 1955

Lorenz Geo r2 jan56

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

SUFFERING OF CHRIST

"And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends", Zech. 13:6. As we think that Christ died for the sins of each one of us, let us think of His wounds first. The Scripture is plain that He was wounded five times. He told Thomas, who doubted that He was resurrected, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing", John 20:27. Also "Behold my hands and my feet, that it is I myself", Luke 24:39. What was theirs to behold of His hands and His feet, if it was not to behold them and see the nail-prints, as a proof that it was Jesus?

Notice particularly in our text, Those with which I was wounded, Where? "In the house of my friends". Oh how sad that right among those, whom He had healed, whom He had fed, whom He had taught the wonderful truths of God, to whom He had explained so convincingly that He actually fulfilled

their own law and that He was the Redeemer who they were looking for. It hurts bad enough to have cruel enemies afflict us, but when dear friends, who we have done much for, afflict us and wound us it is almost unbearable.

For a detailed picture of Christ's final sufferings, read the latter part of Matt. 26 and all of Matt. 27. Now add to these many of His life; He had no respectable place of birth; in His first few years He had to flee, with His parents, into Egypt for His life; As He began to teach wonderful truths and perform marvelous miracles, people only questioned His authority and wondered "Is not this the carpenter's Son?" Does it hurt you, when people neither believe nor obey but only question and make fun of?

"And all they in the synagogue, when they heard these things, were filled with wrath", Luke 4:28. Yes, when He had humbled Himself, and made Himself of no reputation but rather put on the lowly flesh of man, then man did not accept the great things which He was explaining but rather became angry at Him. I

doubt if we have a fraction of the threatening remarks and the harsh words which man hurled at the Son of God?

"From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day", Matt. 16:21. All this suffering, agony and pain of the wounds; were known by Christ for years before and added to the lack of concern of mankind, certainly did not make His life joyful.

Was He discouraged by all man's lack of respect? Was He not doing all for man's welfare and did He not continue on for man's every good, in spite of the many discouragements from even His friends. "But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross", Phil. 2:7-8. He was not man among men, but was God come down to enlighten and instruct men, and even then was abused, afflicted and cruelly treated by them.

"Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God", Heb.

12:2. Are we looking unto Christ? How much suffering, how many trials and afflictions are we willing to suffer for Him? When He comes, will He find faith upon the earth? or will we have allowed satan to overcome us, and thus lose the crown which is promised if we faithfully hold out unto the end. Christ was wise enough to look ahead toward the prize which lay just beyond, He was wise enough to take His troubles and His trials unto God in prayer. Has He taught us to do the same? Christ endured and is now set down, in glory, at the right hand of the throne of God. Will we endure, will we be heirs and joint-heirs with Christ in His kingdom?

—o— **RESURRECTION OF THE BODY**

What shall be the fate of the slumbering millions who have left this life? Shall they slumber on forever? Shall the voices of God and Christ penetrate the tombs, the homes of the dead, and call them forth again to life? "If a man die, shall he live again?"

This is a question of deep and far-reaching importance. It is a question of momentous interest to the human race. The deep interest we have in it, makes one nearly tremble to raise the question as to whether we shall live again.

When loved ones leave us and we follow their bodies to the grave, when we see the tomb closed with

the fresh earth, what thoughts regarding death and the hereafter fill our minds? Do we think the grave is the end? Do we solemnly meditate that we may be the next to be borne to the grave? Does the thought of resurrection crowd your mind?

These and similar questions are answered in nature and in God's Word. The resurrection of the human body from death and the grave is a doctrine of revelation. Of great importance is the resurrection of nature, which is symbolical of the resurrection of the body.

We have God's promise that there shall be day and night. They are symbols of life and death. We use the terms repeatedly, without thinking of their spiritual parallel. During the day, we go about our usual toils. We can see the broad countryside, the ever changing clouds, the brightness of the sun, the producing soil and ever so many things of nature. When night comes, these scenes are withheld from our view.

Then the scene changes. The sun sinks in the west. It touches the horizon, then gradually disappears. Darkness fills the sky and earth. Nothing is visible, including ones own hands and feet. The voices of the animals, birds, fowls, have become hushed and still. The human bravery of the day has faded into a certain degree of fear of the night. From every visible appearance the day has passed, never to return.

As the hours of darkness wear on, man wears out. Finally, near exhaustion, he retires to his room, lies on his bed of slumber and over spread with the mysterious emblem of death, sleeps on. Refreshed, he awakes. The darkness of the night has passed and the light of a new day showers all about him. A new day has come forth from the womb of the night.

In such manner, the shifting scenes of the day, ends in the night. Truly, nature symbolizes to us, that, as the darkness of night ends in the brightness of day, so shall the darkness of death terminate in the light of resurrection. The resurrections of spring also afford striking emblems of the resurrection of man from the dead. A few weeks ago, it was dead winter. The trees were leafless. The grasses were dormant. The birds were in the southlands. Nature appeared dead.

When spring came, the desolation of winter passed to the transformation of new life, color, sound and growth. Nature passed from death unto life! Millions of bugs, insects, worms, birds, buds, flowers, spikes of grass and blossoms on trees burst forth from a dormant nature, typical of Resurrection Day when countless millions will come forth from the grave.

When spring comes, seeds sown in the soil, sprout and grow. Flowers bud, then blossom. Roots sprout and grow beautiful plants and flow-

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ers, all more magnificent than the root itself, than that which rotted away in giving new life Day after day, without any cessation, these miracles appear in nature. They are beautiful symbols and typical of the resurrection of our bodies on that Great Day.

The symbolization of the resurrection in vegetable life is recognized by the apostle Paul. "That which thou sowest is not quickened, except it die", I Cor. 15:36. The seed that is sown, dies. It becomes corrupted. The new germ feeds on this decay. It gathers life from the death and corruption of the rest. "So also is the resurrection of the dead; it is sown in corruption, it is raised in incorruption", I Cor. 15:42. The same power that causes the seed germs to die and live again causes

our bodies to be resurrected. Before us constantly are proofs in the vegetable kingdom, the sureness of resurrection.

Another proof of death and life, after, is found all about us in the animal and insect kingdom. Butterflies, moths, silkworms and dragon flies are typical examples. They have every appearance of death itself. Their shell dries up. Their organs become dry and brittle. But in due time, there emerges a new life. The old body or shell remains, decays, blows away. It was the tomb from which emerged a new body, and a new life. On Resurrection day, we shall take on a new body, one not subject to mortality.

In the New Testament the doctrine of Resurrection is taught very vividly in many passages of scripture. On one occasion, Mary referred to "the resurrection at the last day." Jesus made no correction of her faith. He did not blast her hopes by saying that the dead shall not rise. Or that there would be no resurrection.

The doctrine of the resurrection of the dead, is distinctly taught and affirmed by our Lord. On one occasion, in Luke 14:14, Jesus said, "thou shalt be recompensed at the resurrection of the just." He did not elude to something never to come to pass. One of two things must be admitted, either that Christ taught the doctrine of the resurrection or, that He here presents false motives

to his disciples and inspires groundless hopes in their hearts.

In John 5:28-29, Jesus says, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation".

Here, the resurrection spoken of is that, of those who are in the graves, namely the dead. It numbers both classes, the good and the wicked. Again, in John 6:39, 40, Jesus declares that every one that believeth on the son have everlasting life. "And I will raise him up at the last day."

Jesus was strong in His teaching of the resurrection of the body. He is living proof of the resurrection, in as much as He was placed in the tomb, arose from the dead and is now at the right hand of God interceding in our every behalf. He is no longer in the Tomb. He is risen, as spake the angels to the women, who made their way early in the morning to anoint the body of Jesus.

The doctrine of the resurrection of the body was affirmed in many and various ways by the Apostles. They declared their own confident expectation of a resurrection from the dead. "I have hope toward God", said Paul, as he reasoned before Felix, "that there shall be a resurrection of the dead, both of the

just and the unjust", Acts 24:15. And again, he says, "We groan within ourselves, waiting for the adoption, to-wit, the redemption of our body", Romans 8:23.

The early apostles preached resurrection because they believed in it. In one instance, this doctrine was objected to, "And when they heard of the resurrection of the dead, some mocked", Acts 17:32. "Why should it be thought a thing incredible with you that God should raise the dead?" Acts 26:8.

While Jesus taught the resurrection, He performed many miracles to prove the doubtful, the reality of resurrection. He raised from the dead, the daughter of Jairus, Luke 8:49-56, the son of the widow of Nain, Luke 7:11-18 and Lazarus, John 11:1-54. If Jesus had power over one dead body to raise it to life again, He has power over all dead bodies to raise them to life again.

At the crucifixion of Jesus, we read in Matt. 27:52-53, "And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many". Here, bodies were resurrected from the dead. This is a sample or token resurrection of that which is yet to come to pass. As surely as these bodies left their tombs, so will ours on the day of Resurrection.

The length of time in the grave

will be no deciding factor as to whether the body will be resurrected or not. All shall come forth. The case of Lazarus proves the point. The process of decomposition had already begun. It did not hinder his coming forth.

Those that have "gone back to dust" will come forth, same as those newly laid in the grave. They shall have a new body. They shall have a glorious body. One not subject to decay and decomposition.

One more thought regarding the resurrection of the body. Why, then, should it be thought a thing incredible with you, that God should raise the dead"? Christ had power over his life. He did not yield to the will of satan or to the call of his own flesh.

We had power over death, in bringing back to life, those that died. He had power over His own resurrection. He has power to resurrect us. His power is of God. Jesus said, "All power is given me in heaven and in earth". When He comes in power and glory, our great part or role in the resurrection will be, "to be ready".

As to any needed proof of the coming resurrection, I especially like the words of the Apostle Paul to the Brethren at Thessalonica, as found in I Thess. 4:16-17, "For the Lord himself SHALL descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God; and the dead in

Christ SHALL rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so SHALL we ever be with the Lord."

"Christ the Lord is risen,
Triumphant from the grave,
He gave His life a ransom,
That others He might save".

Bro. Paul R. Myers,
Box 117,
Greentown, Ohio.

RESURRECTION I

The resurrection of the just and of the unjust, Acts 24:15. There shall be a resurrection of the dead both of the just and unjust. The two resurrections are referred to in, Rev. 20:5. The just lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousands years were finished. This is the first resurrection. Blessed and holy are they that have part in the first resurrection.

This is no doubt the time when the marriage supper of the Lamb is in process. Blessed are they which are called unto the marriage supper of the Lamb. John 5:28, 29, "For the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; They that have done good, unto the resurrection of life; And they that have done evil unto the resurrec-

tion of damnation". Luke 14:14, "For thou shalt be recompensed at the resurrection of the just."

I Cor. 15:23, Every man in his own order: Christ the first fruits of resurrection: Afterward they that are Christ's at his coming," I Thess. 4:15--17, "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep (or at rest). The dead in Christ shall rise first: Then we which are alive shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord".

I Cor. 15:51, "Behold I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Now is Christ risen from the dead and become the first fruits of them that slept. For as in Adam all dies, even so in Christ shall all be made alive. The resurrection of Christ in many respects is the most significance fact and hope for the christians. It is the great and impregnable foundation and hope of the christian church, Every fundamental truth of christianity is involved in the resurrection of Christ. The resurrection of Christ is the pledge of our resurrection and future life. If in this life only

we have hope in Christ, we are of all men most miserable.

The word resurrection meaning: To bring back to life. A rising again. A renewal. A restoration. The word restoration meaning: The bringing back from ruined form to its original form. From a lost condition to a restored state or condition. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will he bring with him. The hope of a resurrection from the dead, to a life immortal, is the great hope set forth in the gospel. Psalms 17:15, "I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." The first resurrection is a thousand years prior to the general resurrection according to Rev. 20.

Phil. 3:21, We look for the Saviour, the Lord Jesus Christ, "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Luke 20:35-36, "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." Isaiah 26:19, "Awake and sing, ye that dwell in dust." Then shall the righteous

shine forth as the sun in the kingdom of their Father.

John 11:25-26, "Jesus said unto her, (Martha) I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die." Referring to the spiritual death. Rev. 20:14, "Death and hell were cast into the lake of fire. This is the second death." I Corinthians 15:44, "There is a natural body, and there is a spiritual body. It is sown a natural body: It is raised a spiritual body. As we have borne the image of the earthly, we shall also bear the image of the heavenly."

Romans 1, Concerning his Son, Jesus Christ our Lord, which was made of the seed of David according to the flesh, and declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead. Matt. 12:40, "For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." Jesus shewed unto his disciples how that he must go unto Jerusalem and suffer many things and be killed, and be raised again the third day. Luke 9:22, "The Son of man must suffer many things, etc., and be slain, and be raised the third day."

Romans 6:5, "For if we have been planted together in the likeness of his death, we shall be also in

the likeness of his resurrection." John 2:19, "Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up," (he spake of the temple of his body.) Luke 24:7, "The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again." Luke 24:46, "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day." Psalms 88:10, "Wilt thou shew wonders to the dead? Shall the dead arise and praise thee?" Eph. 5:14, "Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Awake and sing ye that dwell in the dust.

Hymn. Resurrection.

In the resurrection morning
We shall see the Saviour coming
And the saints of the Lord singing
The song of Moses and the Lamb
In the kingdom of the Lord
When the trump of God doth sound
We can tell the pleasing story
When we meet our friends in glory
We will greet each other there
In heaven's happy yonder shore
When the trump of God is sounding
We shall rise at the resurrection call
And by faith we can discover
That our warfare soon be over
Se we keep ourselves ready
For to meet the heavenly King.
When the trump will sound
Then the dead in Christ arise.
Wm. N. Kinsley Hartville, Ohio

RISEN WITH CHRIST

When Jesus was on this earth people were jealous of Him. A good many people wouldn't accept him as their Saviour. Therefore they killed Him on the cross, and placed His body in the tomb. After three days He arose again, and became the first-fruits of them that slept.

In Col. 3:1 are these words, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." As Christ died, so we must die to the world if we want to be with Christ throughout all eternity. In order to die to the world we must be baptized in the water. Must be buried with Him in baptism, wherein we also are risen with Him.

When we are risen with Christ, we must forsake the things of the world. Because Jesus said, "they are not of the world, even as I am not of the world," Jno. 17:16. When we want something bad enough we hunt till we find it. So if we want to be with Christ, we must strive to enter in at the straight gate. We must strive to obey His commandments.

Then when He comes we will be ready, and receive the blessings as recorded in I Thess. 4:17, "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord, in the air,

and so shall we ever be with the Lord."

Bro. Carl Dorsey
Salisbury, Pa.

THE GLORIOUS DAWN

"The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together, and the other disciple did outrun Peter, and came first to the sepulchre, and he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the line clothes lie, and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself", John 20:1-7.

Why were they so surprised that Jesus was gone? For as yet they knew not the scriptures, that he must rise again from the dead. We like them, think but why? Jesus died because there was no other way for human beings to get rid of their sins. From the time of Adam and Eve on down, sin had come between God

and man. It had broken relationship, and had parted man from that close communion with God.

As a climax of all His efforts to bring man back, into a happy relationship with Him, God sent His own Son into the world to live among man. But even living among men was not enough, as we have seen, only a few believed Him to be the Son of God and few even tried to follow His teachings. Others accused Him of blasphemy, when He called God His Father. So Jesus had to die. He had to take upon himself all the guilt of the ages, and by shedding His blood He paid the price of redemption.

Because Christ did die, it is now possible for us to be reunited with God. There are still many people, on this earth, who have never heard of Jesus. It is hard for us to realize this, for we have grown up in communities filled with christian churches. This means of course, that their relationship with God is still broken.

How selfish we are not to share the good news, about Jesus our Savior. God cannot forgive sinful people until they know about His Son and accept His gift of eternal life. The best way to show your appreciation to Jesus, is to tell others about Him. Help them find in Him the kind of friend He was to Matthew, Peter, Mary, Martha and to all others we know and read about. Help them find in Him, a Savior who will forgive their sins, and give

them inner peace and happiness now and forever. What Jesus means to you, as an individual, will be the best testimony you can share with others.

Sister Viola Broadwater
Cumberland, Md.

NEWS ITEMS

THANKS

I sincerely thank all Brethren and Sisters, who remembered me during my illness at home and in the hospital, with prayers, letters, greeting cards and many visits at my home and at the hospital. May the Lord richly bless you all is my prayer.

Sister Sue A. Reinhold
wife of Eld. Benj. E. Reinhold
r1 Mt. Joy, Pa.

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Qnter, Kans.—April 23
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West Fulton, O—May 21
Berean, Va.—May 21
Shrewsbury, Pa.—May 22

GENERAL CONFERENCE

The General Conference for 1955 will be held at Mission Springs Conference Ground, which is located about seven miles north of Santa

Cruz, Calif., on June fourth through the eighth.

All business for Conference should be in the hands of the clerk not later than April twenty-fifth.

Directions how to get to the Conference will be published in the Monitor at a later date.

Conference Clerk,

Vern Hostetler
Montpelier, Ohio R3

GENERAL CONFERENCE RESERVATIONS

We would appreciate if, all those who are planning to come to California to Conference this year, would get in touch with one of the Brethren on the planning Committee. That way they will know approximately how many to plan for.

Those on the Committee are: Bro. C. E. Switzer, Bx. 207, Waterford, Calif.; Bro. S. J. Garst R3 Bx. 480 Modesto, Calif.; Bro. Paul Byfield, R1 Bx. 768, Modesto, Calif.

Sister Doris Byfield, Cor.

INFORMATION DIRECTORY CHANGE

The telephone number of Floyd Swihart, R3, Goshen, Ind., has been changed from Goshen 8042 J to Goshen 5-5423.

A LETTER TO THE DUNK- ARD BRETHERN CHURCH

Just a few lines to the dear Brethren and Sisters of the Dunkard Brethren Church. Greetings in Jesus' name: Just wanted you to

know that I am not very well. I have been ailing for some time. I have not been to church services for five weeks, and I sure do miss those services. I have been having high blood pressure, which at times I thought, felt as though the end was near at hand. But I still am here and I thank God for that.

Oh, how I would love to take each and every one by the hand, and have a hearty handshake. But I guess that will never be, or it at least seems that way. Let that be as it may, if we never meet here on this earth again, I hope to meet you all in the haven of eternal rest.

I hope that the Church may prosper Spiritually, and become a power for good, in this old sin-cursed world. To each and every elder, I pray that God will help you, to be found faithful, loyal and true to the Gospel of Christ. That you may direct the affairs of the Church to conform to the teachings of the Gospel. May we all strive together, for unity in the Church, so that there be no divisions among us; is the prayer of your unworthy brother in Christ.

Joseph P. Robbins
Potsdam, Ohio

ELDORADO, OHIO

The Eldorado Congregation will hold their Lovefeast on Saturday, May 7, services beginning with an afternoon meeting. Sunday morning worship at 7:45, Sunday-school and preaching to follow. We invite, all

who can, to come and worship with us.

Pearl Troutwine
r3 Greenville, Ohio

KANSAS CITY, MO.

The Kansas City Congregation will hold their regular spring Lovefeast April 30, with all-day services, both Saturday and Sunday. We invite all who can, to come and enjoy these services with us.

Bertha Jarboe, Cor.

VIENNA, VIRGINIA

The Vienna Dunkard Brethren met in regular council Saturday evening, March 5. Brother Earl Waldo Strayer opened the services by reading Ephesians 5 and leading in prayer.

Elder Lewis B. Flohr then took charge. After making some appropriate remarks and giving some good instruction, the business was taken up.

It was decided that the Sunday School officers and teachers of 1954 should be continued for this year, with the addition of an assistant Secretary. Delegates and Alternates to District Meeting were elected. The treasurer's report for the last year was made and accepted.

The question of having a series of evangelistic meetings was discussed, the time to be announced later after more definite arrangements are completed.

Recently we had a young sister added to our number by baptism.

Present day conditions are rather trying for one who would live a Christian life. May we all pray that she lean on the everlasting arm that never fails us in any trial or discouragement.

We have had quite a bit of sickness, colds, virus infection, among our members these winter months. All seem to be much better now and we trust all will soon be back to normal health again.

We ask an interest in your prayers and your presence among us whenever possible. We are but few here struggling to spread the true Gospel way of salvation, to so vast a multitude of dying humans close about us; the results of our labors we must leave to Him, who makes no mistakes in rewarding, as is for the best. Paul may plant, Apollos water, but God gives the increase.

Anna E. Flohr, Cor.

SPECIAL NOTICE

The Bethel Congregation will hold a spring revival, the Lord willing, at the Frystown house, beginning April 14, with Bro. Paul Myers as the evangelist, and ending with lovefeast April 24th. An invitation is extended to all. Come when you can.

Sara E. Weaver, Cor.

WANTED

I would like to purchase a copy of the book "Quinter's Life and Sermons" by Bro. James M. Quinter.

If you have one for sale, please contact.

D. Paul Reed,
117 29th St.
Goshen, Ind.

AN EXPOSITION OF THE BOOK OF REVELATION

Many have been the attempts of earnest seekers after the truth, to write out an analysis of the book of Revelation. An effort of this kind has often entered the mind of the writer, but not until recently has he felt moved by the Spirit, to attempt an exposition of this wonderful book, beclouded not so much by mystery as by the symbols, used to convey the truths contained therein.

Seven scenes of visions seem to have been presented to John, on the isle of Patmos, each covering a period of time, in which certain events were to transpire or take place.

Chapters 1 to 3 contain God's message to the seven churches of Asia Minor. Just why these seven were selected, to the exclusion of all the others of apostolic times, can only be a matter of speculation. Suffice it to say they were suitable examples through which God could convey to them and to all other churches for all time His approval or disapproval of conditions then existing or that may arise.

This book is mainly prophetic, and a blessing is pronounced upon those who read and keep the things therein, Ch. 1:3. John was told to

write what he saw in this first vision, which was shortly to come to pass, and to send it to the seven churches of Asia, Ch. 1:11. Then follows the several messages to each church as their needs required.

These messages were addressed to the angels or elders of the several churches. These in turn were to deliver the message to each several church over which he had charge, which suggests the responsible position of the elder and his duty as overseer of the flock under his care.

Scene two is described in chapters four to seven. Here John was given a glimpse of Heaven and was shown "what must come to pass hereafter", V. 1. A wonderful sight also, was opened to his eyes. "A throne was set in heaven and one (God) sat upon the throne", in appearance as a "jasper and a sardine stone" and a rainbow encircled the throne" in sight like an emerald", V. 2-3.

"Gold crowned, white robed elders were seated round about the throne", V. 4. "Seven lamps, Spirits of God were before the throne", V. 5. "A sea of glass" as "crystal was before the throne, V.6. "Round about the throne were four beasts full of eyes before and behind", V. 6. These four beasts, day and night, were saying "holy, holy, holy, Lord God Almighty".

While the twenty-four elders fell down before the throne and wor-

shipped God, who was seated upon the throne, V. 9-10. God held a seven sealed book in His hand, Ch. 5:1. No one in heaven or on earth was found who could open the book and look therein, V. 2-3. This caused John to weep until one of the elders told him "The Lion of the tribe of Judah hath prevailed to open the book and loose the seven seals thereof", V. 5.

Next a Lamb as it had been slain, stood in the midst of the throne and the beasts and the elders. This "lamb (lion of Judah) had seven horns and seven eyes, which are the Spirits of God sent forth into all the earth", V. 6. When the Lamb took the book out of the hand of God, the four beasts and twenty-four elders, fell down and worshipped the Lamb, singing a new song and offering the prayers of saints, and said "We shall reign on the earth", V. 7-10.

Then followed an innumerable host of angels, worshipping the Lamb and Him that set upon the throne, as were all the creatures of heaven and earth, and the four beasts said, Amen, and the twenty-four elders fell down and worshipped Him that liveth forever and ever, V. 11-14.

The Lamb now opens the seals of the book and John saw, under the altar, the souls of martyrs, who cried, How long, O Lord, before our blood shall be avenged on our enemies? They were told they

should have to wait a little season, until the others, who should suffer martyrdom, should be fulfilled, V. 9-11.

Now follow scenes of the last days, heaven departing as a scroll rolled together, mountains and islands moving out of their places, and the wicked calling for the rocks and mountains to fall on them, and hide them from a sin-avenging God and from the wrath of the Lamb, V. 12-17.

Next follows the sealing of 144,000 Jews before the end comes, after which John is given a view of an innumerable white-robed throng, before the throne, who had come out of great tribulation and whose robes had been washed white in the blood of the Lamb.

This scene also gives us a view of the church age to the time of the end, and the scenes which will then take place. The sun is blackened, the moon reddened, the stars falling, the earth quaking, the waves and sea raging, the mountains and islands moving out of their places, the wicked crying for rocks and mountains to fall upon them, to hide them from the judgment of God Almighty.

Then shall the righteous shine forth in the kingdom of God, a great white-robed throng, who shall worship, adore and praise Him, forever and ever, as Eternity rolls on and on. The wicked, who will not repent and believe and will never

live up to the Master's command, shall be placed on the left as unworthy to be with the children of God and the Savior's right hand.

Scene three is another view of the church age and its close, with the judgment, Ch. 10:6; 11:18. This scene opens with silence in heaven for half an hour. During this period the prayers of saints ascend and are offered with incense, upon the golden altar, Ch. 8:3. Men will seek death but fail to find it, V. 6.

No attempt is made to interpret the seven trumpets and other symbols, for we do not know their significance. Another mighty angel comes upon the scene, who declares time shall be no longer, Ch. 10:6. The mystery of God will be finished in this period, V. 7.

An angel, with a book, now appears on the scene. John was told to eat it up, he did so, V. 10. This no doubt represented God's Word, the Bible. Next, John is told to measure the city, Jerusalem. Then we are introduced to God's two witnesses, Ch. 11:3. These were to prophecy for forty-two months. The beast, from the bottomless pit, shall overcome them, V. 7. They ascend to heaven. The twenty-four elders worship God, V. 16.

The judgment now sits, the end is come. The 4th scene is described in Ch. 12-14, and portrays the rise of Romanism. Another view of the church age, in which Christ is born,

lived and died. To escape the fearful persecutions of Romanism, He flees into the wilderness. The devil is cast out of heaven and persecution is waged upon Christians, who overcame him by the blood of the Lamb, and their testimony, Ch. 12:1-13.

The church flees into the wilderness, pursued by the devil and his persecutions through Romanism, to whom satan gives his power, Ch. 13:1-2. Satan blasphemes God, great power is given him and all but the true Christians wander after him and worship him, V. 6-8.

Next follows some great power, which will aid Romanism, causing all who will, to make an image to the beast (romanism) and worship it. This will be some religious system no doubt. Then follows this two-horned beast compelling all to receive a mark, in their hand or forehead, conveying power to buy and sell, V. 11-18; to those only who have the mark, name or number of the beast.

John is given a view of a great host of the redeemed, who were singing a new song and were praising God. This number included the 144,000, who were sealed of the twelve tribes, 14:1-5; 7:4-8. Now follows an angel with the Gospel, to preach to all nations just before the end comes, warning all of the awful fate of those who worship the beast and his image, V. 6,12.

John is given a view of the end, the reaping of the earth. This scene

will be carried out during and at the close of the church age. 5th scene, under the type of Babylon, the fall of Romanism is predicted, which will usher the close of the church age. Here John is given a vision of those, who overcame in this fearful period and of the persecution before the fall of romanism, Ch. 15:1-5.

God's wrath is demonstrated through the seven last plagues, Ch. 15:7. This period culminates in the Battle of Armageddon, just before the end of the church age, Ch. 16:16. Chapters 17 and 18, describe the awful scene at the close of this period, at the end of the church age.

But, as usual, God warns the people to come out of Babylon, that they receive not of her plagues, Ch. 18:4. The fearful judgment on Rome is depicted in, Ch. 18:21-24. This terrible time will be just before the close of the church age.

6th scene shows the marriage of the Lamb, Christ and the Church, a wonderful praise service in heaven, Ch. 19:1-9. A great war is waged and the beast and the false prophet are taken and cast into the lake of fire and their armies are slain. All corporal life has ceased to be. The earth and all the works thereof are burned up, in the great conflagration, by which the earth is to be renovated and fitted for the millennium, Ch. 19:10-21.

The devil is bound and the reign of Christ and His bride begins upon

the earth, Ch. 20:1-3. John was given a glimpse of a great host, who had come out victorious and were now to reign with Christ for 1000 years. Next follows the final conflict when satan will be defeated and cast into the bottomless pit, the final judgment sits and the final destiny of all will be fixed.

7th scene. John now is given a view of the most wonderful sight eyes can behold, the new Jerusalem coming down to earth, with the full description of it. The tree of life and the water of life, no more night, no more sin, sorrow, sickness nor death. Praise God for the hope of eternal life.

from the writings of
Eld. B. E. Kesler.

OUR HERITAGE

In Psalms 16:6 we read: "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage." To the Jews the land of Milk and Honey was an inheritance. They had not labored for it, builded the cities, digged the wells, nor planted the vineyards. It was given to them by God as promised to Abraham, Isaac and Jacob. By conquest, under the leadership of Moses and Joshua, they possessed and divided the land. David, in the above Scripture, appreciated the inheritance and spoke of it as a pleasant place and a goodly heritage. More than just to appreciate the land, we believe David realized that here he had a goodly

heritage because God was his provider, counselor and protector.

In the New Testament dispensation, we have a still more goodly heritage in the church of Jesus Christ. In the Beulah Land of christian experience, fellowship, and hope. The place where we get a glimpse of the Glory Shore—our Heavenly heritage for “evermore”. This church, established by Jesus, is to be preserved and perpetuated until He comes again for His bride. Even though scattered and persecuted for centuries, yet, after passing through the dark ages. God raised up reformers, who re-established the principles of the early church as taught in the Gospel.

We, in our day, appreciate the work of these reformers, especially that of our early Dunkard church fathers. These we honor in written biographies, and by engraving their names in corner stones of churches, or even perhaps by naming the local churches after them. This may be fitting and proper, and may be good educational and historic reminders for us, but we can and must do more than that. Yes, even now the church is passing through dark ages of indifference, selfishness, false faiths, greed for gain, pride, and worldliness in general. It will take heroes of faith and obedience, leaders, reformers, and perhaps martyrs again to hold our precious heritage. Do we as a Dunkard Brethren church have these nec-

essary servants of God?

In recent months we have met many christian professors—old, middle-aged, and young. In some cases the older generation are plain people, but the younger generations of the same family show no resemblance of plainness. In other cases neither of the three generations are plain, even though the older generation once was plain. In still other cases all three generations are still plain. Some of these professors, whether plain or not, have very materially changed their manner of worship and dropped many of their former principles. Others, of the same family, now belong to different faiths.

Some ministers of various faiths still preach the same Gospel they formerly preached. They give powerful messages on Gospel living, and openly lament the fact that principles and practices of former days have been and are being lost, by their own denominations.

Yes, ours is a goodly heritage. A heritage where we can grow in grace and the knowledge of the truth. A heritage where we can exercise faith, hope and charity. A heritage where we can observe the ordinances, obey the commandments and claim the promises. If we appreciate our heritage we will feel an urge to look into our lives, our homes, our local congregations and our General Conferences to find opportunities and responsibilities help-

ful to the assurance that, the next generation also will appreciate the same heritage. "Remove not the ancient land mark, which thy fathers have set", Prov. 22:28. The younger generations will act wisely by looking well into the Scriptures before leaving the "Faith of Our Fathers".

Bro. Frank Surbey,
Brookville, Ohio.

WHAT EASTER MEANS

Agnes E. Volentine

Is Easter but a holiday,
A time for feasting or display?
Has it but pleasures fleet in store?
To some it may seem little more.
But as my thoughts turn far away
Back to the first, glad Easter day;
And when I think what life had been
If Jesus had not risen then.

Its meaning grows to me more clear;
It gives the hope for lost ones dear.
And for myself assurance gives
Of endless life since Jesus lives.

And it does more than take away
The sting of death; I know, today,
That He who triumphed o'er the
grave,
Still all can keep, from sin and save.

He loves us, and will lead aright;
He changes darkness into light.
My Lord, my Life, my All is He—
This is what Easter means to me.

Sel. by Sister Bertha R. Dorsey

THE FIRST EASTER

Over nineteen hundred years ago,
When all the world was steeped in
woe;

Their King with mockery was slain,
Himself—they said—was all too
blame.

When in the tomb He silent lay,
To wait the dawning of another day,
The watch they set, and sealed the
tomb,

All were sure of His earthly doom.

But power beyond their human
grasp,

Would come to His deliverance at
last;

And there upon that Easter morn,
The great Deliverance was born.

For Christ the King of all mankind,
Arose triumphant with power sub-
lime;

And there—praise God—on that
blest morn,

Our first Easter day was born.

THE IMPORTANCE OF RELIGION

Religion is the chief concern

Of mortals here below;

May I it's great importance learn,
It's sov'erign virtue know.

More needful this than glittering
wealth

Or aught the world bestow;

Not reputation, food or health,

Can give us such repose.

Religion should our thoughts engage
 A midst our youthful bloom;
 'Twill fit us for declining age,
 And for the awful tomb.

Oh may my heart, by grace renewed
 By my Redeemer's throne;
 And be my stubborn will subdued,
 His Government to own.

Let deep repentance, faith and love,
 Be joined with godly fear;
 And all my conversation prove
 My heart to be sincere.

John Fawcett
 Sel. Sister Jeanette Poorman

"CARRY ME BACK TO CALVARY'S MOUNTAIN"

Carry me back to Calvary's mountain,
 There I can picture many scenes

of Calvary
 There Jesus paid for the seal of redemption

There's where He suffered on the
 cross for you and me.

There's where He suffered and in
 the tomb they laid Him

Then He arose, from the silent
 tomb He came.

There's where His friends saw Him
 ascend into heaven

Soon, in like manner, will return
 to earth again.

Carry me back where Jesus found
 me

There at the altar where He
 taught me how to pray.

There's where I asked for His love
 and tender mercy

There's where He saved my soul
 and washed my sins away.

There's where I labored against
 sin and satan

There I confessed to the Lord of
 all my sin.

There at the cross I received my
 salvation,

Now I'm so happy, for He came
 and took me in.

Chorus.

Carry me back to Calvary's mountain
 There's where my Savior bled and

died up the tree;

There on the cross He was nailed
 for my pardon

That's why I love Him, just because
 He first loved me.

THE BAR

The name of each saloon's a Bar,
 The fittest of its names by far;

A Bar to Heaven, a door to Hell.

Whoever named it named it well;

A Bar to manliness and wealth,

A door to want and broken health,

A bar to honor, pride and fame,

A door to grief and sin and shame,

A Bar to Hope, a Bar to prayer;

A door to darkness and despair.

A Bar to honored useful life,

A door to brawling, senseless strife:

A Bar to all that's true and brave,

A door to every drunkard's grave.

A Bar to joys that home imparts

A door to tears and aching hearts.

A Bar to Heaven, a door to hell,

Whoever named it, named it well.

Sel. Sister Margaret E. Myers

MIGHT

They had sealed the tomb, they had
kept a watch,

The military men of their day,
And yet they were utterly powerless
The stone was rolled away.

They waited like men who were
long dead,

Their jangling swords were stilled,
And there in the garden the Christ
arose

That his word might be fulfilled.

As calm as the steadfast stars at
night,

As still as the garden close,
The dawn broke over the farthest
hills

The morning that Christ arose.

The dawn breaks over the world
today,

There is light on the hills once more,
Neither war, nor rumor of war can
hold

The stone at the tomb's dark door.

No might at all had the power to
bind

The Christ whom they left as dead.
Nations and thrones may fall, but
He

Is risen as He said!

Sel. Shella Stump,
R6 York, Pa.

"When Jesus had cried with a
loud voice, He said, Father, into
Thy hands I commend my spirit:
He gave up the Ghost".

ONLY BORROWED

by E. Geraldine Mundy
When Christ was born in Bethlehem
The Lord of all the earth,
There was no room in house or inn
For such a noble birth.

In vain they sought through city
streets,

And Mary greatly sorrowed,
At last they found a manger bed,
But it was only borrowed.

The Baby Jesus grew and grew,
Waxed strong with God and man,
And when at thirty years of age
His public life began,

He had no place to lay His head,
For that He never sorrowed,
For when His strength with cares
was rent,

A place to rest He borrowed.

When to Jerusalem He rode
Through shouts of loud acclaim,
They hailed Him King, and sound-
ed forth

Hosannah to His name.

He did not ride a royal coach,
For that He never sorrowed;
He meekly rode an Ass's colt
And it was only borrowed.

When in the shadow of the cross
He with His friends did dine,
In memory of His sacrifice
He blessed the bread and wine;
He had no room to be a host
To His close friends who sor-
rowed,

He took them to the upper room
And it was only borrowed.

This world had naught to offer
Christ

That He could call His own,
Except a crown of thorns, and cross
Where He could die, alone.
While bearing it up Calvary's hill,
Beneath its load He sorrowed.
The cross He bore, the crown He
wore were His; they were
not borrowed.

They took His body from the cross,
mid mockery and scorn.
And laid it in a new-hewn tomb
awaiting Easter morn,
He broke the hush of death, came
forth, and greeted those who
sorrowed;
Death could not hold the Son of
God, the tomb was only bor-
rowed.

And now we share the Easter joy
of heralding the story
That Christ is not in Joseph's tomb,
but reigning up in glory.
God only loaned Him to this world
because in sin it sorrowed;
He bore the load of sin for all;
Yes, Christ was only borrowed.
Sel. Sister Treva Brumbaugh

Seek ye first His blessed kingdom,
Set your heart on things above,
Search the scriptures, search them
daily,
Show the world that "God is
love"

By Ella J. Brumbaugh,
(G. M. 1906)

THE SACRAMENT

Body of Jesus, O sweet food!
Blood of my Saviour, precious blood
On these Thy gifts, Eternal Priest,
Grant Thou my soul in faith to feast
Weary and faint, I thirst and pine,
For thee my bread, for thee my
wine,
Fill strengthened, as Elijah trod,
I journey to the mount of God.

There clad in white, with crown
and palm,
At the great Supper of the Lamb,
Be mine with all Thy saints to rest,
Like him that leaned upon Thy
breast.

Savior, till then I fain would know
That feast above by this below
This bread of life, this wondrous
food,

Thy body, and Thy precious blood.
Arthur Cleveland Coxe
Sel. by Blanche Sweitzer

QUESTIONS

Are you seeking first the King-
dom?

Is your heart on things above?

Do you love to search the Scrip-
ture?

Do you know that "God is Love"?

Are you happy in His service?

Do you long to do still more?

Have you made a full surrender
of your life to Him before?

RESURRECTION

The silence of winter is broken by spring;

God's voice seems to say "Arise everything,"

The splendors of nature come forth in review,

In endless procession of beauty anew

Awake my soul on Easter day,

And lift thine eyes to Christ and pray,

"O Lord of Life, dispel the gloom,

And lead men to an open tomb,

Where darkness fled one Easter morn,

As powers of death and hell were shorn."

All hail, then, to our risen Lord,

To whom we pray in one accord,

"O let Thy Life we lived in me,

That others might Thy triumph see.

Sel.—Sister Dottie Pifer

Now He calls you, dear one—listen!

Calls you closer still to him,

That you may be still more useful,

O let not your light grow dim!

IDENTIFICATION

How are we identified as the disciples of Christ? John 13:35. "By this shall all men know that ye are my disciples, if we have love one to another." These are the words of Christ, and His words are food for the soul. But we feel His words are misunderstood or misapplied by some.

In Luke 6:32 Christ says, "For if ye love them which love you what thank have ye? For sinners also love those that love them." We see then that there is a love which Christians have, and there is a love that sinners have. We must have the love that Christians have, one for another.

How do we know we love one another? I John 5:2-3, "By this we know that we love the children of God, when we love God and keep his commandments. For this is the love of God that we keep his commandments and his commandments are not grievous." John 15:12, "This is my commandment that ye love one another as I have loved you."

Christ manifested His love for us by keeping His Father's commandments, thus leaving us an example, that we should follow in His steps. If Christ had not kept His Father's commandments, His steps would not have been safe to follow. If His steps had led astray, how much love would he have had for us? Christ commands us to love one another as He loved us. Where do our steps lead?

Let us show our love one for another the Bible way, by loving God and keeping his commandments. John 10:27, "My sheep hear my voice and I know them and they follow me."

Bro. Earl Blocher,
Snelling, Calif.

MY PRAYER

Most merciful God and Saviour,
Look down, with the eyes of thine
unfathomable compassion, upon the
wretched condition of my poor sin-
ful heart. Enlighten the eyes of my
mind, by the rays of thy heavenly
light. Give me light in my darkness,
that I may learn to know my inner
state, the condition of my heart.
Give me grace, that I may wholly
free myself from all those things
which cleave to me in this wretched
state.

Preserve me, oh Almighty Re-
deemer, that I may never again
willfully consent to sin. Protect me,
that the many impure spirits may
not fill and defile my heart. Thou,
Lord and Creator of all things, hast
created my heart for Thee and hast
destined it to be an habitation of
Thine; how then should I deliver it
up to be a retreat of satan.

Deliver me, O Almighty God,
from the power of satan, cleanse
me from all impurity of sin, take
away my sinful impure heart. Create
within me a new, a clean heart; pre-
pare within me a grateful residence,
to the glory of Thy most Holy Son
Jesus.

O Thou, Who hearest when sin-
ners cry,
Thou all my crimes before Thee lie,
Behold them not with angry look,
But blot their memory from Thy
Book.

Create my nature pure within,
And from my soul averse to sin,
Let Thy good Spirit ne'er depart,
Nor hide Thy presence from my
heart.

God, the source of all light and
life, Thou only can show me sin in
all it's detestable and destructive
forms. Let the light of life shine
within my darkened soul, that I may
see and live. Thou desirest not the
death of the sinner, but as thou liv-
est, so surely wilt Thou punish, that
the sinner may turn and live.

Show me the sins that blind, be-
set and subject me to the power of
satan. Grant me Thy grace, which
Thou hast so solemnly assured to
all penitent sinners, through Christ
Jesus.

Sister May Myers
Glen Rock, Pa.

WAITING

Waiting for the coming of our
Lord Jesus Christ—1 Cor. 1:7.

Waiting for thy coming Lord, may
we ever, ever be,

Longing for the day and hour when
His loving face we'll see,

When our toils and trials shall end,
end for aye in perfect peace,

When our throbbing hearts shall
rest, and our sin and care
shall cease,

Dear Lord, grant that we may be
Ever waiting thus for Thee.

Waiting for thy coming Lord when
the morning gilds the east,
Listening for our Bridegroom's
voice, longing for the wed-
ding feast;

Waiting for Him all the day, wait-
ing for Him at its close,

When the evening shadows bring
peace and quiet, calm repose:

So we pray that we may be
Ever waiting thus for Thee.

Waiting for thy coming Lord, yet
while waiting active be,
Doing all things unto Him earnestly
and faithfully;

Patient 'mid our daily trials, know-
ing if we suffer here

We shall reign with Him at length
in that land without a tear:

So, oh! Lord, way we be found
When the trumpet call shall sound

When Christ comes to claim His
own, we shall meet Him in
the air,

And within a moment's space shall
be changed to forms most
fair,

We shall greet our loved who've
died, and together ever be,

But above all other sights, we our
Saviour then shall see.

Satisfied—oh, word of power—
We shall be in that glad hour.

We are told a special crown is for
those laid up above

Who are looking for their Lord,
those who His appearing love

We would win that bright reward—

glorious crown of righteous-
ness—

Which the Saviour's loving hands
shall upon our foreheads
press.

Then we'll cast it at His feet,
Who alone for praise is meet.

Sister Treva Brumbaugh.

—o—

"The day was long, the burden I
had borne

Seemed heavier than I could long-
er bear,

Then it lifted—but I did not know
Somehow had knelt in prayer—

"Had taken me to God that very
hour

And asked the easing of the load,
and He

In infinite compassion had stooped
down

And taken it from me.

We cannot tell how often as we
pray

For some bewildered one, hurt
and distressed,

The answer comes—but many times
those hearts

Find sudden peace and rest.

"Someone had prayed, and Faith,
a reaching hand,

Took hold of God and brought
Him down that day!

So many, many hearts have need of
prayer—

Oh, let us pray."

BIBLE MONITOR

VOL. XXXIII

APRIL 15, 1955

No. 8

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

HE IS NOT HERE

"Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him", Mark 16:6. It matters not how many times we write or speak of the events of the Easter season, the most important fact is still that He is risen. The women came to the sepulchre to anoint His dead body but they had the privilege of announcing His resurrected body.

Had the women not been concerned enough to anoint His body, they never would of enjoyed the privilege of proclaiming His resurrection. Can you recall some real good news, which you could hardly hold until you saw a certain person to tell it to? Can you imagine the haste and zeal with which the women announced the resurrection. If we properly live and serve according to the commandments of Christ, we will find many bits of good news to tell to others. How eager are we to tell our Christian experiences to our best friends.

Often a popular magazine will attempt to picture to its readers

the principles of various religions of today. Each religion is built around some great leader and the principles he taught, usually a magnificent shrine is erected, at the leaders burial place, with the inscription "here lies. . . ." explaining his great teachings or accomplishments. This is not true of the Christian religion, for the christian follower has a much more important message to tell others than, here we have deposited the remains of his body. The Christian has the wonderful message to tell, He is not here for He is risen from the dead.

Our leader was so great that He did not suffer corruption. True He was given a heavy stone tomb to keep His body from those who would desecrate it. This tomb was closed with the power of the Roman government sealing it, thus forbidding anyone to tamper with it. Also, least someone was bold enough and desperate enough to defy it and try to molest His body, a perpetual guard was stationed at the tomb to protect it. But alas what happened when the Angel of God came to call forth, His Son from the sting

and degradation of death and the grave? The brave guards became as dead men, helpless, the large stone was easily rolled away, His body was not stolen but Christ, Himself, was given power to come forth, in a new resurrected body, which could come and go as He wished.

On resurrection morn we commemorate, not only His resurrected body but also a resurrected religion. No doubt nothing was more an abomination unto Almighty God, than the worship services, what there was of them, conducted on the Sabbath Day just before His resurrection. The priests and the people engaging in this service were stained with the innocent blood of our Savior. The priests had instigated and cruelly devised His death and the people had shouted, Let His blood be upon us and our children.

If we properly worship now, we worship on the Lord's day, by a new and living way, from the heart. We now worship in spirit and in truth and not in the form and letter of the law. The women that morning, did not anoint Him dead but soon rejoiced in Him living. They were not to worship and rejoice in Him, secretly, but to tell others. Tell His disciples and Peter, those who were so discouraged by His suffering and their own short-comings. One important way of our worship of Him is to tell others, encourage the down-trodden, the poor sinner, the one who does not understand,

and those who do not know the true teachings of Jesus.

Christ lay in the grave all through the Jewish Sabbath, He did not resurrect that but He signified that the Sabbath was to be buried. "For God, who commanded the light to shine out of darkness, Hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ", 2 Cor. 4:6. Christ came to earth as the Light of the world and brought forth new light unto the believer, a new and living way to worship God. "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet", Rev. 1:20. John the beloved disciple, recognized the new day to worship Almighty God. "Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow", Acts 20:7.

Christ was buried as night approached, under a cloud of disappointment, sadness and despondency of nearly all His followers. But he arose as the bright and morning star, as soon as it could be called the third day, to bring joy, happiness and understanding to all who will accept and serve Him. "Through the tender mercy of our God; whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace", Luke 1:78-79. Is

Christ a joy, a light, and a morning star in your life? Did you ever meditate, just how dark would your life be without Christ to forgive us of our short-comings and His wonderful teachings to guide our worship of God?

The mighty power of God is manifested unto us when great events, concerning our salvation take place. "Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God", Matt. 27:54. Notice among the many strange things which accompanied this manifestation of the power of God, "The veil of the temple was rent in twain from the top to the bottom". Why notice this, why was this so important? All the time during the ceremonial service of the old law, this veil separated the holy place from the most Holy, the place of the very presence of Almighty God, and forbid any to pass into it except the High Priest.

Now, under the new law, the way Jesus taught, the kingdom He established, the veil is rent, the way is opened unto all to humbly come before the present of God through our glorious Savior Jesus Christ.

Again when He arose we find another earthquake", And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and

sat upon it", Matt. 28:2. Man may make all things, sure as he can but the power of God can soon change it. When Christ comes again there will be another earthquake, such as man never knew, for God will spend His wrath upon sin and things will be changed according unto the will of God. "And there came a great voice out of the temple of heaven, from the throne, saying, It is done, and there were voices, and thunders and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great", Rev. 16:17-18. Man does not know the power and glory of God but he can enjoy and marvel at it if he serves God and makes himself ready while God gives him life and opportunity upon this earth.

ANCIENT BRICK-MAKING

The art of brick making dates back to ancient times. Brick have been used as a building material for nearly as long as time itself. Earliest records engraved on stone make mention of brick and brick-making. In Genesis II:3, we read, "And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar".

They made their own brick used in the building of the tower of Babel as well as the city itself. Today, in Egypt and the Holy Land,

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brick making is carried on similar as in ancient days. In America many brick are manufactured by modern methods with modern machinery. Brick are used extensively in construction work in our country. But the type brick, how they are made and how they are used in the Holy Land, are in sharp contrast to their manufacture and use in America.

In ancient times as well as today, brick, as referred to in Bible countries, compare to the Spanish-American adobe brick, made from earth and hardened by the heat of the sun. Many of this type brick are used in the arid and semi-arid states, such as Arizona, New Mexico and Texas. Indians and poor folks erect their simple shelters using adobe brick, for the walls, with mud, straw or thatch for a roof.

The adobe brick used in this country and the brick used in Bible lands are very similar. The raw material from which they are made can be adobe soil, clay or river mud. Either of these ingredients, which ever are available, are mixed with water until a coherent mass is formed. This mass is first molded into the shape and size preferred, then placed in the sun to dry. Sun dried brick was probably the ancestor of all brick, and were employed in antiquity by the Egyptians, Babylonians and Assyrians.

The process of drying the brick consists in first exposing the newly molded adobes to the direct rays of the sun for a day or two, then turning them for exposure to the under-surface. This turning is repeated for several days to a week or more, depending upon climatic conditions, because of the lack of coherency, such brick can be used successfully only where there is very little rainfall.

In the scripture which I referred to, namely, Genesis II:3, reference was made to burning brick. Rather than waiting a week or more to cure the brick, even in ancient times, brick were burned or cured in a fired kiln. Not only did this speed up the process of brick making, but kiln-fired brick were, by far, of a better quality.

The fired brick, being superior to the air dried, were used extensively in large buildings. Most of the great buildings of Rome were

built of fired brick. The Romans introduced their use in Europe centuries ago.

Occasionally, the fired brick bore colored or painted designs. In construction, these designs were laid in a definite pattern. Excavations in Palestine and the East have uncovered walls constructed with such brick. Their designs in pattern determine and identify the era in which they were made and often aid in identifying the nationality or people who constructed the building. It was with rarity that such brick were used and authorities state that it appears that burnt colored brick were used for decorating only. Specimens of partially burnt glazed brick have been found in Babylonia and recently in one of the Hittite mounds of northern Syria.

Had they been used extensively in Palestine, traces of them would have been found with the broken pottery which is so abundant in the ruins.

Brick ovens were as crudely constructed as were the bake ovens. Sticks, grass, dried dung, all kinds of refuse were used as fuel to fire the ovens. In 2 Sam. 12:31 reference is made to the brick kiln, David compelled prisoners to work in the brick kilns.

In the scripture referred to in the beginning, it states that they used "slime" for mortar. Slime was of two different kinds. The first was settlings from mud puddles, in riv-

ers and streams. Once it was collected, it was "slipped" through a crude screen or often through the fingers, to remove any stones and to kneed the mass. Sometimes straw or stubbles were mixed with it to strengthen it. Another type slime was called "bitumen". Bitumen is a hydrocarbon, allied to petroleum and natural gas. It is a black solid, similar to the product we know as "tar", Bitumen is found in a solid state. It is found in rock strata near the Dead Sea. When heated it becomes very pliable. When used to join stone, brick or rock, it becomes as hard as the substance it joins.

In ancient times, bitumen was exported to Egypt for use in embalming mummies. Important mines of this product exist in Hasbeiya near Mt. Herman and in northern Syria. Springs of liquid bituminous matter still exist in Mesopotamia, where, according to Herodotus and other classical writers, it was used as a mortar in laying sun-dried brick.

It is interesting to note, while on the subject of bitumen, that Josephus named the Dead Sea, Lake Asphaltites (Ant. I, ix) from the large quantities of bitumen or asphalt occasionally washed upon its shores and found in some of the tributary wadies.

Brick making in Bible times was exceedingly hard work, reserved, largely for slaves and captives to do. The account of the Children of Israel, held in bondage in Egypt, is a

very familiar one. Taskmasters compelled them to make brick, Because of the hard and strenuous work, brick making was a form of punishment. A very poor grade of brick resulted when dirt and water only were used.

To greatly improve the strength of the brick, straw or stubbles were added as a binder. To add to the punishment of the Children of Israel, they were compelled to gather their own straw and still make as many brick as when the straw was furnished. Pharoah concluded in his mind that by so ordering, he could conquer them and they would surrender.

After the brick were made, the longer time in the sun and air, the harder they became. As they were laid up in a wall or building, with slime or bitumen as the mortar, to strengthen the structure, reeds, rushes or straw was used, laid in the joints, similar as our masons use wall ties, to give added strength.

Our present day method of making brick in America is a highly controlled process. Colors and degree of hardness can be duplicated. Such was not the case in Bible times. Many factors entered into the trade. If a season happend to be dry and grain crops were a failure, lacking straw for a binder, the brick were of poor quality. Rarely were the brick of uniform size, due to indifference on the part of the molder.

The texture varied according to the quantity and quality, or lack of, binder used. Another factor entering into the color of the brick was the type of dirt used. It was customary to use the clay or dirt immediately at hand. Since whole cities were made of these adobe brick, made from the ground the city stood on, it is not hard to understand why the city deteriorated back to dust. Neither is it hard to understand why some of the lost cities can not be located, because they have returned to the same colored dust they sprung from. They truly are a fulfillment of the scripture, "for dust thou art and unto dust shalt thou return", Gen. 3:19.

Usually, brick-making was a government enterprise. Cheap and often unpaid labor, in the form of penalties, ruled out private industry. As a rule, the government imprinted its seal on each brick. This served to identify the manufacturer and prevent theft of brick for the brick-maker's own use. Individualized mold designs often identified the manufacturer.

When properly dried, the binder made brick, would resist the blow of a hammer. Once imbedded in the mortar, these brick made a fairly strong structure. Such brick are made and used in Palestine today. Many of the buildings being erected there, are made from quarried stone. Where stone is not available and

among especially the poor, adobe brick are their present building material. Occasionally, the sides of the building facing west and south, which are exposed most to their winter storms, are made of stone and the remainder of the house of brick.

After the house is built of these brick, then the walls, inside and out are plastered with the same material, the bricks are made of. When thoroughly dry, the walls are whitewashed and painted with gray or yellow colored mud. We saw many ruins of buildings in Jerusalem, with exposed inside walls. Many of them were made of adobe brick and each room had different colored walls, all very dull.

We have to repaint every other year or so. In Palestine, after their rainy season, the outer coat of plaster must be replaced. This is a yearly requirement.

The fact that unburnt brick were so commonly used explains the reason why so many cities, such as ancient Jericho, could have become lost for so many centuries. When the houses fell, they formed a heap, not distinguishable from the surrounding soil from which they were made.

The wood rotted and the iron rusted away. All that is left for excavators are pieces of pottery, fragments of bronze and stone implements, all of which are precious as a means of identification.

Seeing these brick formed an in-

delible impression on my mind and I chose this means of sharing it with others.

Paul R. Myers

Box 117,

Greentown, Ohio.

THE LITTLE RED CHURCH

There's a little red church by the
side of the road,
In a little town, named Englewood,
In that little church many times we
stood
And preached the Gospel to the people
of God.

This little church is a wonderful
place
From my memory, time cannot efface,
Of the many times we have met for
prayer
And the many times we worshiped
together there.

I often think of by-gone days,
when we met together to
sing and praise
In the little Red Church by the side
of the road
As the Church that was bought by
Jesus' blood.

I love that little Red Church by
the side of the road
For there I have many times preached
God's Word.
And we've sang together those good
old songs
Which fill us with joy as we travel
along.

But many from that little Red
Church have gone
Out away from us, into the great
beyond,
To a glorious Place that is bright
and fair,
To a home that is out in the great
somewhere.

So may this little Red Church
prosper and grow
From the seed each Brother and
Sister may sow,
And may each one be careful what
kind of seed
That they may sow, either in word
or deed.

So dear Brother and Sister, Al-
ways be true
To the little Red Church in all that
you do,
To build her up and make her strong
For the good of all, who will go
along.

Joseph P. Robbins,
Potsdam, Ohio

PATIENT, PEACEABLE TEMPER AND CONDUCT

In every station and in every condition of life, public, private and domestic, occasions of irritation sometimes occur. If we give way to impatience and anger, we throw away many hours or days of happiness, which a little more patience would have allowed us to enjoy. Patience under provocations and at all times, is our interest as well as duty. Let us therefore, cultivate

a patient and peaceable disposition, until it becomes the habitual temper of our minds.

In domestic life especially, all the virtues of an amiable temper find an ample range, for there the real character of every person displays itself. The forms and customs of the world, may disguise people when they are abroad, but within our own families we are known to be what we really are.

In all our intercourse and dealings with others, let us maintain a peaceable, candid, gentle and friendly temper. By this means much unhappiness, prejudice, unkind feelings and conduct may be avoided and peace and tranquility preserved. But if occasions of dispute and offences should arise? never write a letter or send a note to any person, towards whom you have any feeling of anger or ill-will. If you write on any subject connected with these feelings, you are in danger of doing harm and increasing the breach of unity. Your letters may also be shown to others, who may see your weakness and read your angry feelings, to your loss of character in their view.

People often expose themselves, by speaking to others under the influence of passion or ill-will, even when they may think themselves very careful of their words. Even these exposures of their temper, being but wind, may soon pass away and be forgotten; while those feel-

ings being written on paper, may continue long, and be often read, to the wounding of the peace and harmony of society.

If trials and provocation to impatience, anger and ill-will, should occur (and who can live in society without such trials?), let us try to keep calm and quiet if we value our own peace and comfort. To aid us in thus possessing ourselves in patience and calmness, let us be as silent as possible on; uttering hasty words, making tart replies or even speaking loud and harsh, for these only add fuel to the fire of strife and contention.

How often, after the storm of excitement and passion is over awhile, have persons, in the cool of reflection, bitterly repented of their own rash and hasty expressions, when now too late to be recalled. How often it is found, on giving way to anger or impatience, that the tongue is an unruly evil, full of deadly poison, to destroy peace and harmony, or like a wild fire that setteth on fire the course of nature.

Let us therefore ever keep in mind the wise maxim of King Solomon: "A soft or mild answer turneth away wrath; but hasty or grievous words stir up anger", "He that is slow to anger is better than the mighty, and he that ruleth his own spirit, than he that taketh a city."

Joseph H. Myers
r2 Glen Rock, Pa.

ENDURANCE

God is shaping us in the forge of trials, for a better life in the future. Take Job for an example of: patience and endurance. We should thank God for strength to endure the trials and afflictions of life. It is for our cleansing and healing.

Is any afflicted—among you, let him pray. We all suffer because of sin. Jesus offered His life for us but the devil and his servants will pay the price of sin. For the wages of sin is death, without question.

Bro. C. M. Kintner
Converse, Ind.

IS YOURS A CHRISTIAN HOME?

A christian home necessarily begins with a happily married couple, who love the Lord and each other. Before children come to enlarge and adorn it, a proper foundation for such a home must be laid. In such a home the open Bible is indispensable. Family prayers grace, from truly thankful hearts, at meals; and spiritual instruction, love, patience and discipline identify a christian home.

Not only are there many allurements, that beguile us from our hearthside, but there are also those electronic intruders, which as one network boasts "bring the world right into your home." Recently one who was doing his utmost to get a clean bill of health for television

said, The automobile tended to break up the home and now the advent of TV tends to restore it, What nonsense. The American home and certainly the Christian home, was never intended to be a midway or a night club, yet each evening the air-waves attempt to make it so.

The Word of God has much to say about kindness, consideration of others, courtesy, and love; all of which have direct bearing on family life. The Bible pictures a nine-fold cluster of fruit: love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance. This reveals the absolute necessity for private devotions, as well as the family altar; which may be the safeguard against broken homes and broken hearts. It has been well said that the home that prays together, stays together.

Is it not a good time to take serious inventory? With sincere hearts let us look at our homes, and into our hearts to answer some pertinent questions:

Father, have you been saved by the grace of God?

As the head of the home, are you daily asking the Lord to help you, to set before your children the example of a godly life?

Do you take the lead in seeing that there are family prayers and the reverent reading of God's Word?

Are you providing for the spiritual nutriment and development of

your children as well?

It is the shame of many a man, that he is not the priest in his home, as God intended he should be. God bless the dear christian wife and mother, who must bear more than her share of this particular set of responsibilities and take the lead in these important matters.

What about attitudes? Are you kindly disposed toward the members of your family?

Young people, as you start out in wedded life, bind yourselves together to God by praying together. Establish and maintain a family Altar. It should be as natural and easy for couples, who love the Lord and each other, to pray together as to converse together.

The journey of a thousand miles begins with the first step, take that first step now, on the pathway to a christ-centered, happy home. Look this moment into the eyes of the one, with whom you are joined in heart and with whom you are walking through life, hand in hand; and decide that you are going to start immediately, some intelligent, spiritually minded planning, that will make yours a Christian home indeed.

Then walk together to the crib, where lies your little babe, who has never yet heard his father and mother pray; kneel down and though the sound of your own voice scares you, confess unto God your failure and need, and thereby find that heaven-

ly joy. Is your home a christian home, it can be? The ingredients are at hand, God, you and yours. These priceless elements are yours, yours to begin with, where you are and with what you have.

By Robert W. Battles

Sel. by Sister Jeannette Poorman

DANGER SIGNAL

"Through the Eye Gate", should have been printed in red ink in order to attract the attention of all your readers. Then, too it would be a danger signal of what is happening not only in the homes of non-Christians but in the homes of many christian people themselves.

It has not been so many years ago that it was unlawful from the church's standpoint to attend a theater or a show of any kind, or to allow children to attend. But now how is it? Even the worst that the world has to offer is enthroned in the very living rooms of many christian folk and the debauchery of the world is often forced upon their young. With juvenile delinquency at its peak, what can we expect when television shows how to indulge in all manner of wickedness? I heard one mother say, "It's the biggest curse that ever struck our home".

In this Jan. 22 issue of the Saturday Evening Post is the story of Wm. McGuffey and his "Readers". The authors state that more than 100,000,000 copies of these readers

were sold and used in 37 states. They went on to say that they probably did more to mold American thinking than any other single influence except the Bible.

What can our youthful generation look back upon and say did the most to mold their thinking and attitude toward life? What of the little six-year-old boy who was watching a Western holdup? When the shooting began he grew tense, a hardness came into his eyes; he braced himself before the scene and entered into the fray with his own gun. How does that compare with McGuffey's gentle stories of honesty, kindness and thrift?

I know a fourteen-year-old-boy who is at the head of his class of ninety students. He says it's not so hard to keep on top as most of the other kids have TV at home.

"A MAN'S WORK AND A MAN'S SOUL"

The article under the above title seems to me to be a subject worthy of some rather clear thinking.

From a careful reading and re-reading of this article I fail to find a statement which in any way indicates the author's ideas of what a man's work is or should be.

However, the most surprising development of this article is that the "man's soul" passed away in the title, as it is never mentioned again. This omission leaves nothing on which to establish the relationship

suggested by the title.

To me a man's work is what ever activity the individual is engaged in. If such activity contributes to the advancement of the civilization of which he is one member, that work is worthy of any man, whether he is a farmer, laborer, plant manager or editor.

On the other hand, if his activity tends to retard or restrict such advancement of civilization or any of its components, he is a detriment to that civilization, himself included. Among such activities may be mentioned the makers and distributors of intoxicating liquors, the publishing and distributing of many of the so-called comic books or the preventing of any fellow from engaging in any worthy activity of which he is capable in which he may wish to contribute his fair share to the civilization of his day and age.

It really made little difference with the outcome that in their earthly activities Jesus was a carpenter, Peter a fisherman, Nicodemus a ruler of the Jews or Paul a tentmaker and a prisoner. The important thing is that each used his particular activity as a means of advancing the civilization of his age and time until such time as he was called into greater activity in the advancement of the kingdom of God among his fellow men. From these statements it is evident that a "man's work", his activity, should be such that it will contribute a fair

share of advancement to the people of his day and age. In doing so he also makes possible the growth of his own soul—that thinking, willing, deathless part of himself.

From over fifty years of experience ranging from tote boy to manager and stockholder in shops and factories small and large, I can assure any one that civilization as a whole will contribute a fair share of this world's goods for such activity, plus the satisfaction of a life well lived. The ideal of a fair day's pay for a fair day's work still holds true in a vast majority of cases.—
Courtesy of the Gospel Messenger.

Sel. by A. B. Van Dyke

"HE HATH DONE ALL THINGS WELL"

I know not by what methods rare,
But this I know: God answers prayer!

I know that He has given His Word—
And that my prayers are always heard

And will be answered soon or late,
And so I pray and calmly wait.
What matters if the blessing sought
Comes not in just the way I thought?

I leave my prayers with Him alone,
Whose will is wiser than my own,
Assured that He will grant my quest,

Or send some other far more blest.

Weekly Alliance,

Sel. by—Sister Eileen Poorman,
Pioneer, Ohio.

IF WE HAD BUT A DAY

We should fill the hours with the
sweetest things,

If we had but a day.

We should drink alone at the purest
springs

In our upward way,

We should love with a lifetime's
love in an hour

If the hours were few

We should rest, not for dreams, but
for power

To be and to do.

We should guide our wayward or
wearied wills

By the clearest light;

We should keep our eyes on the
heavenly hills,

If they lay in sight;

We should trample the pride and
the discontent

Beneath our feet,

We should take whatever a good
God sent,

With a trust complete.

We should waste no moments in
weak regret,

If the day were but one

If what we remember and what we
forget

Went out with the Sun;

We should be from our clamorous
selves set free,

To work or to play.

And to be what the Father would
have us be.

If we had but a day.

Mary Lowe Dickinson

Sel. by Blanche Sweitzer

NEWS ITEMS**NOTICE**

Offerings lifted, to meet the expense of our General Conference, for such as: meals, lodging, etc., please mail to the Board of Trustees. Make checks payable to David F. Ebling, Treas., and mail to the undersigned.

A. G. Fahnestock, Sec'y.

R.3 Lititz, Pa.

ADDRESS CHANGE

Please change the following address in the February 1st issue, Ministerial List, Kreider, Lawrence 9005 W. Third St., Dayton 7, Ohio.

WESTERNPORT, MD.

March 12 the Broadwater Congregation met for their regular quarterly council. The meeting opened by singing a hymn and Bro. Joe Gilpin led in prayer. Bro. Addison Taylor took charge.

Minutes of last Council and the Treasurer's report were read. We decided to hold prayer meetings whenever possible, in the homes of the members and for the aged or ill. The two leaders chosen were Bro. George Dorsey and Bro. Virgil Sines. Each family agreed to donate a Bible for Sunday-school use. Delegates were chosen for District Meeting.

Bro. Edward Beeman led in choosing prayer. We sang hymn no. 739 We pray that God will bless our

efforts and that much good will come from them.

Sister Viola Broadwater, Cor.

BETHEL, PA.

The Bethel Congregation met in regular spring council, March 12. The meeting was opened by hymn no. 400, Bro. David Ebling read 1 Pet. 2 and led in prayer.

It was decided to have prayer meeting at the Frystown house on Thursday evenings. Due to the fact that the Frystown house is too small to accommodate a goodly number of visitors, it was decided to have our regular harvest revival at the Milbaugh house. We decided to have a spring revival at the Frystown house, for ten days, preceding and closing with our Lovefeast on Apr. 24.

For some time we have felt that our house is too small and cramped, that we cannot accommodate visitors well enough to feel comfortable, during revivals and Lovefeasts. Therefore we have started a building fund, hoping we may remedy this situation. The meeting was closed with prayer by Bro. Foster Shaffer.

Sara E. Weaver, Cor.

PLEVNA, INDIANA

Saturday, March 12, at 1:00 the Plevna members met for our regular quarterly council. Hymn no. 237 was sung after which Bro. Harley Rush opened by reading Phil. 2: 1-18 and led in prayer.

Elder Melvin Roesch then took charge. Minutes of the last meeting were read. An evangelist for our 1956 meetings was chosen. Delegates and their alternates for district meeting were elected. Other church business was taken care of and an offering taken. Our two weeks revival will begin this fall on the first Sunday of October, closing with communion. Bro. Hayes Reed of California will be the evangelist. The treasurer's report and minutes were read.

We sang a song and Bro. Emanuel Koonen closed with prayer and all uniting in the Lord's Prayer. We were happy to have Bro. and Sister Roesch to stay and be with us for our Sunday services and to have our Brother bring us the sermon.

Ruthanna Kintner, Cor.

MECHANICSBURG, PA.

Our regular quarterly Council was opened by Eld. Ray Shank, using Eph. 6:1-15. Our Elder, A. G. Fahnestock, took charge of the meeting.

The report of the visiting Brethren declared that all were willing to work in peace and love. We elected delegates for District Meeting. We ask an interest in the prayers, of all who know the value of prayer, that we may keep faithful to the end of this life and that we may love the church and keep it pure in God's sight.

Harry L. Junkins, Cor.

REJECTING THE COUNSELS OF GOD

Millions of people are rejecting the counsels of God and instead are following the tradition of men or men adopted doctrine, in their ignorance. Luke 7:28-29, "For I (Jesus) say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: and all the people that heard him, and the publicans, justified God, being baptized with the baptism of John". If you were living at that day and age, would you have accepted John's message and his baptism?

The Pharisees and the lawyers rejected the counsel of God against themselves, being not baptized of him. In other words they refused to be baptized. Is that not the condition today? Only a few people accept baptism, that is, according to the population. Men have set up some way or form of initiation, in the different man organized churches. John the baptist was a man sent by God.

Luke 3:2-3; 6-8, The word of God came unto John, the son of Zacharias, and he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins. Then said he to the multitude, that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? Bring

forth therefore fruits worthy of repentance. Jesus asked the chief priests, scribes and pharisees a question, The baptism of John, was it from heaven or of men? They reasoned with themselves, If we say from heaven: he will say why did ye not believe him? But if we say of men: they feared the people: for all men counted John a prophet indeed. So they answered and said unto Jesus, we cannot tell. This, no doubt, will be the answer of many at the great judgment day. Will ignorance suffice?

Mark 7:6-9, Jesus said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrine the commandments of men. For laying aside the commendment of God, ye hold the tradition of men. The One who gave His all, even His life and spilt blood on Calvary's cross, for the sins of the world. He should be first in our lives.

His all-abounding love and sacrifice was beyond the human minds knowledge and understanding. When He called all people unto Him, He said, Harken unto Me everyone of you and understand. There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the men. If any man have ears

to hear let him hear.

Well did Paul say, Touch not the unclean thing, for ye are the temple of the living God. 2 Cor. 6:17, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you". Many so-called christians look forward to the season of the year they call lent, the word lent is not found in the scripture and has not been taught by Christ or any of His apostles. Purgatory is not once mentioned in the Bible, yet thousands believe in it, a man adopted doctrine.

The apostle Paul was a chosen vessel of God to bring the gospel to the Gentile race. Paul, a servant of Jesus Christ, called to be an apostle, through the will of God. Paul, a prisoner of Jesus Christ. Acts 20:27, "For I (Paul) have not shunned to declare unto you all the counsel of God". Testifying both to the Jews and also to the Greeks, repentance toward God and faith toward our Lord Jesus Christ. John 12:46, 48, I (Jesus) am come a light into the world, that whosoever believeth in me should not abide in darkness. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day".

Rom. 14:10-12 "For we shall all stand before the judgment seat of Christ. So then every one of us

shall give an account of himself to God". 2 Tim. 1:10-11, "By the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel: whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles". On the way to Damascus, Paul confronted with such a bright light, said, who art thou, Lord? The answer was, I am Jesus of Nazareth whom thou persecutest. I send thee to open the eyes that see not, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins.

Paul did not reject the counsels of the Lord but was obedient to the heavenly vision, preaching to the Gentile that they should repent and turn to God and do works meet for repentance. Acts 13:42, "And when the Jews were gone out of the synagogue, the Gentiles besought of Paul that these things might be preached to them the next sabbath". Many Jews followed Paul and Barnabas, who speaking to them persuading them to continue in the grace of God. But the next sabbath when they saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul and Barnabas. Rejecting the counsels of God against themselves.

Then Paul and Barnabas said, it was necessary that the word of God should first have been spoken to

you: but seeing ye put it from you, Lo we turn to the Gentiles. For so hath the Lord commanded us saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth. When the Gentiles heard this they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

Nevertheless He left not Himself without witness, in that He did good and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. He hath made of one blood all nations of men for to dwell on the face of the earth, and hath determined the times before appointed and the bounds of their habitation. That they should seek the Lord, seeing He giveth to all life, and breath, and all things. For in Him we live and move and have our being. But now God commandeth all men everywhere to repent, because He hath appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained; whereof He hath given assurance unto all men that He hath risen from the dead.

Heb. 10:9-10, 12, "Then said he (Jesus) lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ, once for all. But this man,

after he had offered one sacrifice for sins forever, sat down on the right hand of God". Whereof the Holy Ghost is a witness to us, having therefore, brethren, boldness to enter into the holiest through the blood of Jesus, by a new and living way, which he hath consecrated for us. Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

So Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin unto salvation. We have two classes of people on the earth, those who obey the counsels of God and those who reject and disobey the counsels of God. It is appointed unto men once to die, but after this the judgment.

Will the Judge descend?
And will the dead arise?
And not a single soul escape
His all-discerning eyes.

Come sinners, seek His grace
Whose wrath ye cannot bear;
Fly to the shelter of His cross,
And find salvation there.

Wm. N. Kinsley
Hartville, Ohio

OUR CHURCH AND US

Religion fills us with strong emotions or feelings. Music helps us to express them: therefore we sing in church. We wish to praise

God for His greatness and power. The songs that express praise and thanksgiving are usually called hymns.

As Christians, we often wish to express ourselves about our temptations to sin, and about victories over sin. We sing of our joys and sorrows, our hopes and aspirations. In singing we follow the tradition of the earliest Christians who sang in all conditions. Jesus and His disciples sang a hymn the night He was betrayed. Paul and Silas sang in jail after they were arrested and beaten.

"All scriptures is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness", 2 Tim. 3:16. God never intended that we should be left on earth without something to guide us. That is why He gave us the Bible to show us the way, to show us when we do wrong and to train us to do right.

When we are in church, we listen to the scriptures for the same reason that the Jews of old listened. We need to know what we should do, and what we should not do. The preacher opens the Bible in church, and we listen to the teachings and instructions of God. We listen also to receive encouragement, comfort, warning and rebuke. We are God's children and He speaks to us through His Book. There are many blessings which God sends to His

church. These are not sent to individuals but to "Christ's body", the church. Therefore the whole church joins in praise and thanks.

The sermon is the heart of worship. When the minister stands up to preach he brings a message from God. He has received it by study, prayer and much thought. We can ask ourselves, What's in this message for me? If it is a rebuke, we should recognize it and not apply it to someone else. We should pray, "Lord, help me to be like that."

After we have heard the message there is still another requirement. James 1:22 "But be ye doers of the word, and not hearers only, deceiving your own selves."

If we feel inspired to live like Christ, we should set about trying. Christ is our great Example. He came to teach us how to live. If we follow His steps we cannot go astray. Not only our acts, but our conversations and our relationship with one another, ought to testify to our love for Christ. Clearly He tells us that if we have not the spirit of Christ, we are not His, But if we are lead by the spirit, then we are the children of God.

Sister Viola Broadwater

Rt. 5, Cumberland, Md.

BEING SEPARATED FROM THE WORLD

Noah not only prepared for the future, but he also separated himself from unholy association, with

the men and women of his own generation. Not only by his life, did he stand thus apart, but by his testimony he no doubt, bore fearless and faithful witness against their wickedness and warned them of the coming retribution.

The Scriptures call him "A preacher of righteousness". The apostle tells us in Hebrews, "He condemned the world and became heir of the righteousness which is by faith".

We cannot bear effectual witness against the world until we get above it's life, and out of it's evil influences. We cannot do men good so long as we are on their level of sin. Separation is indispensable to successful service for God.

Sel. by Sister Jeannette Poorman

But lo! there was an Easter

A faith refreshing and bright,

A God of love to pray to,

A hope that nothing can blight.

A world of promise and blessing,

A world of joy untold,

The love of a wonderful Savior,

Who will gather us into His fold.

He died, but thank God he was risen,

On that first glad Easter day,

To help us, to love us, and guide us,

Give a promise for heaven always.

Etta Sidesinger

Sel. by Sister Jeannette Poorman

Pioneer, Ohio.

LEGEND OF THE DOGWOOD

An old and beautiful legend has it that, at the time of the Crucifixion, the dogwood was comparable in size to the oak tree and other monarchs of the forest. Because of its firmness and strength it was selected as the timber for the cross, but to be put to such a cruel use greatly distressed the tree.

Sensing this the Crucified Jesus in his gentle pity for the sorrow and suffering of all said to it, "Because of your sorrow and pity for My sufferings never again will the dogwood tree grow large enough to be used as a gibbet. Henceforth it will be slender, bent and twisted and its blossoms will be in the form of a cross—two long and two short petals. In the center of the outer edge of each petal there will be nailprints—brown with rust and stained with red—and in the center of the flower will be a crown of thorns, and all who see this will remember".

Sel. by Ruthanna Kintner

"WHY WORRY WHEN YOU CAN PRAY?"

There is a little motto that hangs on the wall in my home that again and again has rebuked me. It is the borrowed caption, Why worry when you can pray?" And we have often been reminded of the words of the psalmist, "Fret not thyself because of evil-doers, neither be thou envi-

ous against the workers of iniquity". (Ps. 37:1.) Mr. Wesley used to say that he would just as soon swear as to worry. Worrying is evidence of a serious lack of trust in God and His unfailing promises. Worry sadness, blights, destroys, kills. It depletes one's energies, devitalizes the physical man, and enervates the whole spiritual nature. It greatly reduces spiritual stature and impoverishes the whole spirit.

And, come to think of it, I asked, What good does it do anyhow? I answer, No good! It does not change matters but tends, if anything, to make them worse. And why should a person worry when he can pray? "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass". (Ps. 37:5.) Harassing cares and perplexities are largely solved when we have found the secret place of prayer. "Casting all your care upon him; for he careth for you." (I Pet. 5:7).

Prayerfulness and worry are strangers to each other. Again and again in time of stress and strain the writer has found sweet comfort before the throne. "Take your burden to the Lord and leave it there", says the hymn writer. "God will take care of you". "He knoweth the way that I take: when he hath tried me, I shall come worth as gold". Job also said, "Though he slay me, yet will I trust in him." It has been said that the devil's best gift is gold and the saint's hardest experience

is trial; so Peter wrote, "The trial of your faith, being much more precious than gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ".

George Mueller began his great faith life by reading Matt. 6:25-34. He looked at these words seriously and took them into his heart. Read them and comfort your soul. Note verse 31, "Be not therefore anxious" (R. V.) Over-anxiety robs the soul of comfort, rest, and peace. Learn to live the beautiful life of faith and implicit trust. Pray a great deal when under pressure and strain, and remember, "He is able to succour (run to the side of and lift up) them that are tempted". (Heb. 2:18).

When we see the lilies spinning in
distress,

Taking thought to manufacture
loveliness;

When we see the birds all building
barns for store,

'Twill be time for us to worry—not
before!

Paul gave us the secret of happiness and contentment and constant peace. Hear him: "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep (garrison) your hearts and minds through Christ Jesus." (Phil. 4:6-7.)—Sel.

I once was away from my Savior,
And as vile as a sinner could be;
I wondered if Christ the redeemer
Could save a poor sinner like me.

I wandered on in the darkness,
Not a ray of light could I see;
And the thought filled my heart with
sadness,

There's no hope for a sinner like
me.

And in that dark lonely hour,
A voice sweetly whispered to me,
Saying Christ the redeemer has
power,

To save a poor sinner like me.

I listened and lo! 'twas the Savior,
That was speaking so kindly to
me,

I cried I am the chief of sinners,
Thou can't save a poor sinner
like me,

I then fully trusted Jesus,
And oh what a joy came to me;
My heart was filled with His prais-
es,

For saving a sinner like me.

No longer in darkness I'm walking,
For the light is now shining on
me;

And now unto others I'm telling,
How he saved a poor sinner like
me.

And when life's journey is over,
And I the dear Savior shall see;
I'll praise him for ever and ever,
For saving a sinner like me.

THOSE GONE BEFORE

By D. Maxcy Quellung

How dear is the mem'ry of love
ones departed,

How sweet to recall their bright
faces again,

Though through misty tears we
bring them before us,

It gives us a pleasure surpassing
all pain.

Yes, give us the vision, if but for a
moment,

Of faces we've loved, and hands
we have clasped,

'Twill lighten the burden of life's
dreary pathway,

To have but a glimpse of the
happy days past.

'Twill banish the sadness, the pres-
ent things with it,

And hold dear the past, though
at times we must weep,

But 'tis only a day, and all will be
over,

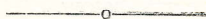
And calmly, in Jesus, with loved
ones we'll sleep.

Till our dear Redeemer shall call
us to glory,

Then, free from all care, we shall
rise with the blest.

With glorified beings we'll shout,
through all ages,

His praises, while entering heav-
en's blest rest.



WHAT'LL YOU HAVE

I have seen your advertising
Of the wines that sparkle clear
And have heard your bold assertion
That "it's smart" to drink your
beer.

Yes, those pictures are attractive;
See the glasses, tall and cool.
And those people who are drinking,
They're too bright to act the fool.

Then I saw him at the corner,
Just a man who read your ad;
And the drink that looked so harm-
less

Made him dirty, mean, and bad.
Watch him dribble; watch him slob-
ber;

See him vomit up that stuff.
You can tell that he's "polluted";
That's a man who's feeling tough.

I have held his wife a-tremble;
Wiped the tear-drops from her
cheek—

Tears of love and shame, and pity,
For the strong man, now so weak.

I have heard his children screaming
As they feared his drunken rage.

Yes, he saw your advertising,
But THAT wasn't on the page!!!

—Copied from Gospel Digest
Sel. by Bro. Paul R. Myers

God sent the sun and gentle rain
That helped the corn to grow
And author'd all good things that we
Enjoy on earth below.

Let us in turn now send our thanks
For gifts of heav'nly love
With heartfelt hymn and humble
prayer
To Him who reigns above.

THERE WAS AN EASTER

Let us pause for one brief moment,
In this hurry and scurry of life,
And picture a world without Easter,
A world of hatred and strife.

A dark, dreary world without
friends

Or kindness, no God of love,
No joy for the heavy-hearted,
No hope for heaven above.

No sunshine or flowers or trees,
No prayer nor communion with
God,

Only slavery, drudgery and toil,
No rain to freshen the sod.

We would have only sorrow and
pain,

No pleasure in work that we do,
No happy homes at the end of the
trail

When our long day's work is
through.

ADULT SUNDAY-SCHOOL LESSONS

May 1—Go Find the Lost Sheep.
Matt. 10:1-15.

May 8—(Mother's Day) Hannah
the Ideal Mother. I Sam. 1:
9-28.

May 15—Beware of Men, but Fear God. Matt. 10:16-31.

May 22—Confess Jesus before all Men. Matt. 10:32-42.

May 29—Art Thou He that Should Come? Matt. 11:1-19.

June 5—Gen. Conf. Sunday—Jesus Calls the Heavy Laden. Matt. 11:20-30.

June 12—Jesus Proved it Well, to do Good on the Sabbath. Matt. 12:1-21.

June 19—A Divided House is not Safe. Matt. 12:22-37.

June 26—There is Danger in Having an Empty Heart. Matt. 12:38-50.

PRIMARY SUNDAY SCHOOL LESSONS

May 1—A Father who Loved his Son. Gen. 33:1-4; 37:1-4.

May 8—(Mother's Day) Influence of a Christian Mother. 2 Tim. 1:1-5.

May 15—Moses and the Shepherd's Daughters. Ex. 2:15-25.

May 22—(Review) Learning to be Kind. Isa. 63:7; Col. 3:12-17.

May 29—A Man who Obeyed the Voice of God, Ex. 3:1-10; 4:18-23; 27-31.

June 5—People Who Followed God's Directions. Ex. 4:18; 5:1; 13:17-22.

June 12—People who did not Follow God's Directions. Ex. 16:4, 14-31.

June 19—Moses Tells About God's Laws. Ex. 20:3-17.

June 26—(Review) Learning to be Obedient. Eph. 6:1-9.

HOME DEVOTIONS FOR MAY 1955

NAMES AND TITLES OF CHRIST

Memory verse, John 6:35, "And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst".

Sun. 1—I Tim. 6

Mon. 2—Heb. 1.

Tues. 3—Acts 4:23-30.

Wed. 4—Mark 1:14-25.

Thurs. 5—Isa. 41:10-20.

Fri. 6—John 8:42-59.

Sat. 7—Micah 5:

Memory verse, Isa. 9:6, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the mighty God, The everlasting Father, The Prince of Peace".

Sun. 8—Acts 7:51-60.

Mon. 9—Rev. 15.

Tues. 10—John 1:29-42.

Wed. 11—I Cor. 2.

Thurs. 12—Jer. 23:1-8.

Fri. 13—Isa. 53.

Sat. 14—I Tim. 2.

Memory verse, John 10:7, "Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep".

Sun. 15—Rev. 13:1-9.
 Mon. 16—John 14:1-14.
 Tues. 17—Rev. 22:14-21.
 Wed. 18—I Peter 5.
 Thurs. 19—Luke 2:19-30.
 Fri. 20—Psa. 118.
 Sat. 21—Rev. 1:8-20.
 Memory verse ,Heb. 12:2, "Looking
 unto Jesus the author and
 finisher of our faith; who for
 the joy that was set before him
 endured the cross, despising the
 shame, and is set down at the
 right hand of the throne of
 God".

Sun. 22—John 8:12-20.
 Mon. 23—Matt. 21:1-11.
 Tues. 24—I Cor. 10:1-13.
 Wed. 25—Song of Sol. 2:1.
 Thurs. 26—John 11:14-26.
 Fri. 27—John 15:1-11.
 Sat. 28—Deut. 33:20-29.
 Memory verse, John 10:11, "I am
 the good shepherd: the good
 shepherd giveth his life for the
 sheep".

Sun. 29—II Cor. 4.
 Mon. 30—Luke 1:68-80.
 Tues. 31—Heb. 5.

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BIBLE MONITOR

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

MOTHER

"When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also", I Tim. 1:5. Timothy had unfeigned faith handed down to him, through his grandmother and also his mother. Unfeigned faith in God is really something worthwhile. Christ told His disciples of the great power they would have if they had only a little true faith. It is one thing to profess faith in God, but entirely a greater thing to truly possess it.

Unfeigned faith is not just to appear to believe in God, but it is really the sincere intention of ones heart. Unfeigned faith actually trusts and depends upon God. Through it one actually knows and depends upon God, for their very being and for the fulfillment of His promises. One with such faith will actually serve God to the best of their ability. . .

The privilege of a child having a Mother with such faith is of unestimable value. To just associate with such a person, for as long a time as

a child does, is bound to leave a lasting impression upon the child. To be trained and taught under the direction of such a person is a heavenly gift. There is no better foundation, upon which to build the stature of life, than that which Timothy had.

The true word "Mother" carries two great responsibilities of life. First, that of the Mother: her responsibilities to her child, her influence upon the child and the God-like individual which can be developed from a child. Second, the responsibility and respect due to the Mother and to God, from the child who has such a Mother.

Sad to say all mothers do not have unfeigned faith in God. Many have uncertain and questioning faith of even what God would have them believe and practice. Perhaps many do not try to strengthen their faith in God, through mediation upon His Holy Word and prayer unto Him. No doubt some mothers concern themselves about and spend their talents with, other things of this life rather than with the child. Some even become mothers without any desire to be led and directed by

God, but rather spend their time with the evil devices which satan has put into the world, to debase men and women and to lead them away from God.

Another sad condition so often exists in the attitude and deportment of the child, especially as he or she is in the adolescent age. Although it may be raised under the tender care and instructing faith of a conscientious Mother, it does not appreciate this heavenly blessing. It even disregards the advice and instruction of Mother and Father and strives to do as he or she may wish, with the time and problems of life. Some may even go so far as to despise and make fun of the advice and admonition of their parents. Be very careful dear youth that you do not let such actions go too far, "For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death", Matt. 15:4. Here we have a command of God, which may not be fully explained, but it is plain enough that anyone who had this sentence placed upon him because he cursed father or mother, would be very small in the mercy of God.

Dear child or youth, Mother and Father also, has had many, many experiences and problems through the life they have lived. If they have made mistakes they are wiser because of them, and for these reasons they are many times more capable

to advise and instruct you than you are yourself. Regardless of how your diploma or degree, compares with theirs, you will never have the understanding they have until you have experienced some of the problems and perhaps raised up children, as they have. Perhaps one great advantage they have is that, through their experience they realize what many of the real valuable things are in life, you may think you want or you will enjoy certain things, but unless you have been thoroughly taught along a certain line, you have very little idea what it holds in store.

One big lesson Mother and Father has learned is, what sadness one little mistake may bring and what joy one little triumph may result in. Perhaps too few youth realize, in this automobile age that one foot more to the left or one-half inch more on the accelerator may change the entire life and career for you and others. How much more important are moral and spiritual values, which you may think only trifles or heights easily regained. If you will retain and follow some of the advice and experience of your parents and add to this what you yourself have learned, perhaps through opportunities which they never had, then you will have the understanding and appreciation to realize far greater heights than your parents have.

Paul was proud of "his manner of life from his youth", and no doubt

he had good reasons to be, because of the devoted life he lived. Paul reminds and commends Timothy for the faith in God which he had and was living, because of the instruction and practice of a Godly Mother. If you have had a Godly Mother, love and cherish her or her memory, follow her ways and leave such examples for those who come after you. One of the greatest satisfactions and comforts, in the Dunkard Brethren Church for me, is the amount of youth who attends her services and the knowledge that many of them are interested in the many duties and tasks which assure her continuing on in God's service.

SET THINE HOUSE IN ORDER

We will try and write a few lines on this subject for engagement to each and every one. It seems we do not encourage each other as much as we should. We find in Deut. 1:38; 3:38, where the Lord told Moses to encourage Joshua for the service needed. We give these scriptures to help us to understand that it is our duty to encourage one another.

Now we must get back to our subject, Set thine house in order, for thou shalt die and not live. "In those days was Hezekiah sick unto death, and the prophet Isaiah, the son of Amoz, came to him and said unto him. Thus saith the Lord, Set thine house in order; for thou shalt

die, and not live", 2 Kings 20:1; Isa. 38-1. We understand that he had let his house get out of order, by being lifted up with pride for he had a proud heart. All was not right with his God so the Lord sent the prophet Isaiah to him. Then he saw where he had sinned and he was sorry. He repented with tears and the Lord healed him. The third day he went up to the house of the Lord, as the Lord had commanded, 2 Kings 20:5. We can see how soon the Lord will bless us, if we are willing to hear Him.

There are at least two things to consider: to set thine house in order, and to keep it in order. We believe that Adam and Eve had their house in order, but they did not keep it that way, Gen. 2:18-25; 3:1-24. We may think we have our house in order, it may look good in our own eyes, but we may forget one of the main things. We may have no light in it, or our light may be hid under a bushel; either way it will benefit no one. To have our house in order, we must go to the true Guide who will help us to realize what we must have in our house.

We read in 2 Kings 20:14, "Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee?" The prophet wanted to know if the king had done wisely or whether he had boasted, out of a proud heart, and had bragged about the blessings of

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God. True Hezekiah was not ashamed of what he had and neither should be have that which we are ashamed of but we should not boast of our possessions either. If we possess the fruits of the Spirit, we need not fear that man will take them from us.

We will give some of the things which we must have, to set our house in order. The first is love. When a lawyer of the Pharisees came to Jesus and asked Him what the greatest commandment was, Matt. 22:34-40, "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. And the second is like unto it, Thou shalt love thy neighbour as thyself". We must have love for God and for one another. We must have hope in

God, 1 Cor. 13:13. We must be obedient unto God in order for Him to bless us. If we have all of these we have a good start toward setting our house in order.

After we have set our house in order, we must keep it in order. We must watch for, "If the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up". We must not only watch but use all our efforts. We need the whole armour of God to help us, that we may be able to stand against the wiles of the devil, Eph. 6:11.

When we have done all of this, we will be able to set our house in order and to keep it in order. We will give heed to God's Word and live thereby. Paul tells us, Heb. 2:1", "There we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip". We must look to Jesus the author and finisher of our faith, Heb. 12:2, without whom we cannot expect to keep our house in order. Let us take heed that we are not like the five foolish virgins who, when they came and said, Lord, Lord, open unto us, He had to answer, "I know you not".

William H. Kinny
Dallas Center, Iowa.

When we are doing God's will we need have no fear of man.

MY LETTER

Dear Brethren and Sisters:

At times of deep thought and meditation we are often reminded of the verse found in Rom. 12:10 which reads: "Be kindly affectioned one to another with brotherly love; in honour preferring one another", also of the many other verses containing the word 'love'.

It is easy for us to put ourselves foreward in such a way that by so doing we overlook, forget, or neglect the feeling of love which should be extended with every move, that is made and every word spoken in our relationship one with another, especially those of like precious faith.

The follower of Christ is to be an example in all things including our conversation "For our conversation is in Heaven"; Phil. 12:20 Let us remember also the verse found in Matt. 12:34 which reads, "for out of the abundance of the heart the mouth speaketh".

As Christians we need to be students of human nature along with our study of the Bible. Many times we can profit by speaking less and observing more, depending upon our attitude.

The old adage "Think before you speak" is a good one. It is our nature to speak first and to think afterwards, often bringing to ourselves regrets when it is too late. A christian is ever in contact with those

outside of the fold of Christ. Little do we realize how carefully we are observed not only in appearance but for our reactions to certain situations, our attitudes along certain lines, our words noted, then criticized by them whether what we did or said was for the hurt or for the good.

Too often we may show anger or feelings of disgust in the wrong places. Too often our words may be too sharp and our minds too critical where there is need of patience, love, and understanding. Too often we sit in the judgment seat when we should be on our knees praying. Too often we brag about ourselves and our accomplishments when we should be considering our weaker sister or brother and what we might do to help lighten a heavy load, be it physical, mental or spiritual. Here we are made to realize that many times we find those outside of Christ more encouraging and helpful than those from within. What a pity! Here we should ask ourselves "Do I claim to be a child of God and am I guilty of such?" "Bear ye one anothers burdens and so fulfill the law of Christ", Gal. 6:2.

Let us never be found in the class with the Pharisee who when he prayed said, "God, I thank thee that I am not as other men are". Read Luke 18:10-14. Such an attitude is one of self-righteousness and is one that will be condemned.

A lack in our inward life is more

easily detected than we think, regardless of age. The Lord will hold us accountable for this lack. It is our own individual responsibility. "Humble yourselves therefore under the mighty hand of God that he may exalt you in due time," 1 Pet. 5:6, "Therefore to him that knoweth to do good and doeth it not to him it is sin", James 4:17.

Our personal contacts with others will either be for the upbuilding of the cause of Christ or for its downfall. We scatter seeds without knowing it, either seeds of kindness yielding faith in God's promises or seeds that create doubts and fears and chill the heart toward things spiritual. We are to light the way for others and if we cause them to stumble and fall, lose heart or interest and drop by the wayside, we shall be found guilty in the day of judgment.

Let us look into our own lives now, not into that of someone else, and see if we are all that we should be. Let Christ be the Judge—not ourselves, and then let us come in penitence to the foot of the cross, the great rock of the ages, and say, "Lord be merciful unto me. Cleanse me of everything that has to do with self. Remove from me everything that is or might be a hindrance in my Christian walk of life and to the church. Fill me with thy spirit and never let it depart. Soften and tenderize my heart toward others. Help me to be what you would have me

to be—that and nothing else, and gently lead me on to life eternal. Amen."

Our hearts are tender, not harsh, when they are filled with the love and spirit of Christ. Lacking this we definitely have a need at the throne of grace.

We each need the unction of the Holy Spirit in such supply that we are filled to over-flowing with it. Then our faces will glow with that light of Christ shining forth from within and all the world will know that we have been with Jesus.

Our words will then be "seasoned with salt" coming from a heart of love, sympathy, kindness and understanding instead of a heart full of prejudice and criticism.

We each have a Christian garden to cultivate the principal plants being, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, Gal. 5:22-23, and called "the fruit of the spirit. If we are as busy in this garden as we should be, there will be no time or place for the weeds and wiles of the evil one to creep in and interfere.

Let us work in this garden as in our vegetable garden giving it plenty of cultivation and nourishment from on high, that in due time it will reach full maturity. And then let us bid Jesus to come and walk with us in this garden. When He is near we

cannot go far astray from the way
that He would have us.

Yours in Christian love,
Sister Elsie Harlacher
404 N. W. Columbia Dr.
Newberg, Oregon.

BEFORE IT IS TOO LATE

If you have a gray-haired Mother
In the old home far away?
Sit down and write the letter
You put off from day to day.
Don't wait until her weary steps
Reach heaven's pearly gate,
But show her that you think of her
Before it is too late.

If you have a tender message
Or a loving word to say.
Don't wait till you forget it
But whisper it today.
Who knows what better memories
May haunt you, if you wait.
So make your loved one happy
Before it is too late.

Sel. by Jeannette Poorman

MOTHER'S INFLUENCE

My kind mother did one outstanding
invaluable service; she taught
me, less indeed by word than by act
and daily reverent look and habi-
tude, her own simple version of the
Christian faith. My Mother, with a
true woman's heart and fine though
uneducated sense, was in the strict-
est acceptation religiously. How in-
destructible the good grows and pro-
pagates itself, even among the weedy
entanglements of evil.

The highest whom I knew on
earth, I here saw bowed down, with
awe unspeakable, before a higher in
Heaven. Such things, especially in
infancy, reach inwards, to the very
core of your being. Mysteriously
does a holy of holies build itself, into
visibility in the mysterious deeps.
Thus reverence, the divinest in man,
springs forth undying from its mean
envelopment of fear. Wouldst thou
rather be a peasant's son that knew,
were it ever so rudely, there was a
God in Heaven and in man; or a
duke's son who only knew, there
'were two and thirty quarters on the
family estate?

Bro. Joseph H. Myers,
Glen Rock, Pa.

Ours is a sunny religion, born of
Divine love, and one of the fruits of
the Holy Spirit is joy. A joyless
Christian is a libel on his profession.
We ought to walk so close to Jesus
as to be always in his sunshine, and
make so little of earthly ills and vex-
ations and losses as never to let them
envelop us in an atmosphere of
Arctic midnight. Paul made a dun-
geon ring with holy melodies. Every
follower of Christ should strive to
make his daily life a song as well
as a gospel sermon.—T. L. Cuyler.

I had rather be the least of them
Who are the Lord's alone,
Than wear a royal diadem
And sit upon a throne.

GODS BLESSINGS

God blesses us from day to day,
 Oh can't you plainly see!
 His great love shining down on us,
 And her His gentle plea.

And when you close your eyes at
 night

To dream the day's events,
 So many good things came your
 way,
 You see, 'twas Him who sent.

He sends us comfort when we're sad
 By friends, with love so kind.
 And words of truth in His great
 book,
 The "Bible", 'ere we find.

All goodness comes from Him above
 'Tis Him who really cares.
 So let us please Him by our deeds,
 And all His blessings share.

So count your blessings, then you'll
 see
 The love He's shown, on you and
 me.

He blesses richly every heart
 Who trusts, and tries to do His
 part.

God blesses us so many ways,
 In love, in word, in deed.
 And all He asks for in return
 Is love, faith, and believe.

Mrs. Lloyd Wilson,
 Sel. by—Eileen Poorman,
 Pioneer, Ohio.

Growth and fruit-bearing are the
 results of abiding in Christ.

QUESTIONS

Are you seeking first the King-
 dom?

Is your heart on things above?
 Do you love to search the Scrip-
 tures?

Do you know that God is love?
 Are you happy in His service?
 Do you long to do still more?
 Have you made a full surrender,
 Of your life to Him alone?

Now He calls you, dear one,
 Listen

Calls you closer still to Him,
 That you may be still more useful,
 O let not your light grow dim.
 Seek ye first His blessed Kingdom,
 Set your heart on things above.
 Search the Scriptures, search them
 daily.

Show the world that "God is Love".
 Sel. by A. B. VanDyke.

THE NEED OF FERVENT PRAYER

James 5:16 says, "The effectual
 fervent prayer of a righteous man
 availeth much". We are certainly
 living in a day when it is necessary
 to resort to fervent prayer. Web-
 ster defines the word fervent, as
 meaning very earnest.

This is a critical age for the be-
 liever in God. It is a critical age for
 the Dunkard Church. In nearly every
 avenue of good thinking, satan has
 put up his camouflaged counterpart.

Within the individual, satan
 works so expertly that he has nearly

succeeded in calousing the conscience to the point that there is nothing that can be classed as wrong any more. He has convinced individuals that repeated tastings of sin makes it wholesome and nourishing.

He has succeeded, in millions of homes, to convince father and mother that they need no longer take their children and themselves to church services. He makes them believe that listening to the radio and watching television is just as good. He fails to remind them that by staying away from the house of God, they are "forsaking the assembling of themselves together" which God definitely warned not to do. If you are minded to stay away from the house of God, for any reason, you need to pray fervently.

There is a crisis facing the homes of our land. Children disobey parents. They disobey their school teacher. They will not live loyal to the church. As they grow up, they branch further into boldery and sin. J. Edgar Hoover states that the crime wave is in direct proportion to the broken homes of the land. One in every five marriages ends in divorce. In 1952, every 15 seconds, a major crime was committed. 62% of these crimes were committed by minors. The majority of the criminals came from broken homes. Is that a crisis?

The trend today is for a modern, up-to-date air-conditioned home. Stress is placed on the style and con-

struction. While the house has improved, the home has depreciated wonderfully in spiritual value in the past several decades.

In one city alone, 55% of the marriages were composed of divorced men and women remarrying. Will that tend to build up a Christian home, a spiritual church and a free nation? Indeed not.

Fathers and mothers smoke in the presence of their children, keep a good stock of drinks in the refrigerator and hire baby sitters so that they can go to the theatre, dance hall, tavern and places of amusement. Agriculturists and botanists must constantly guard their plants and seed to improve the stock. Stockmen must up-bred to hold and raise blood lines. But when it comes to the human race, certainly, through immorality, sin and vice, the human species is being degraded instead of improved. Certain the average home is in dire need of fervent prayer meetings.

The home needs the family altar where children can hear the Word of God read, and where they can hear father and mother pray. J. Edgar Hoover, in advocating the family altar, said, "Families that pray together, stay together".

Homes in which mother relies on the can opener to feed her family, the teacher in school to train her children, the store to provide all the ready-made clothes, the apartment manager to do the cleaning and the

laundry to do the family wash are not the type of homes great men like Lincoln came from. Neither are they the type homes God expects fathers and mothers to maintain. They are very poor homes from which to maintain a church.

A little clipping I came across a short time back conveys the thought. A real estate salesman tried to sell a house to a newly married couple. Said the wife, Why buy a home? I was born in a hospital, reared in a boarding school, educated in college, courted in an automobile, and married in a church. I get my meals in a cafeteria, live in an apartment, spend my mornings playing golf, my afternoons playing bridge, in the evening we dance or go to the movies, when I'm sick, I go to a hospital and when I die, I shall be buried from a mortuary. I do not need a home".

There is reason today to pray fervently for Divine guidance that our homes of the land may be what God intended them to be and that the old-time homey atmosphere will still prevail.

What satan fails in accomplishing in the home, he strives to do in the church. He enjoys to see the empty pews. He enjoys to hear false doctrine preached from behind the sacred desk. He realizes he has accomplished much when he can influence ministers to tell their audiences that footwashing is not necessary. He works through very prom-

inent men to discourage the keeping of the anointing service, the wearing of the prayer veil, the salutation, the Lord's Supper, triune immersion baptism, etc.

He has cooled off audiences to the point that not many tears are shed in God's house any more. He has succeeded in creating jealousy behind the pulpit. He is busy attempting to seal your crown and mine and he might do that very thing.

We, the Dunkard Brethren Church, must pray fervently for our church. Not only is satan making inroads on christiandom, he is doing all in his power to defeat us. We must pray as never before and we as ministers must preach harder than ever.

In closing, I want to summarize, by giving a paragraph that I came across sometime ago. I know not the author. It is entitled, MY DAILY PRAYER. I think it is what every one should pray for today and especially each faithful minister of the gospel.

"Oh, Lord, give me a backbone as big as a saw log. Give me ribs like the beams under the church floor. Put iron shoes on me and galvanized breeches. Give me a rhinoceros hide for a skin, and hang a wagon load of determination up in the gable-end of my soul, and help me to sign the contract to fight the devil as long as I have a fist, and bite him as long as I have got a tooth, and then gum him till I die.

All this I ask for Christ's sake, amen".

Paul R. Myers,
Box 117,
Greentown, Ohio.

THE DEPTH OF THE RICHES OF GOD

Rom. 11:33-36, "O the depth of the riches both of the wisdom and knowledge of God. How unsearchable are his judgments, and his ways past finding out. For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him (Jesus), and through him, and to him, are all things: to whom be glory for ever". Some translators have it: How inexhaustible God's resources, wisdom, and knowledge are. How unfathomable his decisions are, and how great is his love, mercy, and compassion toward his creation.

For it is written eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by His Spirit, For the Spirit searcheth all things, yea the deep things of God. I Pet. 2:3-4, "If so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious". Behold, I lay in Sion a chief cornerstone, elect, precious

and he that believeth on him shall not be confounded. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace, having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself.

In whom also we have obtained an inheritance being predestinated according to the purpose of him who worketh all things after the counsel of his own will. After that ye believed, ye were sealed with that Holy Spirit of promise. That I (Paul) should preach among the Gentiles the unsearchable riches of Christ. To make all men see what is the fellowship of the mystery, (to the human mind) which from the beginning of the world hath been hid in God, who created all things by Jesus Christ. Eph. 3, I Paul, the prisoner of Jesus Christ for you Gentiles. Whereby when ye read, ye may understand my knowledge in the mystery of Christ, which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit.

That Christ may dwell in your heart by faith, that ye might be filled with all the fullness of God. That ye put on the new man, which after God is created in righteousness and true holiness. We first must repent, be converted and be born again, before we can have forgive-

ness of sin, through the blood of Christ. We become a new creature before we can have true holiness. John 3:5, Jesus answered, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. He is the door to the kingdom. V.7, Marvel not that I said unto thee, Ye must be born again, As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up. This means our complete service.

John 10:1, Verily I (Jesus) say unto you, He that entereth not by the door, but climbeth up some other way, the same is a thief and a robber. This may be me or it may be you, God is not respecter of persons. That ye put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of your mind, and that ye put on the new man. 2 Cor. 5:17, "Therefore if any man be in Christ, he is a new creature: Old things are passed away; behold, all things are become new". A complete change. This must be after we are conscious of our sins, not in infancy. All infants are holy, pure and without sin. Matt. 21:16, "Out of the mouth of babes and sucklings Thou hast perfect praise.

Acts 2:38, "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift

of the Holy Ghost. Luke 11:32, The men of Nineveh repented at the preaching of Jonas, and behold a greater than Jonas is here. Luke 13:3, I (Jesus) tell you, except ye repent, ye shall all likewise perish. Acts 17:30, Seeing that he is Lord of heaven and earth, seeing he giveth to all life, and breath, and all things: and hath made of one blood all nations of men for to dwell on the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that ye should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us. For in him we live, and move, and have our being. And the times of this ignorance (or disobedience) God overlooked, but now commandeth all men everywhere to repent.

Oh, but some say we belonged to church from childhood. Did not those Jews belong to the Jewish church? Was there salvation in the congregation of Israel? Only in the blood of Jesus can we be made whole. Nothing can for sin atone, nothing but the blood of Jesus. Jesus hath done his part for your and my salvation. Now it is up to us to be born again and be regenerated. To renew Spiritually, to be restored. Leaving the world with the fashions and lusts thereof behind. Rom. 2:4, Despisest thou the riches of his goodness and forbearance and long suffering; not knowing that the

goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God. Who will render to every man according to his deeds. Unto them that are contentious, and do not obey the truth, tribulation and anguish but glory, honor and peace, to every man that worketh good. For there is no respect of persons with God.

1 Thess. 5:9, "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ". See that none render evil for evil unto any man: but ever follow that which is good, among yourselves, and to all men. Pray without ceasing, and in everything give thanks: For this is the will of God in Christ Jesus concerning you. We hear some say, When they accepted Christ as their Lord and Saviour, that they have eternal security and are in a state so they could not sin? It is true that the Lord promised to make a way of escape of every temptation, but if we lust after the things of the world, we can be led away from the simplicity of Christ.

Heb. 3:12, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God". For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end. Christ was once

offered to bear the sins of many: unto them that look for him shall he appear the second time without sin unto salvation. Behold therefore the goodness and severity of God: on them which fell severity: but toward thee goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. For if God spared not the natural branches, take heed lest he also spare not thee. Because of unbelief they were broken off, thou standest by faith, be not high-minded. Blindness in part is happened to Israel, until the fullness of the Gentiles be come in.

Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lust thereof. Let us follow after the things which make for peace, and things wherewith one may edify another. For the kingdom of God is not meat and drink: but righteousness, and peace, and joy in the Holy Ghost. Now the God of hope fill you all with joy and peace, in believing that ye may abound in hope, through the power of the Holy Ghost. For the kingdom of God is not in word but in power. Heb. 4:12, "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart". Neither is there any creature that is not manifest in his sight.

Phil. 4:19, "My God shall supply

all your need according to his riches in glory by Jesus Christ". That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus. So the human mind cannot comprehend or fathom, the greatness of love, grace, and mercy of the Lord and Saviour and also the power at His command. Who art thou that repliest against? Who hath resisted His will? Hath not the potter power over the clay? Shall the thing formed say to him who formed it; why hast thou made me thus? What shall we say then: Is there unrighteousness with God? God forbid. Therefore hath He mercy on whom He will have mercy, and He will have compassion on whom He will. That He might make know the riches of His glory on the vessels of mercy, which he had afore prepared unto glory.

Behold I lay in Sion a stumbling-stone and a rock of offence: whosoever believeth on Him (Jesus Christ) shall not be ashamed. How many people are not ashamed to obey the doctrine or Gospel of the meek and holy Lamb of God? Are you on the Lord's side? Why stay with the foolishness of the world? The Lord will decide when He comes. 2 Cor. 5:10, For we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body. Know-

ing therefore the terror of the Lord, we should persuade men.

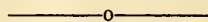
Then must I be to judgment brought,
And answer in that day.

For every vain and evil thought,
And every word I say.
Yes every secret of my heart,
Shall shortly be made known,
And I receive my just desert,
For all that I have done.

How careful then ought I to live,
With what watchful care;
Who such strict account must give
For my behavior here.
So shall I too my ways take heed
Oh let me feel Thee near,
With Thy watchful power bestowed,
Who shall we meet that day?

There is a home beyond the vale,
by faith I clearly see;
Where harmony doth never fail
For nothing can there annoy.
There all who will, may find a home
By love to Him who died
To save the lost and they who roam,
Over earth without a guide.
There all who hate shall never come
For peace doth reign supreme
The good, the pure, all seek that
home
For love is all their theme.

Wm. H. Kinsley,
Hartville, Ohio.



Avarice in the heart dries up the
fountain of love.

FRUITFULNESS

"I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them and cast them into the fire, and they are burned", John 15:5-6. In the preceding verse the Lord speaks of the natural vine and the branches. "As the branch cannot bear fruit of itself, except it abide in the vine. No more can ye except ye abide in me". In the natural realm, the branch must be united to the parent stalk and from it, draw its life sap, in order that it may bring forth fruit. Disconnected, it is fruitless because it is sapless and lifeless. Fruit, it is obvious, it not the product of effort, but the spontaneous out-growth of life.

The Lord Jesus, we note, applies the figure of the vine and the branches to Himself and His disciples. "I am the vine, ye are branches". Abiding in Christ, the ideal and veritable vine results in "much fruit". Fruit always is the result of life, it is the outgrowth of an inner fullness. To live in constant communion with Jesus Christ is to enjoy a vigorous spiritual life, the very life of Christ, and hence also to be a fruitful Christian. The fruit of the Spirit is manifest in the life of the believer, who walks in the Spirit,

Gal. 5:1-23. Such a believer is filled with the spirit, possessed with the life of Christ and abounds in fruit for God.

Besides the fruit of the spirit, there is also the fruit of souls brought to a knowledge of Jesus Christ as Saviour and Lord, as well as the fruit of good deeds and righteous living. The man who is cast into the fire and burned, like a withered branch, is the man who has neglected the Lord Jesus Christ. If you abide in me, and my words abide in you, ye shall ask what you will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

To abide in Christ means, we are cleansed as we cannot have sin unjudged and unconfessed. No life which He cannot share is allowed in the life with him. "Ye shall ask what ye will and it shall be done unto you". This promise is large in its blessings. We must however, understand that Christ's promise includes only, things which are according to His mind and glory. By bearing much fruit the Lord's people give evidence of their being real and genuine believers. Their lives will give evidence to the reality of their faith.

Sister Viola Broadwater
Cumberland, Md.

THE LORD'S SUPPER

By the Lord's Supper, we are not to understand the bread and wine. The bread and wine no where in the Gospel are called the Lord's Supper: and this is a point on which the majority of the professors of christianity will differ with me; yea, nearly all our learned divines, as they are termed will oppose the above assertions—for, as far as I can find out, they do term the bread and wine the Lord's supper; and because they write and speak so, thousands are led to believe that it must be so. Again, thousands and tens of thousands, no doubt have never heard anything to the contrary. I shall therefore, be as particular as possible, in proving, from the word of God, that the bread and wine are not termed, in the Gospel, the Lord's Supper. The phrase "the Lord's Supper", is only to be found in one place in the Gospel, 1 Cor. 11:20. "When ye come together, therefore, into one place, this is not to eat the Lord's Supper", and because the apostle, in this chapter, also speaks of the bread and wine, it is inferred, that he has an allusion to the same, which I shall endeavor to show to the reverse. A question presents itself—what then, are we to understand by the Lord's Supper, I answer, that meal which the faithful partake of, immediately after Feet Washing, and just before the Communion. What is it that con-

stitutes the meal? I answer, that which is calculated to refresh the body, yet a plain simple meal, in accord with the life and teachings of Christ. It is a common meal, but it must be observed as the Lord's meal, or Supper; because it is of His appointment. In 1 John 13, we have an account of Christ eating a meal with His apostles or as it is termed a supper. John calls it a supper—some understand it, as a supper prepared for our Lord and His apostles, a day before the passover. In as much as Christ partook of a meal at the time He instituted Feet Washing and the Communion, the apostles gathered their authority for eating a meal upon such occasions. Let that be as it may, it is evident that they did eat a supper upon such occasions; and that the same was termed by the apostle the Lord's Supper. Whereas, if they had no authority for so doing, the apostles would not have called it the Lord's Supper, but would have given them to understand, that the like ought not to be observed at such times.

I must invite the attention of the reader to 1 Cor. 11:17, "Now in this that I declare unto you, I praise you not, in that ye come together, not for the better, but for the worse". In coming together to observe the ordinances of the Lord's House, we ought to be very particular in observing them agreeably to their appointment. A deviation from this rule will subject us to the severest

censures, as preverted of the sacred institutions of Jesus Christ and instead of being benefited, we shall only injure ourselves: therefore let us keep the ordinances as they have been delivered unto us.

1 Cor. 11:18-19, "For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you". It appears from the above, that the Corinthians were a divided people, separating themselves into little parties, and those schisms were the result of those heresies which had been introduced among them by some of their brethren—designing characters, and God suffered it to be so that they which were approved might be made manifest. It appears that they were not all corrupted by those heresies which had crept in among them. There were some who were for the older order, and would not yield to those erroneous opinions which threatened their downfall.

1 Cor. 11:20-21, "When ye come together there into one place, this is not to eat the Lord's Supper, for in eating every one taketh before other his own supper: and one is hungry, and another is drunken". What does Paul mean by these words? Why, he means that the Corinthians were not united in their lovefeast, or supper, as he calls it, they did not

tarry until the proper time; and we may infer from the above, that they had formerly been in the habit of uniting in finding the provision for the Lord's Supper, and also in partaking of it. But when they gave way to those heresies, they got into a state of disorder, and it was owing to this disorder and abuse of this ordinance, which led the apostles to declare unto them, that they did not eat the Lord's Supper and he proceeds to tell them what the disorder was among them.

1 Cor. 11:22, "What, have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not. "Now there are some to be found, who undertake to prove from these words, that the apostle plainly gave the Corinthians to understand, that they ought not to eat a supper upon such occasions—which, I believe, was the least of his intentions. It was merely that disorder which he wished to have removed from them, and not the disannulling of the Lord's Supper; for, if that had been his intention, he would not have written in verse 33, "Wherefore, my Brethren, when ye come together to eat, tarry one for another". This is what he wanted them to do, "and if any man hunger", if he be so hungry that he cannot wait until the proper time, he had better stay his appetite at home, than to come together to

condemnation, "And the rest will I set in order when I come", there were more things which the apostle had to set in order at the church at Corinth.

I said that the church at Corinth was not in a state of union. This is evident from the language of the apostle: "every one taketh before other his own supper", that is, they eat that provision which they procured for the Lord's Supper, because they were so selfish and illiberal as not to unite with the church, but to eat their own provision "one is hungry and another is drunken" so that those who found nothing, not from the want of a disposition, but from other causes, received nothing and were left hungry; and those who had the control over a certain portion, partook of the same to such an excess as to become drunken.

Again they did not observe the proper time when the meal was to be partaken of. It may be, that they took it in the day; they must have erred greatly or it would not have been necessary for the apostle to be so particular in reminding them of the time. 1 Cor. 11:23, "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread". Not in the day time but in the night. We have no evidence that the apostles observed this ordinance in the day time but rather the contrary. Already when Judas left, the gather-

ing with Christ and His disciples, before it was concluded, it was night, "He then having received the sop went immediately out: and it was night".

In Acts 20 we read of the disciples coming together upon the first day of the week to break bread. The intention of their meeting together at that time, was to break bread. It is highly probable that they met together upon other days, as well as the first day of the week, for that purpose. Acts 2:46, "They continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart". Their meeting together upon the first day of the week is no evidence that it is the law of Christ that upon every first day of the week, and upon no other day, we must meet together for that purpose. Acts 20:7, "Paul preached unto them, ready to depart on the morrow, and there were many lights in the upper chamber, where they were gathered together, and there sat in a window, a certain young man, named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third lift and was taken up for dead. And Paul went down and fell upon him and embracing him, said trouble not yourselves for his life is in him. When he therefore was come up, and had broken bread, and eaten,

and talked a long while, even till break of day, so he departed". Now, it is plain, that it was in the night, that the apostle did break and eat bread, with his brethren.

Furthermore, we all very well know what is meant by a supper; it is the last meal we partake of in the day, which is commonly done in the evening or at night. Now it may be asked what is meant or intended by this meal? I answer, that this meal was not only intended to refresh the body, but also to invigorate the inner man. There is no doubt but the Saviour had something else in view, in appointing this institution. It is in the first place, to remind the believer of the marriage supper of the lamb, which the children of God shall celebrate in the evening of this world, Rev. 19:9. "And when the hour was come, he sat down, and the twelve apostles with him, and he said unto them, with desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God", Luke 22:14-16.

NEWS ITEMS

GOSHEN, IND.

Goshen church met in quarterly council, March 18. Bro. Harry Gunderman opened the meeting, reading 1 Pet. 4. Bro. Paul Reed led in prayer. Delegates were chosen for District Meeting. Some unfinished business was taken care of

and reports given. During the severest weather, prayer meetings have been held in the homes on Wednesday evening. We have had much sickness during the winter and we hope, with the coming of favorable weather, some of the older folks can again meet with us.

Through our agent, Sister Ruth Wilson, the church has taken blooming plants to Sisters: Fannie Morris, Lorinda Mann, Lizzie Wisemen and Emma Stuck, who are a shut-ins; also Bro. Wilson who was in an accident and Bro. Charley Cripe who underwent cataract surgery this winter.

During the past year, the sisters have made a number of comforters, which were distributed by them and the friendly neighbors of Goshen. They distributed baskets of groceries, to needy families at Christmas. Last fall three of the Brethren, took several boxes of clothing, comforters, 300 qts. of canned food and some medical supplies to an Indian Mission in New Mexico, which was appreciated very much.

Bro. Roy Swihart has been elected Elder for this year. Bro. Ezra Skiles is Sunday-school superintendent. Come and worship with us whenever you can, a hearty welcome is extended to all.

Sister Maurine Carpenter, Cor.

DALLAS CENTER, IOWA

At our March council it was decided to hold our Lovefeast May 7,

special services to continue through the following Sunday. The Church chose a committee to arrange for some local relief work, in cooperation with the welfare workers of Des Moines.

Our Sunday-school and church attendance has been very good. The interest is especially good. On Friday nights groups have been going out to sing and conduct worship, in the home of the aged and afflicted, or wherever they are invited. The Wednesday night Bible study and prayer meetings have been very beneficial, especially to those who could attend regularly. We welcome any who can come to our Lovefeast, come and enjoy it with us.

Sister Beulah Fitz, Cor.

ELDORADO, OHIO

The Eldorado Dunkard Brethren met in regular council, March 14. Opening song 201, after which Elder Herbert Parker read Psa. 19, commented on same and lead in prayer.

Delegates were elected to District Meeting. Bro. Melvin Roesch has consented to hold our Revival meetings, starting, if the Lord wills, August 21. We invite all who can to come and enjoy these services with us.

We expect to hold our Lovefeast May 7 beginning with an afternoon meeting. Sunday morning worship at 7:45. We invite all who can to

come and worship with us. We have had some sickness among us this past winter, but all seem to be much better. We ask an interest in your prayers that we each will do the Lord's will in all things.

Pearl Troutwine, Cor.

SWALLOW FALLS, MD.

Thirteen members of the Swallow Falls congregation met in council March 26. Eld. Z. L. Mellott opened the meeting by scripture reading and prayer. Eld. Ray S. Shank then took charge of the meeting.

Delegates were elected to District Meeting. Bro. Otto Harris has consented to labor with us in a Revival, beginning Friday evening Aug. 19 and closing Aug. 28, with Lovefeast services Aug. 27. We will appreciate having all who can to come and enjoy these services with us. An offering was taken for Bro. George Ours, whose barn was destroyed and one of his cattle killed by hurricane. Brother Shank led in closing prayer. We trust another business session has been to the glory of God.

Ruth M. Snyder, Cor.

LITITZ, PA.

The Northern Lancaster Dunkard Brethren plan to have their Lovefeast at Lititz, on May 15, Sunday-school at 9:30. A hearty invitation is extended to all who can to be at our Lovefeast.

Susanna B. Johns, Cor.

LIFE'S RULE OF CONDUCT

When you think, when you speak,
 When you read, when you write,
 When you sing, when you walk,
 When you seek for delight,
 To be kept from all evil
 At home and abroad,
 Live always as under
 The eye of the Lord.

Whatever you think
 Both in joy and in woe,
 Think nothing you would not
 Like Jesus to know.
 Whatever you say,
 In a whisper or clear
 Say nothing you would not
 Like Jesus to hear.

Whatever you read
 Though the page may allure,
 Read nothing of which
 You are perfectly sure
 Consternation at once
 Would be seen in your look,
 If God should say solemnly,
 "Show Me that book!"

Whatever you write
 In haste or with heed,
 Write nothing you would not
 Like Jesus to read.
 Whatever you sing,
 In the midst of your glees,
 Sing nothing that God's
 Listening ear would displease.
 Wherever you go,
 Never go where you fear
 God's question being asked you,
 "What doest thou here?"

Whatever the pastime
 In which you engage,
 For the cheering of youth,
 Or the solace of age,
 Turn away from each pleasure
 You would shrink from pursuing
 Were God to look down and say,
 "What are you doing?"

Sel. by Ruth M. Snyder

MOTHER'S DIARY

I found a little record of her days,
 At the old lonely home. A few short
 lines
 Each day, was all she wrote.
 My mother's ways were simple.
 When she planted columbines,
 She put it down: The day she set
 a hen,
 The little calf she weaned from
 mother cow,
 Her daily household tasks, and often
 where
 She visited the sick. But oh some-
 how,
 One line apart from others seems
 to stand;
 "I went to the Postoffice" 'in many
 places,
 I looked upon it—there in her own
 hand,
 That one short line she wrote from
 day to day.
 Dear God, on high, can mother
 see tonight
 These tears, for letters I failed to
 write?

Sel. by Jeanette Poorman

OUR LIBERTY

The day of slavery is not past, for there are some things in our free land which make it a land of slavery. Many people are slaves to alcohol, to money, to greed and to immoral living. Should the majority of Americans ever become slaves to such habits? we could call our Country the land of the subdued and the home of the slave. Jesus said, "He has sent me to proclaim release to the captives". Jesus came to bring freedom, yet the first thing He did was to bind men. He said, "Follow me". The disciples left all and followed Him. They found freedom through following Christ.

This new freedom in Christ, is not release from all discipline. Paul warned the Galatians that, although they were free from the law, their lives must exhibit the fruit of the inner law of, love implanted by God's Spirit. Freedom without obedience soon becomes bondage. This is true because there is a greater power than man in the universe.

Every individual was made for fellowship with God. Therefore we cannot really be free until we become children of God, dedicate ourselves to His work in this world, and become His captives. No person is free until he is properly related to God, his Creator. When one is obedient to Jesus Christ, as Savior and Lord, he is in a position to enjoy the fullest development and

functioning of all his individual traits.

Freedom, like happiness, is merely a by-product of the Christians first devotion: "Seek ye first the Kingdom of God and His righteousness: and all these things shall be added unto you". God will give us freedom where we obey His commands. What we need is not freedom, but a Master, a Christ as ruler in our lives. We find the greatest liberty frees us from superstition and fear and from the guilt and power of sin. We must be carried out of self, by something which is greater than ourselves. We must have a master before we are free.

Anyone who reads the paper or who just observes life about himself, is quite sure something is wrong with the world. Everywhere there is greed, selfishness, murder, theft, untruthfulness and corruption. Even in our own hearts we know that all is not right. Paul tells us, "Walk in the Spirit, and ye shall not fulfil the lusts of the flesh". Just as those lives which, have not been touched by Christ, will bring forth sins, every person who, has received the wonderful gift of a new life in Christ, will have the impulses which lead to doing the things which God wants him to do.

This simply means, that there are some things which Christians cannot do. He does not refrain from doing these things because he is commanded not to do them, but because,

deep down in his heart, he knows they are inconsistent with his best self. The christian wants to do good instead of evil. God reveals the way to us, one step at a time, in the little things of our daily lives, asking only that we yield ourselves up to His guidance. Jesus said, "If the Son therefore, shall make you free, ye shall be free indeed", John 8:36.

Sister Viola Broadwater,
Cumberland, Md.

DIALOGUE, BETWEEN A MOTHER AND HER CHILD

Child: I saw the glorious sun
arise from yonder mountain gray:
And as it traveled through the skies,
The darkness fled away;
And all around me was so bright,
I wished it always would be light.

But when it's shining course was
done,
The gentle moon drew nigh.
The stars came twinkling—one by
one

Upon the shady sky.
Who made the sun to shine so fair,
The moon and every twinkling star?

Mother: 'twas God—my child,
Who made them all
By His almighty hand;
He holds them that they do not fall,
And bids them move or stand.

Child: How very great that God
must be,
Who holds them in the air;
Too great, I fear, to notice me

Or listen to my prayer,
And will He surely condescend
To be a little infant's friend?

Mother? O Yes, my love,
For though He made
Those wonders in the sky,
Thou never need to be afraid,
He will neglect thy cry;
For little as a child may be,
A praying child He loves to see.

Behold the daisy where we tread,
That little tender thing.
Behold the insects overhead,
That flutter in the spring.
His goodness makes the daisy rise,
And every insects want supplies.

He makes the little child His care,
He sees it day and night;
He hears it's little infant prayer,
'Tis always in His sight.
Then let my darling always love
The God who rules and reigns above

Sister May Myers,
Glen Rock, Pa.

TO EDUCATE THE RISING YOUTH

For help in time of need,
Must be the way that God decides
To scatter wide the seeds.

Smile, and the sun will pierce the
shadows,
Trust, and the mists will roll away,
Give, and the heavens will shine
with glory,
Love, and your life will be one glad
day.

MOTHER

God wanted a heart so tender
As to feel the breath of life.
He wanted a hand most gentle
To soothe in time of strife.
He wanted an eye to sparkle
When other eyes were cold,
And life to mean a smile of love
Above the pain untold.

God wanted a faith so constant
That time could work no change.
He wanted a way so winning
That manly powers should range,
Themselves about that being
And give the homage due.
And so, God made a mother
And gave her to me—and you.

Sel. by Sister Jeanette Poorman

GOOD NEIGHBORS

Solomon says, A man that would have friends, must show himself friendly. To which may be added, if a man would have kind and good neighbors, he must be kind and neighborly himself. To do unto others as we would have others to do us, will go far towards the harmony and peace of neighbors.

Some rules or precepts, like those which follow, may also be useful. If you have occasion to borrow anything of a neighbor, take care all days to return it as soon as you are through with it, and acknowledge the favor. Many books and valuable articles have been lost to the owners, for want of attention to the

rule, do to others as you would be done by. Sister Mary Myers,
Glen Rock, Pa.

FLOWERS NOW

What care I for the pure white rose,
Placed in my cold, stiff hand?
What care I for the words of praise
When I can't understand?
I care not for flowers heaped
In wreaths upon my mound;
I can not scent their fragrance
sweet,
When I'm beneath the ground.

BLESSED TRUTH. ACCEPT It

Luke 19:10; John 3-16

If lonesome or blue and friends untrue. Read Psalms 23 and 24; Luke 15.

If trade is poor. Read Psalm 37; John 14.

If discouraged or in trouble. Read Psalm 126; John 14.

If you are all out of sorts. Read Hebrews 12.

If you are losing confidence in men. Read I Corinthians 13.

If skeptical. Read John 6:40; 7:17; Philippians 2:9-11.

If you can't have your own way. Read James 3.

If tired of sin. Read Luke 18:35-43; 18:9-14; John 9.

If very prosperous. Read I Corinthians 10:12-13.

Happy Conclusion. Psalm 121; Matthew 6:33; Romans 12.

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

WAS TAKEN UP--SHALL SO COME

"When he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven", Acts 1:9,11. This must have been a wonderful sight for the Disciples to behold. It is a manifestation of the power of Almighty God. Many, many demonstrations of the power of God and His Son Jesus were revealed to man, the last 3½ years before Jesus' Death. Man had marveled, been made to wonder, been blessed and had praised and worshipped Christ, because of the Divine power shown.

But alas the individual, who will accept and serve according to the teachings and examples Christ left, need not only look back and admire the wonders of Jesus, but he can also look forward to a more marvelous opportunity when he can actually see His Savior and person-

ally adore Him. At His second coming, the manifestation of the wonders of God will be not less but even greater than when Jesus was here the first time. Yes, all those who are in Christ through faith and obedience, will be caught up together in the clouds, to be with Him and sincerely worship Him. "The dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord", I Thess. 4:16-17.

This is nothing new to the true Christian, for he has been serving and carrying out Christ's will with a definite purpose, for he knew that if he proved faithful some day he would be bountifully awarded. Christ had referred to this very time many times while teaching here upon the earth. "I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also", John 14:3. This should be the height of the Christian's hope: Christ went to prepare a place and without the least doubt He will come again. He

went to prepare, He is preparing and He will reward. He is not preparing in vain, He knows for whom He is preparing and He knows who will be ready to receive Him.

The later part of our text is a very good lesson for us, He left the disciples in despair and wonder, because He did just as God's Word and His own words had said He would do. He did not do as they expected, He did not do as they thought for He was not fulfilling their ideas. When He comes again, will we be in amazement and awe, will we say I cannot believe it? Will He come as we think, for what we think, to whom we think, at the time we think? No He will come just as He said, when all is fulfilled which was prophesied and to reward just as He said and as His words tell us. The thought to the disciples was, why do you idly stand here in amazement, He told you what He would do, He told you where to meet Him and you need not wonder at His leaving. Dear reader, will any of these attitudes come in your mind at His second coming? Will you say, I did not think He would come so soon? I did not think He meant those words for me, I thought that applied to that person over there? I thought He was a merciful God and that He would not punish me just because I made a few mistakes, I left a few things out or I just wanted a little of what satan had to offer before I devoted my life to

Him.

Dear reader are you daily getting ready, there is no thing as saying I am all ready—I can do as I please from now on. Yes time and talents are before us daily and each needs to be taken care of, to the best of our ability, for us to be ready. We need not worry lest He come and we do not know it but only that we are ready whenever, and wherever He comes. “Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him”, Rev. 1:7. I believe no one need wail but all will have the necessary time and opportunities, however whenever any of our time or talents are wasted, Our joy at His coming is in danger of being turned into disappointment.

“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? and then will I profess unto them, I never knew you: depart from me, ye that work iniquity”, Matt. 7: 21-23. Such need not be the case of any individual, proper use of our time and talents—in the light which we have opportunity to receive—will save everyone of us from such a sentence. We have all opportuni-

ty for joy and hope of the glories beyond, are we prayerfully, meditatively and sincerely using our opportunities or are we careless, shiftless, and unconcerned—throwing our joys into despair?

ISRAEL AND JORDAN

The political geography of Palestine, throughout the centuries since Christ's time, has been very complicated. New names have been given to its sub-divisions, changes in government have taken place often and wars have altered the land.

During the time of Christ, the land of Palestine was divided as follows: Judea, Samaria, Galilee and Lebanon from south to north, west of the Jordan River and Arabia, Perea and Syria from south to north, east of the Jordan comprised the subdivisions.

Many editions of maps of Palestine have been run off the press since Christ's time. Various names have been ascribed to these subdivisions, depending largely upon the favored choice of the cartographer.

In studying God's Word, mention is made of sites and locations throughout Palestine as it was known and identified in that day. Since 1948 this land is no longer identified as Palestine, but now is known as Israel and Jordan.

Israel is much smaller than Jordan. It lies wholly west of the Jordan River, extending from the

southern end of the Dead Sea northward to Lebanon and from the Jordan River westward to the Mediterranean Sea. However, an area approximately thirty miles wide on an average and approximately sixty-five miles long extending north and south, with Jerusalem on the line and near its mid-center, and lying west of the Jordan, belongs to Jordan. With this portion west of the Jordan River taken out of Israel, reduces her area to 8084 square miles. All of Jordan, including the land east and west of the river gives her a total area of 39,460 square miles.

Today the portion of Jordan lying west of the Jordan river is identified as The Hashemite Kingdom of the Jordan. The area lying east of the Jordan River is identified as Trans-Jordan. Christ's life and ministry centered around that portion of Palestine which is now known as Israel and Jordan, combined.

Today, grievous trouble are brewing between the two nations. It probably stems from Bible times, but is aggravated by the simple fact that, when the Israeli border was determined by the United Nations, the setting of that boundary took from the Arab much of his best farm land and knowing no other vocation, the Arab people, largely, are hungry and poverty stricken.

Too, both countries are heavily populated, Israel being very densely

BIBLE MONITOR

Taneytown, Md., May 15, 1955

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populated. Jordan, with an area of 39,460 square miles has a population of 1,400,000 (1952 estimate). Israel, with an area of only 8084 square miles, has a population of 1,629,407 (1952 estimate). By comparison, the states of Wyoming, Vermont, Delaware, Nevada, North Dakota, New Mexico and New Hampshire combined, have the same total population as Israel and Jordan, but have nine times the area of Israel and Jordan combined. Israel, having approximately one-fifth the area of Jordan, has a population exceeding Jordan of nearly 230,000.

Ninety per cent of the population of Israel are Jews. Their government, based on a form of declaration of independence, issued May 14, 1948 states that the new nation

would be "based on the precepts of liberty, justice and peace taught by the Hebrews prophet". Any citizen, 21 years or over, can vote for president, who is elected for a term of five years. He and the Premier, along with a Chamber of deputies numbering 120, rule and govern the state of Israel.

Their constitution characterizes Israel as the national home of the Jewish people and permits the admission of every Jew who desires to settle within its borders. Between May 1948 and Aug. 31, 1952 707,500 Jewish immigrants, from the world over, entered Israel. Certainly, the setting up of Israel as a nation and the return to her land, of so many of their own nationality, constitutes a fulfillment of prophecy. It definitely indicates the time of this present dispensation in which we are living.

The Israeli portion of Jerusalem is the Capital of Israel, Tel Aviv, with a population of 350,000 is her industrial center and Haifa is her chief seaport.

Internal communication is provided by 211 miles of railway and a network of highways totaling 1612 miles. A modern and excellent airport at Lydda, near Tel Aviv, served by major international airlines connect her with other nations the world over. Since her independence as a state, she has acquired a merchant marine of 30 vessels aggregating 107,487 gross tons.

As to education, Israel, in 1952 had approximately 200,000 children in schools ranging in age from kindergarten through high school. The Hebrew University in Jerusalem had 3000 students enrolled in 1952-53.

Agriculture is Israel's chief industry. Citrus fruits, olives and olive oil are her major exports. In addition, rice, vegetables, figs, wheat, barley and numerous other grains are grown. Truly, Israel is blossoming like a rose, Isaiah 35:1.

Jordan is not as fortunate as Israel. Neither is she so densely populated. Eighty percent of the population of Jordan are Mohammedans. Their government is a constitutional monarchy. The King rules with the aid of a cabinet of department heads.

Amman, with a population of 170,000 is the capital of Jordan. The Jordani side of Jerusalem is her religious center.

Life in Jordan is primitive. There are estimated to be 50,000 nomads and 120,000 semi-nomads. At least 95% of the total area is deserted. Illiteracy is wide spread. In 1950 56,425 pupils attended the government schools.

Cultivated land is limited to a very small area. A relative small trade, resulting in a small income, is carried on in the exchange of wheat, fresh fruit, wool and live animals; for sugar, tea and other simple necessities.

Despite the sparse settlement of the country, Jordan has good roads leading to Israel. Jordan is mainly a plateau with an average altitude of 3000 feet, sloping gently eastward.

A sharp contrast is evident in every phase of the Jew and the Arab's life. The Jew is aggressive. The Arab is not. With nearly the same population, four times as many Jews are enrolled in public schools as are Arabs.

Inhabitants of Israel are learning modern ways of agriculture, building, irrigation, etc. Residents of Jordan are satisfied to do their work the old primitive way. They have not advanced in transportation, communication, education, medicine, etc. as have the Israeli.

Within a few years, the way Israel is building, modernizing her cities and industries and progressing generally, it may be hard to find within her borders, the old mill, the wooden plow, the threshing floor, etc., referred to in God's Holy Word. On the other hand, as content as are the inhabitants of Jordan, not seeming to be desirous of advancement, these same things now disappearing in Israel, may be preserved in Jordan. We do not understand why, but perhaps that is the way God wants it.

Paul R. Myers,
Box 117,
Greentown, Ohio.

ARE YOU WEIGHED AND FOUND WANTING

The Lord spoke to Jonah and said, go down and preach to the Ninevites. There may be many thoughts gotten from this instance of Jonah's. First the Lord spoke to Jonah and said, go down and cry against their wickedness. Second there was a great need for the Word of God, for their wickedness came up before the Lord. Where are we when we are needed? Are we seeking some other place or asleep and not aware of the storms others are fighting? If we can be found, are we in order that we can be used, do we have the proper preparation of heart and obedience? These Jonah lacked. Many times the Lord has spoken to people in different occasions. He called Adam when he was not at his duties and asked him "Where art thou?" We cannot perform our duties for the Lord and contain sin. We must lay aside every weight of sin that doth so easily beset us, so we can run with patience the race that is set before us.

Third, Jonah had a talent he refused to use. Thus he was brought to sorrowful repentance; he was put in a state of mind where he felt very low and was made to meditate on his duties. The Lord humbled Jonah there, to a state where he could work in him. I would to God that he would humble more people today regardless of the cost, just

that it might cause us to deliver our soul from Hell. Nebuchadnezzar was brought low for exalting himself. He did not properly use his talents and was brought down from being king over a great nation, to eat grass in the field with the oxen. It was there the dew of heaven fell on his back and he learned to recognize God as He is. If we do not give earnest enough heed to the teachings we are given, destruction will come upon us in an hour when we are least expecting it. Thus it may catch us unprepared if we are not prepared at all times.

In the 5th chapter of Daniel, we are given an account of Belshazzar when he was enjoying the pleasures of sin to the fullest and in a matter of seconds his doom was spelled out, by the handwriting on the wall. Thou are weighed in the balances and found wanting. As we read these things in the Bible let us not just think those things happen to others. Dear Reader, in Romans 14:12 we are told, every one of us shall give an account of himself to God. We will be weighed in those same balances against the weight of the Gospel of Jesus Christ, which is what we are given to live by and the standard by which we will be judged.

Yes, dear reader, just as the Lord spoke to Jonah and told him to go and preach to the Ninevites, He is speaking to each one of us. If you have not yet called on Jesus Christ

to be your Saviour, He is calling you to repent and be baptized for the Kingdom of Heaven is at hand. Today is the day of salvation—tomorrow may be too late. In Acts 26:28, Agrippa said to the Apostle Paul thou almost persuadest me to be a Christian. Agrippa believed but he sought a more convenient time to call on the Lord. We have no record that Agrippa ever became a Christian.

If you are a member of the Church of Jesus Christ and growing in grace as you should, you will be using your talents. Jonah had a great fertile field to sow seed in, but he sought not to use the good talents the Lord gave him and told him to use. Suppose Jonah had not gone to Ninevah. Think of those souls that repented that otherwise would have been destroyed. We say we love our neighbors but do we hold the Gospel before them and aid them in helping themselves to deliver their souls from the confines of Hell? What greater thing can we do for our fellow man? What greater is there to achieve in life than to save our soul? Matt. 16:26 says "Or what will a man give in exchange for his soul."

Now let us come a little closer home. Let us think about our brethren and sisters. At various times and different occasions we are commanded to encourage one another, bear one another's burdens, feed my sheep, strengthen thy brethren as

well as many others. Every one needs encouragement, our elders, ministers, deacons and layety need encouragement. A thoughtful word helps one more than anyone may ever realize. Or even more still a little prayer now and then for one another. Possibly one of the easiest neglects of a Christian is, the new born babes into the Kingdom of Christ. Christ when instructing Peter at the restoration of his Apostleship ask Peter if he loved Him more than these earthly things. When Peter answered yes, Christ told him to feed his lambs first. If we do not feed the lambs we can never have a flock of sheep. If we can answer our Lord, yes, I love you as I should, we will not neglect greeting and encouraging our young members in this critical time of life.

Jonah was probably unaware of the fact he was endangering his soul for whatever the cause may have been, I do not believe it was neglect in this premeditated case of Jonah's. Could it have been that he was ashamed to go. If you were in a large crowd of people conducting yourself as an upright gentleman, dressed in plain clothes and being recognized by every one as being a Christian, should there be someone in that crowd that sought spiritual guidance, do you think they would consult someone who was dressed in the fashions of the world and wearing the latest of jewelry and makeup, thus changing their appear-

ance from the way God, who knows best what beauty is, made them? Dear Brother or sister, an appeal of this kind may only happen once in a life time, but that soul you may help save is worth more than the whole world. It may never happen but it is surely worth trying for. There may be some good influence sown that will bring forth fruit that you will never know about.

Noah preached to heedless people for an 120 years and didn't get a single convert and he didn't idly say there is nothing I can do. We read in Matt. 8:38, if we are ashamed of him he will be ashamed of us in the latter day. Paul said in Romans 1:16 "For I am not ashamed of the Gospel of Christ for it is the power of God unto salvation to every one that believeth". In Matt. 25:21, where we read of the restoring of the talents and He says to some, enter into the peace and joy of thy Lord and to another thou wicked and slothful servant, which do you think he was ashamed of? No matter how small it may be the Lord has entrusted you with a talent. Are you using it as you should? I would to God that the Lord would humble more of us, regardless of the cost, if it would but mean the saving of our souls. Let us remember only one life and it will soon be past. Only what is done for Christ will last.

Homer Mellott,
Route 4, Box 51,
Vienna, Virginia.

THE HEAVENLY HOME OF THE BLESSED

"Glorious things are spoken of thee, O city of God", Psalms 87:3. This city needs no light, neither of the sun or the moon, for the Lamb of God is the light in it, Revelation 21:23. "The gates of it shall not be shut at all by day: for these shall be no night there", Revelation 21:25.

"Here have we no continuing city, but we seek one to come", Hebrews 13:14. Abraham looked for this city, through the eye of faith. "For he looked for a city which hath foundations, whose builder and maker is God", Hebrews 11:10. God's people are only strangers and pilgrims here, for a short season, preparing for the resurrection and that glorious City. This will be a home, free to every one who will accept it, can anyone afford to lose such an inheritance? We know not all about it, for half cannot even be told about it by mortal tongue.

Those who do His will "desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city", Hebrews 11:16. "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven", Matthew 7:21. "The city of the living God, the heavenly Jerusalem", Hebrews 12:22. "Blessed are they that do his commandments,

that they may have right to the tree of life, and may enter in through the gates into the city", Rev. 22:14.

Oft times I long for that city and to be with God and my Redeemer. To behold and to walk with Christ my Savior, to gaze upon the wonders of that land of Glory, forever safely in God's fold, to live and worship in a city of peace and perfect praise, and above all to realize that it will last on into eternity.

Bro. C. M. Kintner,
Converse, Ind.

BAPTISM

The word Baptize or Baptism is widely and differently understood. It is the rite or ordinance by which we get into Christ's kingdom, or His body the Church. Gal. 3:27, "For as many of you as have been baptized into Christ have put on Christ", Baptism is a cleansing or washing of the soul from sin, a burial of sin and a coming forth of a new life through righteousness. History tells us it was understood, in the early church, as the way of admittance into fellowship of Christ's Church.

Christian baptism follows a confession of faith in the Lord Jesus Christ and to receive Him as your personal savior. This confession is made public before Jesus and witnesses here upon earth. Through the blood of Jesus our sins are forgiven and then our name is inscribed in the Lamb's Book of Life. Without

some knowledge of and some faith in, Jesus Christ as our Savior, it is all vanity. For without faith it is impossible to please God.

Faith and repentance came prior to baptism. "Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized", Acts 18:8. The will of the Father is, that we believe in the Son, Jesus Christ, this includes all of His teachings, and all of those taught by His apostles through divine revelation. The keeper of the prison said, "Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. They spake unto him the word of the Lord, and to all that were in his house, and he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway", Acts 16:30-33. Philip preached unto the Eunuch as they went on the way. The Eunuch told him, Here is water, what doth hinder me to be baptized? Philip said, "If thou believest with all thine heart, thou mayest". Philip must of taught him the commands of Jesus, the Eunuch must of believed and asked to carry out Jesus' commands. The Eunuch confessed, "I believe that Jesus Christ is the Son of God". Knowledge, belief, confession and then baptism. If these were not all necessary, why should the Holy Spirit direct

all the details to be recorded?

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: (of sin) that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life", Rom. 6:3-4. According to this there should be a change in our life, from now on. Can an infant believe, can an infant change his life?

"But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness", "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord", Rom. 6:18-19, 22-23. We cannot change the truth but we can change ourselves by conforming to the truth. If the truth makes us free then we are free indeed. Christian baptism is that which is in full agreement with Christ's word and that which He sent to us through His apostles. Christian baptism cannot be performed in our own way but only as taught in Christ's time and sanctioned by Him.

Even after baptism we can be cast out by our unrighteousness, for

which we have not asked forgiveness. Satan was even cast out of Heaven because of pride and an exhalted heart. Some people think if they were once saved, they are free and will be always saved, Paul did not teach that way, 1 Cor. 9:27. I fear many will be disappointed at the judgment day, satan is busy, even with believers, getting human beings to believe, practice and depend upon other than that which is prescribed in the teachings of Christ and the apostles.

When the apostle Peter received the Holy Ghost, after the day of Pentecost, he preached with power saying, repent and be baptized every one of you, in the name of Jesus for the remission of sins. Christ told the disciples, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" Mark 16:15-16. How can anyone hope to be saved without believing that Jesus Christ is the Son of God and that it is necessary to follow the commandments which He taught while here upon the earth?

Lord in humble, sweet submission,
Here we meet to follow thee,
Trusting in Thy great salvation,
Which alone can make us free.
Nothing have we to claim as merit:
All the duties we can do,
Can no crown of life inherit.
All the praise to Thee is due,
Yet we come in christian duty.

Down beneath the wave we go,
 O the bliss, the heavenly beauty,
 Christ the Lord was buried so.
 Jesus thou mighty King of Zion
 Thou alone our guide shall be.
 On Thy commission we would rely
 We would follow none but Thee.

Wm. N. Kinsley,
 Hartville, Ohio.

COUNSEL TO YOUTH

To be good is the way to become happy. The way to become good, is to keep the mind, the temper, and the conduct rightly regulated and governed each day. In order to attain this it is needful to be watchful over your thoughts, words, and actions. The best way to gain a habit of constant watchfulness and care is, to remember your Creator in the days of your youth.

This is that "fear of the Lord" which is said in the Bible, to be "the beginning of wisdom". The Bible teaches continually to hate and avoid evil. It is to bear in mind that God is ever present, the Overseer of all your thoughts, words and actions. This will teach you to avoid that which is evil and wrong.

To begin every day in a proper manner will be found a good practice. As soon as you are awake in the morning, turn your thought towards your heavenly Father; and endeavor to feel thankful to Him for His care and protection over you, during the past night, while you were asleep. This sense of grat-

itude and love towards God, for the blessings of preservation from harm and the continuance of your health, will lead you to feel sincere desires, that He may preserve you from all things which are not right in His sight during the ensuing day.

If you are sincere in these desires, you will feel a prayer arise in your heart that He may not only, preserve you from all evil in thought, word and deed; but also that He may assist you by His grace and good will to fulfil all your duties and so to live in His fear through the coming day. This morning devotion, though it may be only in thought, will induce you to maintain a watchful care over your temper, your words, and your conduct through the day; so that when you bring yourself to account, as in the presence of your judge, in the evening, you may feel nothing to condemn you for doing wrong.

This fear of the Lord and watchful care in all things, to try to please Him, will induce you to be dutiful and kind to your parents, brothers and sisters; gentle, courteous and obliging to all persons; and careful to give no just occasion of offense to any. It will greatly tend to help you to govern your temper, so as not soon to be angry; and will keep you from giving way to strife, ill-will, envy and malice, as also from speaking evil of others.

You will see the beauty and propriety of always speaking truth, on

every occasion and thus be preserved from ever telling a falsehood, even in jest; as knowing that God is ever present to take account of all your words and ways; for which He will surely bring you into judgment.

When you are at school you will see it right to, be diligent at your studies and endeavor to improve in every branch of learning that is assigned you. Let your conduct and behavior at school, and in going to and returning there-from, be such as becomes children who, wish to stand approved by their parents and teachers and also in the sight of their heavenly Father.

The fear and love of God will teach you, to feel love and good-will towards all people; and also a care to not torture, abuse or cruelly treat dumb animals. Mercy, gentleness and kindness are qualities, that are well pleasing to God and good men. They will lead to pity the helpless, the poor, the afflicted, as well as to relieve their sufferings. Hence it is written, Blessed are the merciful, for they shall obtain mercy.

Joseph H. Myers, Glen Rock, Pa.

NEWS ITEMS

Preaching Program For

The 1955 General Conference
Will begin Saturday June 4, 2 P.
M., at Mission Springs Conference
Grounds near Santa Cruz,
Calif.

Saturday Afternoon—

Donald Ecker—this day is a
day of Good Tidings.
Speaker to be supplied.

Evening—

James F. Swallow—Have ye
Received the Holy Ghost Since
ye Believed.

Sunday Mornings—

Ammon B. Keller—Satan's
Five Point Method of Attack.
Paul Myers—The Blood of the
Lord.

Sunday afternoon—

W. E. Bashor—Mode of Bap-
tism.
Melvin C. Roesch—Of Heaven
or of Men.

Sunday Evening—

Ben S. Klepinger—The Catar-
act of Sin.
Hayes Reed—The Church in
Miniature.

Monday Morning—

Speaker to be supplied.
Harley Flory—Why are ye
Fearful.

Monday Afternoon—

Paul Blocher—Abraham's Ser-
vant an Ideal Servant.
Ray R. Reed—The Call to
Christian Service.

Monday Evening—

Galen B. Harlacher—A Disci-
ple of Christ.
Harry M. Gunderman—Our
Heritage.

Tuesday Morning—

Speaker to be supplied.
Dale Jamison—Subject to be

supplied.

Tuesday Afternoon—

Paul J. Byfield—Subject to be supplied.

D. Paul Reed—A Liberated Conscience.

Tuesday Evening—

Ord L. Strayer—Witnesses for Christ.

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BIBLE MONITOR MATERIAL

As usual at this busy time of the year, we are running short of material for the Bible Monitor. A number have been supporting the work very well but where are others? We feel certain there are several hundreds of members, who spend regular time in study of God's Word, why not gather some of your thoughts and meditations on paper, that others may profit thereby and perhaps do some mission work at the same time.

Editor.

—
DAYTON, VA.

On April 2, the Berean Congregation held our Council meeting. Services were opened by singing Hymn 236, reading of Luke 17:1-10 and comments and prayer by Eld. T. I. Bowman presiding. Preparations were made for our May Lovefeast. Our Elder urged everyone to do mission work, in inviting others to come and worship with us. Meeting closed with Hymn 14 and prayer.

Sister Good, Cor.

YORK, PA.

The Shrewsbury Dunkard Brethren held their regular quarterly council April 4. Bro. Howard Myers opened Psalms 73 and prayer. Our Elder then took charge. Arrangements were made for our spring Lovefeast, which will be held May 22. We invite all who can to come. After hymn 208 our Elder closed with prayer.

On March 27, Bro. A. G. Fahnestock of Lititz, was with us and brought very good morning and evening messages. We expect, if the Lord wills, to begin our revival meeting Monday, Aug. 1 and continue through the 14. Bro. Melvin Roesch of Wauseon, Ohio will be with us at this time. We ask your support in these meetings in person and in prayers.

Sister Shella Stump, Cor.

—
McCLAVE, COLO.

The Cloverleaf Congregation met in Council April 8, with our Elder, Bro. Harry Andrews in charge. A few items of business were taken care of first. At this meeting the church decided to hold an election for a minister and a deacon. The lot fell to Bro. Emery Wertz for minister and Bro. Edson Moss for deacon. Both were installed.

On April 9, we met for our Lovefeast services, preaching in the morning, examination services in the afternoon, and in the evening forty members surrounded the commun-

ion tables, with Bro. O. T. Jamison officiating. On Sunday we had services morning, afternoon and evening.

We were pleased to have so many brethren and sisters from other Congregations to worship with us and invite them all to come back again. Visiting Ministers present were: W. S. Reed, Wm. Root, Harry Andrews, O. T. Jamison, Donald Ecker, Millard Haldeman, Walter Pease and Dale Jamison.

On Monday, April 25, we met in the afternoon for baptismal services. Two souls were added to the church. We invite any and all to come and worship with us whenever possible.

Rozella Kasza, Cor.

TALKATIVENESS

Talkativeness is utterly ruinous to deep spirituality. It is one of the greatest hindrances to deep, solid union with God. Notice how people will tell the same thing over and over—how insignificant trifles are magnified by a world of words; how things that should be buried are dragged out into gossip and disputed over; how the solemn, deep things of the Holy Spirit are rattled over in a light manner—until one who has the real baptism of divine silence in his heart, feels he must unceremoniously tear himself away to some lonely room or forest where he can gather up the fragments of his mind, and rest in God.

Not only do we need cleansing from sin, but our natural human spirit needs a radical death to its own noise and activity and wordiness. See the evil effects of so much talk.

First: it dissipates the spiritual power. The thought and feeling of the soul are like power and steam—the more they are condensed, the greater their power.

Second: it is a waste of time. If the hours spent in useless conversation were spent in secret prayer or deep reading, we would soon reach a region of soul life and divine peace beyond our present dreams.

Third: Loquacity inevitably leads to saying unwise, or unpleasant, or unprofitable things. In religious conversation we soon churn up all the cream our souls have in them, and the rest of our talk is all pale skim milk, until we get alone with God and feed on His green pastures until the cream rises again. The Holy Spirit warns us that “in the multitude of words there lacketh not sin.” It is impossible for even the best of saints to talk beyond a certain point without saying something unkind, or severe, or foolish, or erroneous. We must settle this personally. If others are noisy and gossip, I must determine to live in constant quietness and humility of heart; I must guard my speech as a sentinel does a fortress, and with all respect for others, I must many times cease from conversation or

withdraw from company to enter deep communion with my precious Lord. To walk in the spirit we must avoid talking for talk's sake, or merely to entertain. To speak effectively we must speak in God's appointed time and in harmony with the indwelling Holy Spirit.

He that hath knowledge spareth his words, Prov. 17:27. In quietness and in confidence shall be your strength, Isa. 30:15, Eccl. 5:2-3.

Sel. by Ruth M. Snyder

PRAY

Robert Olewiler

Like to have something to touch in the dark? Why not? When midnight comes, storms beat about and danger and death close in, you feel more secure if you know somebody is nearby.

So it was with Saul of Tarsus on that Damascus Road. Not only had his eyes gone blind, but it seemed as though someone had pulled a window shade over his soul. He wanted something to touch in the dark. So, the Scripture reads: "Behold, he prayeth."

You and I can do that, too. The important thing to remember is that dawn or dusk there is no limit to the blessings of a conversation between heaven and earth, between God and man. In that kind of two-way traffic there is no congestion. Why then wait for the clouds to blot out the sun. Any time is the right time to pray.

Sel. by Ruth M. Snyder

TRUSTING HIM

Sometimes our tasks seem difficult
And very hard to bear,
Sometimes they almost seem much
more

Than our rightful share.

But should we walk down any
street

And look in any door,
Life's problems most folks have to
meet

Would equal ours or more.

We would not change our lot for
theirs

With all things weighed together;
Thus we must see beyond the cloud
And look for fairer weather.

The sun is always shining high
And giving forth it's radiant
light;

It's but earth's shadow or a cloud
That keeps it from our sight.

When cloud or shadow pass away,
As cloud and shadows will,

We suddenly realize
The sun is shining still.

And He who keeps the sun and
moon

And all the stars in space,
Can also chart a pathway that
Our willing feet can trace.

Sel. by Sister Shella Stump.

THE COUNTRY

The poet, William Cowper, says,
"God made the country, man the
town". Willian Penn remarks, "A

country life is to be preferred, for there we see the works of God, but in cities little else but the works of men". To minds that have a relish for the study and observation of the works of nature, which are the works of God, the country life furnishes innumerable objects of pleasure and instruction.

In the fields and woods, in the streams and brooks, there are to be found a great many subjects of innocent and rational amusement, as well as knowledge that is no where else to be obtained.

The perfect wisdom and goodness of the great Author of nature becomes more clearly evident to us, as we look through nature to nature's God. A person who walks in the fields, or strolls along the banks of a stream of water, or roams through the forest, if he understands the elements of natural history, may read a pleasant story and gain information from the great book of nature, which everywhere reveals the power of God.

Even the structure and form of a feather, a flower, a plant, a blade of grass, a stone; may be the means of impressing the mind with just ideas of the power, wisdom and goodness of the Supreme Being, the Creator of all.

Bro. Joseph Myers
Glen Rock, Pa.

ANointing THE SICK

This is a performance which has become almost extinct in this our day; and O, what a pity. Seeing that it is connected with such great promises. Our beloved brother and apostle James hath written thus upon this subject, "Is any sick among you, let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick and the Lord shall raise him up, and if he have committed sins, they shall be forgiven him", Jas. 5:14-15. When our Lord sent the seventy disciples it was a part of their commission to perform this holy work, as we can read in Mark 4:13, "And they cast out many devils, and anointed with oil many that were sick, and healed them": Now, this is the privilege of the afflicted sons and daughters of men; and if they do not embrace this opportunity, it is their own fault.

All those who desire to have this holy work performed upon them ought to be perfectly reconciled unto the will of God, in particular as it respects their recovery from a bed of affliction. Yes, they ought to make a complete surrender of themselves into the hands of the Lord; and it is the bound duty of the children of God to visit the sick and administer to their relief as far as lieth in their power; and it is the privilege of the

sick, as we have already remarked, to call or send for the elders of the church. If it is their desire to be anointed with oil, let two of the elders, in the fear of Almighty God, perform this holy work, by applying oil to the head of the sick, in the name of the Lord; after which, the elders will lay their hands, on the top of one another, upon the head of the sick, and then supplicate a throne of mercy, calling upon the name of God, through Jesus Christ, to forgive and pardon the sins of the sick, and to ask for their recovery and every good; and the prayer of faith shall be heard.

Sel. from Nead's Theological Works.

HOSPITALITY AND ALMS-GIVING

That it is the bound duty of the church to provide for her poor members, is a truth plainly revealed in the Word of God. Christ said unto His disciples, "For ye have the poor always with you, but me ye have not always", Matt. 26:11. By reading the preceding verses, the reader can know what gave rise to the above verse. A certain woman, out of great regard and affection for Christ, poured an alabaster box of precious ointment upon the head, whilst he sat at meat. The disciples viewed this conduct of her's with indignation; they considered it an expense to no purpose. They said that the ointment might have been

sold for much and given to the poor; but Christ very much approved of the woman's conduct, and told his disciples that they always have the poor with them, but that they had not always him; from which they could infer, that it was their privilege, yea, bound duty, to embrace every opportunity to administer unto the necessities of the poor; and they should do it cheerfully, and not depend upon others to do it for them.

The apostle Paul, 1 Cor. 16:1-3, directs the churches how to proceed in this very important business, "Now, concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye: upon the first day of the week, let every one of you lay by him in store, as God hath prospered him that there be no gatherings when I come. And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem".

Now, from the above it is plain, that there ought to be a treasury in every church, and this charge I do believe, devolves upon the visiting brethren or deacons, as they may be termed, in the church; for it is a part of their office to see that the poor members are provided for. Some churches have more poor members than other churches. Those churches therefore, who have no poor members, or but a few, ought nevertheless, to observe the above

rule, laid down by the apostle. If we have no poor members among us now, we do not know how soon we may have them; and furthermore, it is our duty, where it is necessary, to aid other churches in the support of their poor members; for we have examples enough of this kind in the New Testament. For instance Acts 11:27-30, "And in those days came prophets from Jerusalem and Antioch. And there stood up one of them named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world, which came to pass in the days of Claudius Caesar, when the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea; which also they did, and sent it to the elders by the hands of Saul". Rom. 15:26, "For it hath pleased them of Macedonia and Achaia to make certain contributions for the poor saints which are at Jerusalem".

The children of God ought to consider themselves as belonging to one family, and ought to know and feel, that it is their duty to see to the temporal as well as spiritual prosperity of the whole fraternity of Jesus Christ. Yes, such a concern and affection we ought to have towards one another, as to rejoice with those that do rejoice, and weep with those that weep. The great apostle of the Gentiles hath written, Rom. 12:10-16, "Be kindly affec-

tionate, one to another, with brotherly love; in honor preferring one another: not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you; bless, and curse not; rejoice with them that do rejoice, and weep with them that weep; be of the same mind one toward another; mind not high things, but condescend to men of low estate; be not wise in your own conceits."

We read in Acts 4:32, that so great was this brotherly love and kindness which prevailed in the hearts of many of the believers towards one another, that a multitude of them had all things common; that is, they made one common stock out of all their several estates, "And the multitude of them that believed were of one heart and of one soul, neither said any of them that aught of the things which he possessed was his own; but they had all things common". Vs. 34-35, "Neither was there any among them that lacked; for as many as were possessors of lands or houses, sold them and brought the prices of the things that were sold, and laid them at the apostles' feet; and distribution was made to every man according as he had need".

Thus it is very evident, that if the members of the church are in love and fellowship with one another,

they will not suffer their poor brethren and sisters, if it lies in their power, to want for any of the necessities of life. Yes, if they are in love, one with another, that affection will serve as a powerful stimulus to induce them to be kind and tender hearted towards their poor members, and also administer to their necessities; for it is certain, that if they do not produce this kind of fruit towards one another, as their several situations may require, that they are void of a living faith in Jesus Christ and the Word of God and not obedient to the spirit of it. "What doth it profit my brethren, though a man say he hath faith, and have not works: can faith save him? If a brother or sister be naked and destitute of daily food, and one of you say unto them depart in peace, be ye warned and be ye filled, notwithstanding ye gave them not those things which are needful for the body; what doth it profit? Even so faith, if it hath not works is dead, being alone", Jas. 2:14-17.

Sel. from Neads' Theological Works.

ARE WE RESPONSIBLE?

I have been very much concerned in our young folks today, as there seems to be so many more worldly activities in our schools that they feel they are compelled to take part in. Not so long ago our Minister spoke to us, wondering how many of us would be responsible for the

sins and mistakes of our children.

The Bible gives us this warning: "Train up a child in the way he should go: and when he is old, he will not depart from it", Prov. 22-6. Again we read, "Bring them up in the nurture and admonition of the Lord," Eph. 6:4.

Surely we aim and try to do this, and it is the duty of parents. But what are we doing for them after they get in their teens and in high school?

Consider the natural tendencies and the environment the young folks have. Just recently I heard our minister say, in our neighboring country, it was hard to find a virtuous woman over the age of fourteen years of age. I wonder how many we would find right in our own little town schools. It is shocking to learn what takes place among our teenagers along with smoking and drinking. It is a tremendous responsibility and requires daily help from above, through prayer.

Nature calls them to want to be with other young folks, and unless we help to provide some interests in our home or church, so they won't have to go out into the world to find activities, surely we will answer or be responsible for their sins. In the Sept. 15, 1954, Monitor, it give an article, "The moral and religious picture".

It grieves our hearts to read such as this, but what are we doing about it? Our young folk are the church

of tomorrow! What kind will it be? I am sure there are other Mothers, who feel this great need, also. I feel that there have been many young folks led astray by evil companions, and will be lost perhaps through our neglect. How quickly their hearts and bodies may be marked with sin and regrets. Satan is so deceitful and cunning that we must continue to warn them how easy their character can be marked for life.

We read articles in the paper, warning young folks of the problems of courtship, and I feel we are failing to proclaim the warning from God's word, of what a future life might be with an unbeliever. It will mean a sacrifice for one or the other, and the most important thing to consider, is the children that come to bless the home.

First we must warn our children from a heart of love and understanding, that we may gain their confidence, they will then come to us with their problems. May we feel our responsibility and be more concerned is my prayer.

Sister Jeannette Poorman,
Pioneer, Ohio.

OUR CUP

You have given me, Lord, a cup
overflowing
With the blessings of life every day.
So full is my cup it's in danger of
spilling,
Or spilling and running away.

Like the manna of old, I cannot
hoard it;

It sours when tainted with greed.
So I really must use it and share of
its blessings

By helping another in need.

It's foolish to seek for places of
honor,

And forget about serving our Lord.
When a cup of cold water in his
name given

Will bring a much greater reward.

But a cup full of blessing, full of
joy and service,

Means a cup full of sacrifice too.
It meant for our Savior a cross on
Golgotha.

His cup and his cross challenge you.

"Are ye able" he asks, "to follow
me always?"

To drink the cup which I give?"

"We are able", the answer wells up
within us.

"Then take of My cup, drink and
live". Sel.

THE CHRISTIAN'S EVEN- TIDE OF LIFE

The sunset of our lives is nearing,
We have traveled far and long..

Sometimes through heat, sometimes
through cold,

Sometimes in sorrow or song.

We change the weariness of the day

For the beauty of eventide,

The load we carried was lightened,

For the Lord walked by our side.

We must have the setting of the sun
Before the dawn of morn.

The sun is setting—bright and red,
For there is no sign of storm.

The gathering shadows cause no fear
For the stars are shining through:
The beauty of the starry sky
Now kindles our faith anew.

We are waiting for the dawning
Of the day that has no end;
The dawn that has no setting,
Where beauty and glory blend.
When we behold Christ's beauty
Our sorrows will fade away,
For we shall be satisfied
In the bliss of the perfect day.

Teach us to pray, O Lord, teach us
to pray,

Lest vain repetitions we make every
day;

Teach us the need of the day's quiet
hour,

That time which can fill us with thy
strength and power.

Teach us to pray, O Lord, teach us
to pray,

To share others' burdens in prayer
by the way;

To pray for their needs with hearts
full of love,

And with them find fellowship borne
from above.

Teach us to pray, O Lord, teach us
to pray,

In any uncertainty help us to say,
'It is thy work, now just show us
thy will

We know thou hast guided and will
guide us still".

Teach us to pray, O Lord, teach us
to pray,

To follow the Master there's no oth-
er way

Than treading the path of prayer
that he trod,

And thus keeping our hearts at
oneness with God.

"WHICH WAY"

A boy stood at life's crossroads..
to view the ways ahead..one path
looked rough and rugged..the oth-
er to tread..he pondered for a mo-
ment..then took the easy road..no
doubt he figured in this way..he'd
have a lighter load..if only I could
stop him..but this could never be
..for I was dwelling in a place..
no mortal eyes could see..if he
could see the future..I'm sure he
would turn back—but youth was
burning brightly.. in foresight he
did lack..so onward he did journey
..along the easy way..when sud-
denly disaster came..with grief he
had to pay..the moral to this story
..is one I know so well..because I
took the easy way..the road that
leads to hell.

NOTICE

The Pleasant Home Congrega-
tion is planning on holding their
two-week revival meeting starting
June 12, if it is the Lord's will. Bro.
Paul Reed will be our Evangelist.
The meeting will be held in the
Waterford Church. We plan to

have our Lovefeast at the close of this revival. We hope that, as many as can, will stay after General Conference to attend these meetings.

Sister Doris Byfield, Cor.

IF WE ONLY KNEW

If we only knew that the smiles we see

Often hide the tears that would fair be free;

Would we not more tender and loving be

If we only knew.

If we only knew that the word we said

Oft may drive the pierce from some heart away

Would we speak these words in the selfsame way

If we only knew.

If we only knew that some weary heart

Has been burdened more by one thoughtless act,

Would we cause the tears from those hearts to start

If we only knew.

If we only knew in every life Disappointments, sorrows and cares are rife,

Would we add more burdens unto their strife

If we only knew.

If we only knew as we onward go Many things that we never know

If we only knew.

Far more patient love we would often show

A WORD AND A SMILE

Don't hurry through life with
A frown on your face,
And never a moment to spare.
For a word and a smile
Is always worth while
In a world full of trouble and care.

There are others with burdens
As heavy as your's
Hearts weary with aching and pain,
That are longing to hear just
A word of good cheer
Don't let them be pleading in vain.

There is sunshine for all
In this workaday world.
But you'll have to after you share,
You'll miss it if you
Are worried and cross
And never a moment to spare.

For the light of your smile
Can be seen from afar,
And heavenly records its full worth.
Though you whisper your words,
Yet their echo is heard
To the farthestmost ends of the earth.

Sel. by Eileen Poorman

PRIMARY SUNDAY SCHOOL LESSONS

June 5—People Who Followed
God's Directions. Ex. 4:18;
5:1; 13:17-22.

June 12—People Who Did Not
Follow God's Directions. Ex.
16:4, 14-31.

June 19—Moses Tells About God's Laws. Ex. 20:3-17.

June 26—(Review) Learning to be Obedient. Eph. 6:1-9.

July 3—(Temperance) Hannah, a Woman Who Loved God. 1 Sam. 1:9-28.

July 10—The Boy Samuel, God's Helper. 1 Sam. 2:18; 3:1-10.

July 17—A Shepherd Boy Who Became King. 1 Sam. 16:7; 11:13; 17:34-36.

July 24—A Prince Who Helped a Shepherd Boy. 1 Sam. 17:58; 18:1-8; 19:1-7.

July 31—A King Who Was Kind to a Lame Man. 2 Sam. 4:4; 9:1-13.

ADULT SUNDAY-SCHOOL LESSONS

June 5—Gen. Conf. Sunday—Jesus Calls the Heavy Laden. Matt. 11:20-30.

June 12—Jesus Proved it Well to do Good on the Sabbath. Matt. 12:1-21.

June 19—A Divided House is not Safe. Matt. 12:22-37.

June 26—There is Danger in Having an Empty Heart. Matt. 12:38-50.

July 3—Temperance, Be Temperate For Ye are Not Your Own. 1 Cor. 6:1-20.

July 10—The Three Kinds of Soil. Matt. 13:1-24.

July 17—While Men Sleep the Devil Works. Matt. 13:25-43.

July 24—The Value of the Kingdom of Heaven. Matt. 13:44-58.

July 31—Jesus is Able to Provide for All. Matt. 14:1-21.

HOME DEVOTIONS FOR JUNE 1955 REWARDS

Memory verse, Prov. 11:18, "The wicked worketh a deceitful work; but to him that soweth righteousness shall be a sure reward".

Wed. 1—Dan. 12.

Thurs. 2—Matt. 10:32-42.

Fri. 3—Luke 6:27-38.

Sat. 4—John 4:27-38.

Memory verse, Matt. 5:12, "Rejoice, and be exceeding glad: for great is your reward in heaven; for so persecuted they the prophets which were before you".

Sun. 5—Rom. 2:1-13.

Mon. 6—Eph. 6:1-10.

Tues. 7—Col. 3:12-25.

Wed. 8—Heb. 11:23-40.

Thurs. 9—Rev. 20.

Fri. 10—Col. 2:8-23.

Sat. 11—II Tim. 2:1-16.

Memory verse, Matt. 6:1, "Take heed that you do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven".

Sun. 12—Matt. 25:14-30.

Mon. 13—II Peter 2:9-22.

Tues. 14—Heb. 4.

Wed. 15—II Thess. 1.

Thurs. 16—Psa. 19.

Fri. 17—I Cor. 3:1-15.

Sat. 18—Matt. 5:1-16.

Memory verse, Rev. 22:12, "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be".

Sun. 19—Gen. 15.

Mon. 20—Psa. 58.

Tues. 21—Isa. 40:1-11.

Wed. 22—Jer. 31:10-21.

Thurs. 23—I Kings 13:1-10.

Fri. 24—I Cor. 9:13-27.

Sat. 25—Deut. 5:22-33.

Memory verse, Matt. 10:42, "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward".

Sun. 26—Prov. 11:1-20.

Mon. 27—Isa. 62.

Tues. 28—Matt. 6:1-15.

Wed. 29—James 1:13-27.

Thurs. 30—Zech. 3.

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BIBLE MONITOR

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No. 11

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

WORLDLY AMUSEMENTS

"Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment", Ecc. 11:9. As we consider ourselves we are made to wonder, why is evil in the world and why does our natural desire long for and crave after that evil? Man's life is confronted with two different natures, two different desires, two different aims or purposes in life. These are usually referred to as the carnal nature and the spiritual nature.

We read in Paul's letter to the Corinthians, that of the flesh is fleshly and that of the earth is earthy and we can add to this analysis that of the spirit is spiritual. Man naturally is in flesh, the carnal nature, with carnal, fleshly, earthy nature. Here we have the basis of the great problem of life, the controversy between the flesh and the spirit. Man by nature, as a result of his natural birth, in his natural body, is of a sinful, carnal attitude. Since the

earth is made up of men, human beings, with such a nature and since the earth is controlled by man; the earth is built up, consists of and is filled with what man desires.

Now since man's nature is carnal and Satan wishes to win and control man; the devices of the world are such which satisfy and appeal to the carnal rather than the spiritual nature. Here we have the reason why worldly amusements are carnal, sinful, pleasing to Satan; rather than spiritual and pleasing to God. The wise-man Solomon realized this as he wrote the words of our text. This is why he states "let thy heart cheer thee, walk in the ways of thine heart, and in the sight of thine eyes" and all will be vain in the sight of God because; these ways, these natural desires, even of the heart and eyes are carnal and not spiritual.

The beloved disciple, John, realized the same principle when he wrote, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him", 1 John 2:15. The things of the world are not spiritual, pleasing to God, but are carnal, pleasing to our sinful na-

tures. Here is the evil, the danger, in worldly amusements; which in general, lead us away from God and Spiritual living rather than toward Him. Even our love is divided into two distinctly different channels, the love of the world and the love of the Father.

Again the apostle Paul writes with the same thought in mind, 2 Cor. 6:14, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness". The desires, inventions, amusements and devices of the world are not for spiritual light but rather darkness; not for righteousness, that which is pleasing and holy in the sight of Almighty God but for unrighteousness. The things of the world are for a different purpose, with an entirely different aim in view than to please God.

Christ told us in, Matt. 6:24, "No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon". Here again we see the difference between the things of God and the things of the world. We need not compare the teachings of Jesus very much until we see this difference, on every hand, and we see why His activities and interests are different than those which the world offers and enjoys. "No man that warreth en-

tangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier", 2 Tim. 2:4. Here we have the reason for the church being separate from the world and not following and attending the worldly amusements which the world has to offer.

Our bodies are to honor and glorify God and not just follow the lustful amusements of the world, 1 Cor. 3:16-17. We hope for a home eternal, a more glorious life, a reward which we never can expect to attain in this life; especially not through following the worldly desires and fashions of this life. Christ lived a life of service and carried out those things which pleased His Heavenly Father and that is what we should aim to do in this life. The Jews were condemned severely by Christ because of their life and we will be also unless we use our time and talents for that which is pleasing in His sight. "They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate", Titus 1:16.

BIBICAL HAND TOOLS

From the time Adam and Eve were banished from the Garden of Eden, until this present day, man must earn his bread by the sweat of his face. It was no easy matter for Adam to fashion even crude tools to enable him to earn a livelihood. Not

only Adam, but down through the ages, as man needed tools for certain occupations, he had to design them and make them from the material available.

The same thing is true today, with modern machinery, modern know-how and nearly an unlimited source of all necessary metals and materials the task is much more simplified than during early Bible times. It is interesting to note that, many of the common tools used today in enlightened America, are designed over nearly the same pattern as were many of the tools our early fore parents used back in Bible days. While the design is similar, the material is different and the tool is much more efficient.

Seeing many crude tools in Palestine, prompted this article. In studying the scriptures, it is surprising how many tools are mentioned, especially in the Old Testament. We use every one of them, today, in one trade or another. While our quality far exceeds the quality they designed and used, their tools served and do serve their purpose and need, to this day.

Since wood was the primitive material from which man constructed homes and necessities, I wish to refer to carpenter tools, first. In 1 King 6:7, in reference to the building of the temple in Jerusalem, the stones were made ready before being brought to the site. In the actual erecting of the temple there was

neither HAMMER nor AX nor any tool of iron heard in the house, while it was in building.

In this passage, the HAMMER and the AX are mentioned. According to this verse, these particular two tools, at this time, were made of iron.

The HAMMER is a percussion tool. The earliest hammers were made of stone, with a wooden handle. Then came a crudely made model of iron. They were first designed for and used to split wood, split and trim stone, beat metals, wood-carving, nail driving, tent-pin driving, etc., to mention a few uses. They are used for the same purposes today. In Palestine, the old style hammer is still used, as well as the modern hammer of our day.

Closely related to the hammer is the MALLET. While it is not mentioned separately in the scriptures, it was a large hammer, made either of wood or leather, with a wooden handle. It was used primarily for driving wedges, chisels, etc., in Bible days and is commonly used today.

We associate hammer and nails together. This has been a practice for many, many centuries. Jeremiah 10:4, "They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not". Nails were commonly used in Bible times. They were made of wood, iron and gold. Our Lord was nailed to the Cross.

BIBLE MONITOR

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The AX was a large chopping instrument. Ancient axes were made two ways. One, the ax-head had an eye through which the handle passed and was attached. The other type, the ax-head was held to the handle by thongs. The ancient ax was made of stone, bronze, or copper. The ax used by woodchoppers in Syria today is similar in shape and design to the ancient ax referred to in Deut. 19:5, 1 Kings 6:7 and Isaiah 10:15. Present day excavations in Palestine uncover ax-heads of stone, bronze or copper, but never any of iron. If they were used in early Bible time, they have long since disappeared as a result of corrosion. The use for the ax has never changed. It is still used to fell trees, cut wood, split rails, etc. Because it is used to fell trees, some

versions use the word "feller" in place of the ax, in certain passages. In Jeremiah 51:20, one type is called a "battle-ax". Another type is known as a "smiter", both used as instruments of war.

Occasionally, in using the ax, the ax-head flies off from the handle. Our early foreparents experienced the same deficiency. 2 Kings 6:5, "But as one was felling a beam, the ax head fell into the water: and he cried, and said, Alas, Master! for it was borrowed".

The Arabs use a tool called, in their tongue, "kudum". It is similar to our ADZE. It differs from an ax, in that the blade is set at right angles to the handle and curves inward. The adze is the main chopping tool used by the Syrian carpenter. He uses it as a saw, plane, chisel, etc., and with much skill. It is his "finishing tool".

A small ax, similar to our tool known as a HATCHET is common in Palestine. Syrian peasants frequently carry them in their belts. They use them to cut fuel, kill rodents and would not hesitate to use them in their own self defense, besides using them in carpenter work.

A MAUL is another percussion tool. It was first made of wood, then metal. It compares to a very heavy hammer or mallet. Its principal use was to knock down, break up or destroy. Stone and adobe buildings and walls were dismantled by the use of the maul. It occasionally was

used by a carpenter in splitting logs or rails. Being heavier than a mallet, it speeded up the work at hand. It was especially handy in stone quarries.

The SAW was used for both wood and stone work. The word saw was made of metal, similar to our carpenter saw and was used the same way. The stone saw I Kings 7:9, was an arrangement of abrasives, using sand and water to cut the stone to the sizes desired. Stone sawing is a very laborious process. It is very slow and very nerve trying. Builders in early Bible times used very large stones, thus minimizing the amount of necessary cutting. Buildings and ruins of buildings still standing in Palestine verify the facts that masons preferred to work with large stones.

CHISELS were used in Bible times. They are nearly as old as time itself. They consist of a sharp edge on the end of a strong blade of steel, with a wooden handle set in a socket on the other end of the steel blade. They were used on both wood and stone and without question, on metals. The carpenter used the chisel, along with the adz, to hew and smooth his wood. He used the chisel to make sockets for hinges, poles, etc., to set in.

Read Isaiah 44:13. In this scripture, the carpenter stretched out his RULE. It certainly must have bore some resemblance to our modern folding carpenter's rule which can

be stretched out. It was used to measure length or compare lengths. It may have been marked in digits, one comparing to about three quarters of an inch in our measure. This passage of scripture may have provided the inventor with the necessary inspiration to design our present folding rule.

"He marketh it out with a line". The usual meaning is simply line, rope or cord, as in Isaiah 28:10-13. The LINE was also used for measuring. No record is available as to what length a line referred to. If it designated a definite length, it is not known. In Isaiah 44:13, the line referred to is one used by a carpenter. In Zech. 1:16 reference is made to a builders line. The measuring REED, six cubits long, was another measuring device.

"He fitteth it with planes". This scripture probably refers to a special style chisel, rather than to any type PLANE known to the trade today.

"He marketh it out with a COMPASS". These were tools similar to our known compasses, used to scribe circles, arcs, etc. One type was used as dividers, to measure small spans of distance.

GOUGES were concave chisels, made in various patterns and widths. They were used for carving, fluting and embellishing. The work of the gouger was very exacting. Such work is done nearly entirely by machinery in this country.

In Isaiah 44:13, "He marketh it" indicates that a pencil or stylus of some kind was used to make marks and lines to be followed. Pencils were unknown in that day. Red ochre, a clay colored by iron compounds, possibly was used as we use the pencil. Another method of marking was the use of a scratch-awl.

The SCRATCH-AWL was very similar to our present awl. It was a pointed piece of metal, attached to a wooden handle. Being sharp, it would leave a mark on stone, wood or metal, when exertion was applied. Once the length of a board was determined, a scratch mark indicated where it was to be cut off at. Loggers, after peeling the bark, would place a straight scratch mark the entire length of the log and then the hewers "were to hew to the line".

BRACES and BITS were unknown in early times. Among the poor of Palestine, they are a scarce item even today. Many natives continue the old way of boring holes. If the material is soft such as leather, or thin soft wood, they use the awl as a starter. Knives, chisels, and tapered instruments are then used, including hot pieces of iron. Since the average poor inhabitant of Palestine lives in stone or adobe shelters and does not bother to outfit his home, only very meagerly, his need for tools is very limited. His tool kit is evidence of that statement. Should he need a large hole, rather than build, then make the hole, he will

"build around the hole" arriving at the same desired end.

The last carpenter tool I want to refer to is the CLEAVER. It is similar to a small ax. It was used to split wood, or cut up wood. It, similarly to the ax, was first made of stone, then metal. The cleaver is fast passing out of existence.

One type of ancient cleaver was used by the ancient butcher. They were used to chop up meat for sacrificial and food purposes. Along with the cleaver, the butcher used KNIVES. Early knives were made of stone, generally flint. Later, knives made of iron and bronze were more servicable because they could be ground to a keener edge. Knives used about the home as we are accustomed to, are still unknown in much of Palestine. They do not set a place, with plate, cup, knife, fork and spoon, as we are accustomed to. Many of the wealthier and enlightened class do, but not the poor and especially the Arabs.

Various form of knives are used, in addition to the butcher, by the sheep herder, to skin, by the carpenter, by the baker and other various trades.

As in our day, masons and carpenters used a PLUMB-LINE, Amos 7:8. In Zech. 4:10 it is called a PLUMMET. They are cords or lines with a plumb-bob or small weight on the end. They are used to determine a perpendicular line. The length of time that has elapsed,

since many of the buildings were erected in Palestine, and are still standing, is proof that they were erected with a marked degree of skill. They used their tools and instruments to a good advantage.

WEDGES, while not referred to in God's Word, as a tool, were certainly used in Bible times. Writers conclude that wedges of iron, bronze or flint may have been used in quarries for the breaking of stones, in timberland for splitting of logs and around building sites to remove stone, smooth up rock projections, etc., in place of explosives.

We think of a common FILE as being a modern day invention. I Sam. 13:21, "Yet they had a file for the mattocks, and for the coulter, and for the forks, and for the axes, and to sharpen the goads." Just how near they compared to our modern file is unknown. Certainly, with the many metal tools they had, some method was necessary to sharpen them. The above scripture tells us the file was used. Without doubt, stones were used extensively to hone knives, chisels, etc.

From the account in Isaiah 44:12, blacksmiths operated in bygone days similar to today. Apparently they had some type of forge or wind fanned fire. They used tongs to grasp the hot irons, while they hammered them into the desired shape. Blacksmiths were strong men. It was probably the blacksmith that fashioned implement of iron, made crude

cooking pots, pans, and served as general mechanic to the community. Inclined planes instead of cranes and derricks were used in moving heavy objects.

In the field of agriculture, the wooden plow, the yoke, the ox-goad, hoe, harrow, sickle, threshing floors, drag, winnowing fork, seive, wine-press, etc., have been referred to, and compared with our present day methods in former articles.

Early history has come to us by way of the stone tablet. Carvings and engravings on stone, baked clay, ivory, bone, precious metals, etc., all required special tools to work with the different materials. They were all hand tools, compared to our powered tools used in every field of industry.

Dyeing, pottery, glass-making, weaving, grinding, masonry, oil-making, painting, tanning, tent-making, all were specialized fields and each had tools to carry on their work.

In closing this subject, proof of the use of each tool mentioned in God's Word is manifested in Palestine today. Many are being used every day. Many others are being uncovered, in excavations that are going on the clock around, proving they have been used in times past.

Each bit of evidence should prove to the skeptic the truth of God's Word. Many of the tools used daily by the peasants and Arabs, would make museum pieces in this country.

The fact that many of the tools used in Palestine today are the same kind used thousands of years ago certainly prove that the Bible, that Christ and the entire plan of salvation is the same, yesterday, and today and forever.

Paul R. Myers,
Box 117,
Greentown, Ohio.

SOME OF THE TEACHINGS OF JESUS.

To the Brethren and Sisters of the Dunkard Brethren Church, greetings in the name of Jesus. From reading different articles, from some of the church papers on the teachings of Jesus, as to the necessity of carrying them out, I have been moved by the Holy Spirit, to write this message.

In the first place let me say this, If Jesus did not mean what He said, for us to do and teach, why did He not tell us what to do and teach? (Because He did). When Jesus gave the commandment to go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; I believe with all my heart, that He meant for it to be done that way. He never said, If you feel like it, it will be alright. Nor did He ever say, Just so you believe, that is all that is necessary. Jesus not only taught us what to do, but also showed us how to do what was to be done.

Again, Jesus not only taught us how to be baptized, He also taught us how to pray, Matt. 6, gives us the wonderful words of that prayer. He never said if you feel like it, for He never appealed to our feelings. Again in Matt. 18, He taught us how to settle our differences between Brethren, but He never once said, If you feel like it, do it this way. He told us how to proceed and then we could have peace between each other.

Again He taught us to love one another, as He has loved us. He said, By this shall all men know that ye are my disciples. He never said if you feel like doing it, no, He taught us what to do and no ifs or whys about it.

Again Jesus taught us to forgive each other and said, If we would forgive each other, that His Father in Heaven would forgive us. He never once said, If you feel like it, but emphatically said that we should do what He said.

Again He taught the simple act of footwashing, and said, If ye know these things, happy are ye if ye do them. He never said once, If you feel like it, that footwashing would be alright. He said, Do this and that and then the happy feeling of the obedient will come.

Again Jesus said, Follow me and know the truth and the truth shall make you free. If we will follow the teachings, we will have the full assurance of the presence of the

Holy Spirit, which will lead us into all truth.

There are many other things that Jesus taught us to do, but I have just spoken of a few which He taught and said we should follow. If we do not do what He said, I am fearful that we will miss the way which leads unto His glory.

Now in conclusion let us get this clear in our minds and our hearts, Jesus never said, If you feel like doing this or that, it will be fine. No He never said anything like that, but He did say, Do what I say, for the words which I speak the same shall judge in the last day. May God keep us doing what Jesus said while here upon earth, as revealed by His followers. For He said, Blessed are they that do His commandments, that they may have right to the tree of life and may enter in through the gates into the city.

Joseph P. Robbins,
Potsdam, Ohio.

The door of entrance into the kingdom of heaven is so small, that only a child can go through it.—Reitch.

PRAYER

Rom. 8:26-28, "Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be ut-

tered. He that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. We know that all things work together for good to them that love God, to them who are the called according to his purpose".

Mark 14:38, "Watch ye and pray" Mark 13:33, "Take ye heed, watch and pray". Matt. 24, Watch therefore: for ye know not what hour your Lord doth come. Mark 13:37, "What I say unto you I say unto all, watch". Watching is prior to prayer in every instance. Their is much said about prayer, but watching and thanksgiving are often omitted.

The meaning of the word, prayer: An earnest request. A form of religious ceremony as an act in petition. Supplication. 1 Tim. 2:1, "I (Paul) exhort therefore, that, first of all, supplications, prayers, intercessions and giving of thanks, be made for all men". The word watch means: to observe closely. To keep in view. To be constantly on the alert. To be vigilant, attentive, observant.

1 Thess. 5:6. "Therefore let us not sleep, as do others; but let us watch and be sober", 1 Pet. 4:7-8, "Be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins". Some people think that in repeating a ceremonial prayer they can be saved, and de-

pend on it for salvation. Many people will be disappointed at the judgment day. 1 Cor. 16:13-14, "Watch ye, stand fast in the faith, quit ye like men, be strong (in the Lord). Let all your things be done with charity".

2 Tim. 4:5, "Watch thou in all things, endure afflictions. Rev. 3:2, "Be watchful and strengthen the things which remain. For I have not found thy works perfect before God". Mark 11:25, "When ye stand praying, forgive, If ye have aught against any: that your Father also which is in heaven, may forgive you your trespasses". This was given to God's chosen people, the Jews, and it would be good advice for us today.

Matt. 23, The scribes and the Pharisees sit in Moses' seat: all their works they do for to be seen of men: and love the uppermost rooms at feasts, and the chief seats in the synagogues. Woe unto you, scribes and Pharisees, hypocrites: for ye devour widow's houses, and for a pretense make long prayers: therefore ye shall receive the greater damnation. Did the prayers of the Pharisees save them, are they the means of salvation. Matt. 5:20, "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven".

Not every one that saith unto me Lord, Lord, shall enter into the

kingdom of heaven: but he that doeth the will of my Father which is in heaven. What is the will of the Father? Is it the repeating of a composed prayer of some great man? Mark 3:35. For whosoever shall do the will of God, the same is my brother and my sister and mother. The will of the Father is to believe in His Son, the Lord Jesus Christ. Acts 13:39, "By Him all that believe are justified from all things, from which ye could not be justified by the law of Moses", John 1:7, That all men through him (Jesus) might believe.

He came unto His own, and as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name. For the law was given to Moses, but grace and truth came by Jesus Christ. John 14:6, "Jesus saith unto him (Thomas), I am the way, the truth, and the life: No man cometh unto the Father, but by me". John 8:32, "Then said Jesus to those Jews which believed on him, If ye continue in my word then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free". John 16:13, "When he, the Spirit of truth is come, he will guide you into all truth". But we must submit to the Spirit of truth, and not hold to the tradition of men.

Acts 16:30-31, What must I do to be saved? Believe on the Lord Jesus Christ, and thou shalt be sav-

ed. Acts 8:36-37, "What doth hinder me to be baptized? If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God". Belief is prior to baptism. Can an infant confess their belief? Without faith it is impossible to please God. Luke 18-11-12, The Pharisees stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican, I fast twice in a week, I give tithes of all I possess. Is not this about like some of the so-called christians of this day and age? He that exalteth himself shall be abased: and he that humleth himself shall be exalted.

Jesus called them unto him and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child shall in no-wise enter therein. We have people that become lords when they receive some office or authority, then have respect of persons and one desire to associate with their same superiorities.

Mark 12:38-40, The common people heard him (Jesus) gladly and He said unto them in His teachings, Beware of the scribes which love to go in long clothing, and love salutations in the market places, and the chief seats in the synagogues, and the uppermost rooms at feasts. And

for a pretense make long prayers, these shall receive greater damnation. Will prayer save without faith.

Mark 11:24, Jesus saith unto them have faith, and ye shall not have doubt in your heart, but shall believe that those things which He saith shall come to pass. He shall have whatsoever He saith. Therefore I say unto you, what things soever ye desire when ye pray, believe that ye receive them, and ye shall have them. We can pray in our afflictions, acceptable to the Lord in any bodily position, if in faith believing and from the heart. The Lord does not ask anything of us unreasonable, for He knows all things. Heb. 4:12-16, "For the Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit And is a discernor of the thoughts and intents of the heart. Neither is there any creature that is not manifest in His sight: but all things are naked and opened unto the eyes of him with whom we have to do. Seeing them we have a great high Priest, that is passed into the heavens, Jesus the Son of God. . For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

The blessed hour of prayer, when
the Saviour draws near
With a tender compassion, His chil-
dren to hear:

When He tells us we may cast, at
His feet every care.
What a balm for the weary; O how
sweet to be there.

The blessed hour of prayer, when
our hearts lowly bend,
And we gather to Jesus, our Sav-
iour and friend.

If we come to Him in faith, His pro-
tection to share,
What a balm for the weary, O how
sweet to be there,
Blessed hour of Prayer.

Wm. N. Kinsley,
Hartville, Ohio.

STRIVING TOWARD A BETTER LIFE

The love of God and of one an-
other will induce a due and proper
attendance to divine worship, and a
quiet, humble and reverent conduct
while there; so as not to interrupt or
disturb the attention of others, nor
will any lightness of behavior be in-
dulged, either in the meeting or in
going to or returning therefrom.

If at any time, through unwatch-
fulness or otherwise, you should
commit a fault or offend any per-
son, be willing frankly and fully to
confess and acknowledge it; and
thus seek forgiveness and make all
the amends in your power.

At evening, when you retire to

rest, reflect calmly and particularly
before you close your eyes for sleep,
how and what manner of disposition
you have spent the preceding day.
If on a careful review of your con-
duct, your words and your actions,
as in the fear and presence of the
Lord, you find anything has been
said or done by you, which gives you
pain or uneasiness of mind, endeavor
by sorrow and repentance to ask
forgiveness of your Heavenly Father;
and resolve, with the assistance
of His grace, to do so no more.

But if on close examination, you
should find nothing has been said
or done amiss by you, and that you
have fulfilled your duties to the best
of your knowledge and ability, so
that you can feel innocence and
peace of mind, in the review of your
conduct, then let an humble acknow-
ledgement with gratitude and thank-
fulness, arise in your heart to the
great Preserver of men, for His
goodness towards you, in thus keep-
ing you from evil. You may then re-
sign yourselves calmly to sleep, in
the hope of His continued protection
and blessing.

It is said, "Short settlements
make long friends". If you thus
adopt a habit in early life of main-
taining a watchful care over your
words and conduct; and every eve-
ning bring yourself to account, for
the manner of spending the past day,
you will likely become wise in hea-
venly wisdom and the right improve-
ment of your time; and will also

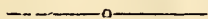
gain the favor of Heaven with a peaceful conscience.

In the days of youth, when going to school or otherwise pursuing your studies, it is a good practice to look over the affairs and business of the day past, in order to see what you have learned, what valuable knowledge you have gained, what advances you have made in your understanding and what improvements in life and conduct.

It is also sometimes useful to keep a diary, in which may be written such notes and memorandums of occurrences, events, progress and defects; as may stimulate more watchfulness and diligence in rightly filling up the passing moments of life.

Thus in every place and in all stages and conditions of life, the reflecting mind may improve; and every day people may grow wiser and better, by taking heed to their ways and endeavoring to live as well as they know how. By such a course of conscious rectitude, gratitude and love to God, when that period of life arrives, death will be no terror for heaven is the hope of the righteous.

Joseph H. Myers
R. 2 Glen Rock, Pa.



Right is the evangel of God that proclaims the "acceptable year of the Lord"; Might is the courage of the world that riots in carnage, groans, and blood.

NEWS ITEMS

GENERAL CONFERENCE LOCATION

To be held at Mission Springs Camp grounds, about 7 miles north of Santa Cruz. We have found that anyone coming by train should go to San Francisco, take a taxi to Pacific Greyhound or Peerless Bus line, and go by bus to Camp Evers. We will have cars to meet all buses at Camp Evers. Camp Evers is about five miles from Santa Cruz, on highway 17, and about two miles from Mission Springs.

Mission Springs may be reached from three directions. The routes are outlined clearly on California automobile maps. Approaching from Los Gatos on State Rt. 17, turn right at Camp Evers on the county road to Felton, proceed about one mile and turn right on to Mission Springs road. Approaching from Santa Cruz on Rt. 17, turn left at Camp Evers and proceed as above. When approaching from Boulder Creek on Rt. 9, turn left at Felton on the county road to Mount Hermon, proceed about three miles and turn left on the Mission Springs road.

It will be necessary for you to bring your own sheets, pillow cases and two covers for each bed. Pillows are furnished.

Bro. Paul Byfield

WAYNESBORO, PA.

Our Lovefeast was held Sunday, May 1. We had a very spiritual meeting. Visitors were here from a number of Congregations, for which we were very thankful. The Ministers gave us very inspiring messages from God's Word. Sixty-five surrounded the Lord's tables. Bro. Homer Mellott officiated. We extend to all a hearty invitation to come and worship with us at any time.

Sister Demuth, Cor.

TANEYTOWN, MD.

The Walnut Grove Congregation plans to hold a two-weeks meeting, starting Sept. 19 and closing with our Lovefeast Oct. 2, with Bro. Hayes Reed of California as our Evangelist. Everyone is invited to attend these meetings and we ask that everyone pray earnestly, that much good will be done and souls may be added to the Book of Life.

Sister Margaret Dayhoff, Cor.

THE FALL OF MAN

That man is a fallen and depraved creature, cannot be disputed by any who have a knowledge of his primeval and present state. Solomon, the wise man, declares that God "made man upright, but they sought out many inventions", Ecc. 7:29. This solemn truth is plainly delineated in the book of God. Moses, that divinely inspired man,

gives us not only a history of man's creation but also of his fall. He tells us that "God created man in His own image, in the image of God created He him, male and female created He them", Gen. 1:27. The image of God I understand to be righteous and true holiness". Paul tells us, "That ye put on the new man, which after God (or after the image of God) is created in righteousness, and true holiness, Eph. 4:24. In Eph. 2:7, he rehearses the matter and informs us of what his body was created and how he became a living soul. "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul".

At this time, man was in a state of innocence, pure and harmless, resembling his Creator, and for the continuation of man in a state of purity, the Lord God planted a garden eastward of Eden, and there He put the man whom He had formed. It was a delightful garden, stored with everything calculated to promote his eternal felicity. There stood the fair tree of life, a sacred pledge of immortality. Behold the happy pair. No angry passions disturbed their peaceful minds; for their passions and appetites were subject to, and controlled by, that spirit, which they received in their creation. And being filled with love and clothed with humility, they could see their Creator, and converse with Him, face to face. Oh, what a union of

peace and pleasure existed between the creature and Creator; but lamentable to say, that union and communion only lasted for a short time, owing to the transgression of Adam.

God, for wise purposes, put Adam under restrictions and thereby gave him to know, that notwithstanding his noble extraction and extensive dominion, he was not as yet at the summit of happiness, but in a progressive state or condition and that in order, to his preservation and advancement in glory and happiness, obedience to His will would be indispensably necessary. The law given to Adam, was a fair trial of his love and obedience.

It was said to Adam, "of every tree thou mayest freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it for in the day that thou eatest thereof thou shalt surely die", Gen. 2:16-17. The reasonableness of this law will appear quite obvious when we reflect that Adam was created a moral agent, endowed with understanding and will and of course free and capable of obeying. Adam being the head and representative of his progeny, or human family, acted not only for himself, but also for his posterity, which according to the will of the Creator should be very numerous, consequently his conduct would determine the future condition of himself and descendants.

Adam was but a short time in the garden, before his obedience was

tested. Lucifer or Satan, that great enemy of God, soon fell to work and devised a plan to tempt and to overcome our first parents. I have no doubt that Satan is one of those fallen angels whom the apostle Jude make mention of, "The angels which kept not their first estate, but left their own habitation, unto the judgment of the great day", Jude 6. Adam being in a state of purity, Satan could have no access unto him, until he united himself with the serpent. The serpent, therefore, became the instrument and as the serpent was by nature subtle, or artful, he was the better qualified for this undertaking.

Moses tells us that the serpent was more subtle than any beast of the field which the Lord God had made, Gen. 3:1-6. There is something remarkable in this narrative. How artful is that enemy with whom we have to contend. We perceive in his address to the woman, that he does not tempt her to disbelieve in God, but in His Word. This is generally the way the devil proceeds with the children of men, who have the Word of God. It is a rare thing that he will tempt such to disbelieve in a Supreme Being, but he will tempt them to disbelieve or reject, if not the whole, a part of the Word of God.

But to return: he reasons the case with Eve, and intimates that she must be in error, as to the meaning, "Yea, hath God said, ye shall not

eat of every tree of the garden". Is it true that God would place you in a delightful garden, stored with all kinds of delightful fruit, and not allow you to eat of all the fruit which grows in the garden? You certainly must not understand the word of God. "The woman said unto the serpent. We may eat of the fruit of the trees of the garden. But of the fruit of the tree which is in the midst of the garden, God hath said, ye shall not eat of it, neither shall ye touch it lest ye die". It is plain that Eve had already received an injury, or was somewhat weakened by the serpent, or she would have quoted the Word of the Lord correctly.

This being perceived by the serpent, he took encouragement and at once denied the Word of God, "Ye shall not surely die". Then he intimates that God had an ill design towards them, in that He debarred them from eating of that fruit, that He merely wished to keep them in ignorance, "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil". This was very palatable to our mother Eve. This thing of being great and independent, or being on an equality with God, is the spirit of Lucifer and was the cause of his expulsion from Heaven, Rev. 12. Now he instills or implants this very spirit in our first parents. Eve beheld the fruit and, no doubt, the

longer she viewed it the more agreeable it appeared in her eyes. She doubts the Word of God, then lusts after the fruit, and when unbelief had taken full possession of her heart; lust or that carnal desire conceived and brought forth sin, and sin death. For, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat".

My dear reader, you perceive that it was through unbelief, in the Word of God, that our first parents became transgressors of the law of God. Satan's aim was at the Word of God. He knew that if he could get Adam and Eve to believe in his lies, that they would disregard the Word of God; and in this way he has always proceeded with the children of men. He is so artful in his strivings with the human family, that it takes heavenly wisdom to make a proper distinction and to know his operations. The eye and the ear, were those members of the body which were most interested in the fall of man. With the eye, Eve beheld the forbidden fruit; with the ear she admitted the doctrine of the serpent. Thus, those members which ought to have been otherwise engaged, became the instruments of unrighteousness. They were yielded by our first parents, to be servants to uncleanness and to iniquity, unto iniquity; and this is not only applicable to them, but to all

their posterity, whilst in a state of nature.

Now, in order to our salvation, they must be yielded servants to righteousness and holiness. Rom. 6: 16-19, "Know ye not, that to whome ye yield yourselves servants to obey, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness. I speak after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity, unto iniquity; even so now yield your members servants to righteousness, unto holiness". Now Eve did wrong in that she reasoned the case with the tempter. She ought not to have listened to any voice that led to disobedience to Almighty God. The command was given in plain language, that she could not have misunderstood it. But so it was; the tempter shaped his doctrine so as to get Eve to believe in it, for if she had not believed in the serpent, she would not have eaten of the fruit. If you examine the serpent's address, you can discover that it was a mixture of truth and error; for if he had preached all truth or all lies, he would not have overcome them: but thus mixing truth and error together, he blinded their eyes, to such a degree, that they did not discern his intention. We have similar problems and he deceives thousands in this our day; but with these lessons

which God has preserved for us, we ought not to be ignorant of his devices.

Sel. from Nead's Theological Works

CHRIST IS COMING!

It may be at morn, when the day is awaking,

When sunlight through darkness and shadow is breaking,

That Jesus will come in the fullness of glory.

To receive from the world.

"His own."

It may be a midday, it may be at twilight,

It may be perchance, that the blackness of midnight,

Will burst into light in the blaze of His glory,

When Jesus receives

"His own."

While its hosts cry Hallelujah! from heaven descending,

With glorified saints and angels attending

With grace on His brow like a halo of glory,

Will Jesus receive

"His own."

Oh, Joy, Oh, delight! should we go without dying,

No sickness, no sadness, no dread, and no crying;

Caught up through the clouds, with our Lord, into glory,

When Jesus receives

"His own."

Sel. by Sister Maxine Surbey.

THE SINNER'S DOOM

Deep in unfathomable night,
Beyond the reach of gracious might,
There is a place of woe.
No morning breaks upon the scene,
No waking finds it all a dream
Of those who hither go.

Angels who sinned and fell from
heaven,
Prepared for them, to them is given
A direful portion there.
And all who dare God's love resist,
And to the end in sin persist,
Their habitation share.

Millions on millions enter in,
Drawn hither by their love of sin,
It's all delusive charm.
On, on they go: a giddy throng with
Mirth and jest, an idle song,
Nor heeding God's alarm.

Along the road that leads to hell
Mercy so great no tongue can tell,
Offers them lasting good.
It tells of grace and love to save,
In time, in death, beyond the grave,
A Dwelling place with God.

They dream nor think a danger
nigh,
They hope repentance by and by,
To reach that blest estate.
But soon, ah soon, their hopes will
flee,
When in a vast eternity,
Outside the Golden Gate.
Sel. by Sister Viola Broadwater.

WIT'S AND CORNER

Are you standing at "Wit's End
Corner",

Christian, with troubled brow?
Are you thinking of what is before
you,

And all you are facing now?
Does all the world seem against you,
And you in the battle alone?
Remember at "Wit's End Corner"
Is just where God's power is
shown.

Are you standing at "Wit's End
Corner",

Blinded with wearying pain,
Feeling you cannot endure it,
You cannot bear the strain,
Bruised through the constant suffer-
ing,

Dizzy, dazed, and dumb?
Remember at "Wit's End Corner"
Is Where Jesus loves to come.

Are you standing at "Wit's End
Corner"

Your work before you spread,
All lying begun, unfinished,
And pressing on heart and head,
Longing for strength to do it.
Stretching out trembling hands?
Remembers at "Wit's End Corner"
The Burden Bearer stands.

Are you standing at "Wit's End
Corner"

Yearning for those you love,
Longing, praying, and watching,
Pleading their cause above,
Trying to lead them to Jesus,
Wondering if you've been true,

He whispers "At Wit's End Corner"

I'll win them as I won you."

Are you standing at "Wit's End Corner"

Then you're in the very spot,
To learn the wondrous resources,
Of Him who faileth not.

No doubt to a brighter pathway
Your foot-steps will soon be moved,

But only at "Wit's End Corner"
Is the God who is able, "proved".

Sel. by Ruth M. Snyder.

ORPHANS OF THE LIVING

We think of Orphans only as the
little girls and lads,
Who have no mothers or who have
no dads

They are grouped with other children,

And in groups they are put to bed,
With some stranger paid, to listen
when

Their little prayers are said.
All the grownups look with pity
On such lonely children small,
And declare to be an orphan is
The saddest fate of all.

But sometimes I look about me
And in sorrow hang my head,
As I gaze on something sadder than
The orphans of the dead.

For more pitiful and tragic,
As the long days come and go,
Are the orphans of the parents
They are not allowed to know.

They're the orphans of the living
Left alone to romp and play,
From their fathers and mothers
By ambition shut away.

They have fathers who are busy,
And so weighted down with cares,
That they haven't time to listen
To a little child's affairs.

They have mothers who imagine
Life could give them, if it would,
Something richer, something better,
Than the joys of motherhood.
So their children learn from strangers

And by strangers hands are fed,
And the nurse, for so much money,
Nightly tucks them into bed.

Lord, I would not grow so busy
That I cannot drop my task,
To answer every question which
That child of mine, could ask.
Let me never serve ambition
Here so selfishly I pray,
That I cannot stop to listen
To the things my children say.
For whatever cares beset them,
Let them know I'm standing by;
I don't want to make them orphans
Till the day I come to die.

Sel. by Sister Jeanette Poorman,
Pioneer, Ohio.

HOW SHALL THEY LEARN UNLESS THEY ARE TAUGHT?

In America many thousands of
babies die annually through neglect.
These, then, are God's and he has
them in charge. He has a prepared

place for the neglected babies who die. However, many will live to be ten years old—those potential years of opportunity and possibility. Who will teach the children, as they reach the age of ten years? Are these pearls of humanity to be left in the darkness of their imagination and in the slums of sin, or will they be brought to the Light of the Gospel, in which they may thrive and grow? They can flourish in light, but they will die in darkness.

In this age of apostasy, even the children—those neglected, darkened minds—imbibe, readily and quickly, the spirit of distress and perplexity. They have not been taught by their mothers and grandmothers, as Timothy was. In 2 Tim 1:15, Paul says: "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also". Grandmother Lois kept the faith and taught it and in her turn, so did Eunice. But the mothers of China, of Africa, of India, and America (be it said to our shame), are not all like Lois and Eunice. So pitifully few are!

How, then, may the faith be kept? If already lost, as it is, in so many places, how shall they be taught? Whom will the Lord hold guilty if his little ones grow up in heathenism? Who can view with equanimity the pathos of the childhood of 1955? They are sobbing for Christ, but

will the cry grip the heart of Christianity?

TO ANY DADDY

There are little eyes upon you,
And they're watching night and day;

There are little ears that quickly take
In every word you say;
There are little hands all eager
To do everything you do.
And a little boy who's dreaming
Of the day he'll be like you.

You're the little fellow's idol,
You're the wisest of the wise;
In his little mind about you no
Suspensions ever rise;
He believes in you devoutly,
Holds that all you say and do,
He will say and do in your way
When he grows up just like you.

There's a wide-eyed little fellow
Who believes you're always right,
And his ears are always open
And he watches day and night;
You are setting an example every
Day in all you do,
For the little boy who's waiting
To grow up to be like you.

Sel. by—Sister Jeannette Poorman
Pioneer, Ohio.

"I WOULD THOU WERT COLD OR HOT"

Every soul that escapes from the lukewarm condition of the church must pay the price. But whatever the cost may be, it is well worth it.

For God has no use for lukewarmness, and no commendation for it. He has better things for us. But it calls for a surrendered will and a consecrated life and a daily harkening to His voice. For we read, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me", Rev. 3:20, Our Lord can hardly sup with the general assembly of today.

There is too much lightness and superficiality, and too much that savors of worldliness and formality. Our Lord is grieved because of the lack of true devotion. He cannot swallow the pretended piety, nor the empty profession of godliness, He is hungering for spiritual worship, and for a close everyday fellowship with His people.

Sel by—Sister Eileen Poorman
Pioneer, Ohio.

THE PATH OF LIFE

Non-resistance.

The doctrine of non-resistance is a fundamental doctrine of the Christian religion. It is a fundamental doctrine of the Brethren, as will be seen in the following article, from the proceedings of General Conference of 1845; In regard to our being altogether defenceless; "not to withstand evil, but to overcome evil with good", Rom. 12. The Brethren consider that the nearer we follow the bright example of the Lamb of God,

who willingly suffered the cross, and prayed for his enemies; who, though heir of all things, had on earth not where to lay his head. The more we shall fulfill our high calling, and obtain grace to deny ourselves for Christ and His Gospel's sake, even to the loss of our property, our liberty, and our lives.

In support of the principles of non-resistance we produce the following Scriptural facts:

1. Christ is the Prince of Peace. Isa. 9:6.
2. His kingdom is not of this world, John 18:36.
3. His servants do not fight, John 18:36.
4. The weapons of our warfare are not carnal. 2 Col. 10:4.
5. We are to love our enemies, Matt. 5:43.
6. We are to overcome evil with good, Rom. 12:21.
7. We are to pray for them which despitefully use us and persecute us, Matt. 5:44.

In contrasting the spirit of war and revenge of old times with the peaceable spirit of the gospel, Christ says, "Ye have heard that it hath been said, an eye for an eye and a tooth: but I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also," Matt. 5:39. When the disciples would have fire to come down from heaven to consume certain ones that did not receive him, our Lord rebuked them,

and said, "Ye know not what manner of spirit ye are of, for the Son of man is not come to destroy men's lives, but to save them", Luke 9: 55-56. To the one who struck a servant of the high-priest and smote off his ear, our Lord said, "Put up again thy sword into his place, for all they that take the sword shall perish with the sword", Mat. 26:52. Our Lord established his kingdom upon principles of peace. He reigns in the hearts of his people, and as love is an undying principle, his kingdom shall stand forever.

The relation which the kingdom of Christ sustains to the kingdom of this world, is fully defined by Paul, in Rom. 13, "Let every soul be subject unto the higher powers. For their is no power but of God: the powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil". Governments, then, are ordained of God for the protection of the righteous and the punishment of the wicked. The disciple of Christ is required to be subject to the higher powers. He is subject to the higher powers, though he is not a subject of them. The kingdom of Christ is not of this world. The government is, or should be, in the hands of the moralist. He stands between the righteous and the wicked, "The minister of God

to execute wrath upon him that doeth evil.' But when the moralist would join the kingdom of Christ, he must relinquish the sword.

We lay down as a principle, that the government which respects the non-resistant principles of the Christian religion is the strongest, most honored, most permanent. There is no antagonism between the kingdom of Christ and the governments which God has appointed for its protection. "For this cause we pay tribute also: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor". The strongest support vouchsafed any government is conferred by the Christian, by his quiet submission to the laws, by his tribute, and by his prayers. Referring to their prayers for rulers, Origen says, "We are, in this way, more helpful to the kings than those who go into the field to fight for them".

It should not be inferred that if all would become Christians and non-combatants, some foreign power would "come and take away both our peace and nation". So thought the Jews, John 11:48, and because they rejected our Lord and the peaceable doctrine he taught, the Romans did come, destroyed their city and carried them captive into other nations. No government can have a stronger support than the righteousness of her people, and that God who sets up whom he will to rule over them. Let the principles

of peace roll on. Let the song of the heavenly host, at the Savior's birth: "Glory to God in the highest, and on earth peace, good will towards men", be echoed from lip to lip, till "they beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more", Isa. 2:4.

The design of the Christian religion is to bring us into such a relationship to God and to one another, as will fit us for heaven. That relationship is expressed by the word love. God is love. Heaven is the abode of love. We are to love God, one another, all men. It extends further, we are taught to love our enemies. By this we overcome them. Love conquers the world. Until all men shall love one another, the purpose of God, in introducing the Gospel into the world, will not have been accomplished. It shall embrace more, "The world also shall dwell with the lamb, and the leopard shall lie down with the kid: and the calf and the young lion and the fatling together; and a little child shall lead them. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea", Isa. 11:6,9.

"O when will nations learn the ways of peace,
That human butchery on earth may cease;

And Christian principles and love efface

The last foul stain of war upon our race,

When all, as brothers of one family,
Shall, in this one resolve, at least, agree

That as they are the workmanship of God,

They will not help to shed each other's blood,

When Christ, who for our peace on earth was slain,

In glory shall return to earth to reign".

Conclusion

Am I a child of God? is a question that has blistered the lips of many; and it is a question we should be able to decide by the sacred standard of truth. We should not rest satisfied with ourselves so long as we are in doubt about our conversion to God. It is our privilege to know that we are children of God. The Bible declares that "by the mouth of two or three witnesses every word shall be established". Now we have at least three witnesses by which we may know that we are the children of God. The first is the witness of the Spirit, "The Spirit itself beareth witness with our spirit, that we are the children of God", Rom. 8:16. The office of the Spirit is to "guide us into all truth", John 16:13. It is the Spirit of truth. If our spirit willingly accepts all the truth, and is guided by the Spirit in obeying it, we have the witness of

the Spirit that we the children of God. Then the Spirit of God and our spirit agree, both testifying to the same thing, the Word of God. "Now if any man has not the Spirit of Christ, he is none of his".

The second is the witness of obedience, "And hereby we do know that we know him, if we keep his commandments", 1 John 2:3. This is positive knowledge. It is practical religion. Obedience to the commandments of God is the highway of holiness.

The third is the witness of brotherly love, "We know that we have passed from death unto life, because we love the brethren", 1 John 3:14. Love is the essence of Christianity itself. It is to the moral and spiritual world what gravitation is to the physical world: it holds all things to a common center. Love binds the spiritual universe to the throne of God. Take away love and you take away religion itself. But some may ask, Who are the Brethren, whom we are to love? "Whosoever shall do the will of my Father which is in heaven, the same is by brother, and my sister, and mother", Matt. 12:50. Hence, if we have the love of God in our hearts, we will love those that do his will.

How is it with those who claim to be the children of God, and despise the followers of Christ? It is an easy matter even for sinners to love their associates. The children of God have their affections renewed, live in pur-

er atmosphere, enjoy higher spiritual associations; and in it, God has given them evidence that they "have passed from death unto life". With the witness of the Spirit, obedience, and love, we have the threefold evidence of our sonship. A child of God, then, lives in the Spirit, obeys God's Holy Will, loves the Brotherhood. He lives a holy life. This comprehends the whole of Christianity within us, the Alpha and Omega of the Christian race.

Selected.

THE PORTALS OF LIGHT

I know not the hour of His coming,
I know the day of the year,
But I know that He bids me be
ready

For the step that I sometime shall
hear.

And whether on earth or in Heaven,
Down here, or 'mid scenes of the
blest,

I am sure His love will surround
me,

And with Him I will leave all the
rest.

And when His voice calls in the
morning,

At noontime, or perhaps at the night
With no plea but the one,

"Thou hast called me",

I shall enter the portals of light.

Sel. by Sister Emma Stuck.

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

LOVE OF CHRIST FOR HIS OWN

"All mine are thine, and thine are mine; and I am glorified in them, and now I am no more in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. Now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them because they are not of the world, even as I am not of the world", John 17:10-11, 13-14.

Of the many ways and means by which Christ manifested His love for His followers, none is greater than that shown on his last night here upon the earth, in His human body. When He knew of the extreme suffering which very shortly awaited Him, and of the severe agony which lay so shortly before Him; He spent almost the last of His precious time in prayer, unto Almighty God in behalf of His followers. Of the many sacrifices which He made for His followers

and the many acts of love unto them, none shows His concern for their Spiritual welfare more than this prayer.

First we are impressed with the oneness between the Father and the Son. All the glory the Son had here upon the earth, all the followers are the Father's, yes for He gave them to the Son and the Son collected them for the Father. His words, His miracles and all His deeds live on in the lives of human beings, so that some day they may be fit subjects to present as a Bride unto the Son, in the Father's Kingdom. As servants of Almighty God and fellow-heirs with Christ in His kingdom, can we truthfully say this "All mine are thine and thine are mine"? We have charge of talents and possessions here upon the earth, do we preserve them and use them as being those of Christ, do we consider them as being loaned to us by Almighty God? Do we have as much love for Christ as He had for us?

Can Christ truly say of us, I am glorified in them? Without question much of the power and influence which brought so many souls

into the Church, just after the day of Pentecost came from the Disciples of Christ. While the real power and means of winning souls today, rests with Almighty God through Christ the Saviour, much of its effectiveness and ability to work lies right with us poor mortal creatures, who claim to be following and serving as His Word directs. The love we show for the sincere followers of Christ depicts the love we really have for Him. In our carnal nature we are so apt to measure out, our love for others, according to the love they have for us. This is human love and not Godly love, the law of an eye for an eye and a tooth for a tooth, was done away with when Christ shed His blood upon the cross and the sooner we forget all that, the sooner we are subjects to take on Christ as our Saviour.

"Holy Father, keep through thine own name those whom thou hast given me", if we are going to be kept from the pernicious ways of Satan, it must be through the name and directions of Almighty God. If we are to be kept as one in Christ Jesus, separated from the temptations and allurements of the world, it must be through His Holy Word. How close are we keeping to His Holy name? How close are we keeping to one another, are we interested in one another that we may be one, Yes one in Christ Jesus? Christ did not

pray that His followers might be blessed with the riches of this world, He did not pray that they might be kept from the duties and problems of this world but He did pray that they might be kept from the evils of the world. Are our interests for ourselves and one another, along the same line?

Christ spoke many things while here upon this earth, these He spoke for the guidance and direction of each of us that "they might have my joy fulfilled in themselves." Is His joy fulfilled in Me? His joy was not fame, His joy was not riches, His joy was not a life of ease but His joy was to do the will of His Father which is in Heaven. The sooner we find joy, much joy in doing God's will, the easier and more happy our Christian life will be. Our joy should be to overcome the world and its sinful desires and not to shrink from it into a life of ease or seclusion. God's Word, as delivered unto us by Christ and His Apostles, is sufficient to keep and direct each and every one of us, if we sincerely and minutely observe it.

"I have given them thy word" this is sufficient to make them one and to keep them from the evils of the world. What better could He have given us than "The Word of God". It is a wonderful assurance and comfort unto us, when we have so many words, ideas and methods on every hand, so that hu-

man being hardly know which way to turn; that we have one Book which we can know is from God. Through history our faith in It should be strengthened, as we read how many times and in how many ways man tried to destroy God's Word and still it survives. In this very age we need to be on our guard, because Satan still wishes to destroy God's Word and he is using tricky methods to do so. Without question at the present time, he is trying to confuse humanity concerning God's Word. Since he has failed in all attempts to destroy the entire Bible, he is now trying to destroy important verses and chapters in the minds of men and to set up something better, which if man look to instead of the unadulterated Word of God, may lead individuals to miss the strait and narrow way and be satisfied with Satan's way.

"They are not of the world, even as I am not of the world" do we understand Christ's statement? Have we found it true? Do we now understand why the teachings and practices of Christ, as recorded in His Holy Word, are so much different than those which we find in the world. The world has almost become, as directed by pure animal instinct, a survival of the fittest, which is certainly contrary from the teachings of Jesus. Christ taught love, concern and mutual help and understanding of one

another, which we generally do not find in the world.

Perhaps much of the hatred from the world is due to jealousy. The world knows that the true christian condemn it and its methods of getting what it desires. Much of the world know enough of God's Word to know its promises are greater and many times farther reaching than the best the world has to offer. Furthermore most of the world knows that it is not in favor with God and perhaps many even realize that some-day they will be called to answer for their deeds in the human body. The outstanding characteristics of Christ, the Apostles, Paul, Timothy and others was their determination and ability to look unto God, through the temptations and allurements of the world and not yield to their inducements and promises, that they might be led away from Almighty God. Is our shield of Faith strong enough and will we be able to press onward and upward to the prize and the high calling of God, through Christ Jesus?

"Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish", 2 Cor. 2:14-15.

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BUYING AND SELLING IN PALESTINE

Organized commerce was unknown in early Bible days. They bought and sold, by barter and exchange, in rude and simple ways. Many of the nomadic and Arabic people continue the same practice.

One of the first business transactions on record in God's Holy Word is found in Genesis 23:8-18. Abraham purchased the Cave Machpelah for four hundred shekels of silver. This cave is near Hebron, approximately eighteen miles south-west of Jerusalem. He purchased it for a burial ground. Abraham, Sarah, Isaac, Rebekah, Jacob and Leah are buried there.

As the needs of man increased and he was banished from the Gar-

den of Eden; he did all in his power to provide the things needed from the resources found within the confines of his own home and through the skill of his own household. When these sources failed to meet the demand, then it became necessary to barter or trade with his neighbor. From this meager beginning, trade and commerce has grown to where it has become world-wide.

First, according to history, this exchanging was called "trading". One would exchange with another his surplus of an item for a like value of something he did not have, and the second man possessed. Money was unknown. A rate of exchange of the various items traded were mutually agreed upon. This varied with the supply and demand. Not a few times such business transactions ended in bickering and even quarreling.

This term, in a much broader sense, is retained in the business world today. Quite frequently we hear people say, "we trade at a certain store or with a favorite merchant."

Today, merchants buy and sell. The Hebrew word for "merchant" means "one who travels". Prior to the days when salesmen began calling on the merchant to sell him his goods, the merchant had to travel in search of supplies. Many merchants in the past, traveled to obtain supplies and traveled to dis-

pose of them. Thus, they obtained their profit. Such a merchant not only rendered service to the public in the obtaining and distributing of merchandise, but they were carriers of news and information.

As store items increased in number, both in variety and quantity sold, merchants stocked their wares at home and often delivered by camel caravans over Palestine. Ishmaelites and Midianites merchantmen traveled over Palestine and Egypt, selling spices, balms and myrrh. As the population increased, the demand increased on proportion. Eventually, it was no longer necessary that every merchant travel about looking for customers. Customers began looking for the merchant.

First, they set up stalls, in villages and cities or centers where people congregated. From these stalls, the merchant sold bread, cheese, fish, nuts, olives, oil, bundles of wood for fuel, etc. As the need arose, other stalls were set up, operated by the baker, the cobbler, the blacksmith, etc., even today, in the east, many stores are no larger nor much different than a mere hole in the wall.

Following the stalls came shops and bazaars. Oriental shops are all built over about the same pattern. The workshop, the warehouse and the store are one and the same. Generally, they are open to the street. The best and most attrac-

tive merchandise is displayed in front for all to see, similar to our present day show-windows. Usually the merchant will have a wool rug in the center of his shop. Upon this he sits, while doing his "accounts" and waiting for customers. While he seems grossly occupied, he never misses a customer. He will get off his rug any time to hail a stranger, to display his goods and to coax a prospect to buy.

A group of such shops and bazaars are called market-places. In Matt. 20:3, Jesus refers to the market place. Here the shopkeepers are out on the streets chanting their wares. The peasant comes to the market place with his camel or donkey laden with food-stuff, produce and poultry. The gardener brings in his fresh vegetables. The fisherman offers his latest "catch". The shepherd brings his lambs and sheep to the market place, in the hopes he can make a sale or two. Potters, coppersmiths, etc., will be in the marketplace. It is a very attractive sight and the din and commotion continues from daylight until dark.

Not only are marketplaces for the exchanging of wares. People meet to exchange views, they bargain for laborers when needed, and generally finish the days activities with singing and dancing accompanied by the harp, the psaltry, lyre and drum.

The marketplace in Bible times

was crowded with loafers. The sick were often brought to the market place for treatment. In such instances, the marketplace was called, "the poor man's sanatorium". Jesus, "who went about doing good", often found His opportunity there. Mark 6:56. "And whosoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment; and as many as touched him were made whole".

At the marketplace, preliminary trials were held, religious and probably political discussions took place, and no doubt the marketplace became a medium of advertising, mouth to mouth. Generally removed some distance from the main marketplace was the stockyard market. Here the bulk of the sheep were sold. Camels, donkeys, goats, etc., changed ownership.

Early in the business of merchandising, merchants had to meet competition and sought out ways of creating public interest and demand. Since the shops and bazaars were generally in the open, at least, partly exposed, they made displays of their goods. "Sales Days" occur in Palestine as they did centuries ago and as they do in America today. Villages located close to one another would agree as to the day each would sponsor a sale. On "Sales days" the entire village is

turned into a bazaar. Much more merchandise is displayed and prices are "slashed" to move them. Great numbers of donkeys are tied to anything stationery. Their combined and endless braying indicates their anxiety in wanting to carry their owner and his purchases back home. At the close of the day, with much merchandise sold and moved out, what remains, is generally sheltered for the night, by the merchant. From then until morning, rodents of every description take over the village, feasting on the trash and refuse that accumulated. Through this infestation, much sickness occurs, which accounts for the many infirm being brought to the marketplace for healing. This routine becomes a vicious circle. Jesus healed all manner of disease and He without doubts found every kind at the marketplace.

Near the beginning of this article I referred to the merchant "doing his accounts". Much of his business is done on credit. He must "keep books" on his customers, and must often suffer loss from a poor account. It is definitely an established fact that debt is universal in Palestine, especially in Syria. The peasant sows "borrowed, seed, in "borrowed" soil, plants and reaps with "borrowed" tools and lives in a "borrowed" house. When the peasant has a good harvest, considering the small field,

by the time the landlord takes his portion, and the tax-gatherer his cut, little is left for the peasant and his family. At the very best, he considers himself quite successful if he can sell enough grain to pay for the seed, for any hired help, for running it "over the threshing floor" should he fail to own a threshing floor, and besides a scanty living for his family.

Consequently, he must go in debt to live and seed another crop. To do so, he must rely on credit. It is impossible to herewith convey to the reader the poverty conditions in Palestine. So many people attempting to live in so small an area without industries to provide employment leads to such financial difficulties. This has been going on since the beginning of time. It will continue until the end of time. Jesus said, "Ye have the poor with you always", Mark 14:7.

In Biblical times, buyers and sellers of merchandise were very unethical in their business dealings. They drove hard and dishonest bargains, in proportion to the gullibility of the customer. Evidence and proof of such dealings in Christ's time provoked Him to make a scourge of small cords and drive such out of the temple. They were taking undue advantage of those that came from a distance and had to buy an animal or dove for a sacrifice. The average Arab merchant has not made many changes

since Christ's time, either in the layout of his shop or bazaar, or in his business tactics.

In our visits to their bazaars, we quickly learned that the Arab merchant is hungry for American money. We learned, too, that the average merchant does not expect an American tourist to visit him but once, and his thought is to "get" him that first time.

As our guides took us to the bazaars, we found ourselves in a district where the streets were very narrow, very dirty and quite crowded. The open shop and the various merchants with their wares in their hands, on their heads, in carts, on small shelves and even scattered over the ground, made a scene that will never be forgot.

We were fore-warned not to be in a hurry to buy. We were not to "let on" as if we even wanted to buy. If we were interested in something, that a counter offer, much lower than the price asked, should be the start. While such a procedure seems outrageous, yet that is the manner of dealing with an Arab. Then, as wise as you might think you have dealt, the Arab still has the best of the bargain.

Should you indicate by your movement that you were leaving the bazaar without making a purchase, the merchant will do his own price cutting. He simply can not think of a prospect leaving his store and going to a competitor. The item you

may have been interested in will soon be placed in your hand and whether you actually want it or not you are generally convinced to buy by the cut price or additional articles included in the bargain.

Often the sale is not consummated until both prospect and merchant have bargained out on the street. Bargaining is their past-time. They purposely make the asking price high, so that the purchaser, when the sale is made, thinks he received a great bargain.

One of their coins is a "piaster". In 1951 it had a value in our money of about two and a half cents. To further illustrate their manner of selling, I wish to relate an instance which actually happened, and happens similarly over and over again.

A certain merchant tried to sell a tourist a little gadget for twenty-five piasters. He was offered ten. The merchant pretended he was angry and walked away. Soon, he returned and said, "twenty". The prospect again said, "ten". Again the merchant walked away, only to return immediately and say, "sold". This manner of buying is not driving a hard bargain. It is the normal practice at a bazaar.

When we returned to our cars to leave the bazaar area, so many of the merchants surrounded us that our drivers could hardly get away. The streets were jammed with them, all carrying articles which they thought they had to sell us at the

last minute. This condition, as related above, was found in Jerusalem, Bethlehem, Cairo, etc., and is certainly an unscrupulous way of transacting business.

In order to really appreciate their bazaars, without an actual visit there, you would need the combined output of a camera to take pictures, a recording machine to pick up the sound and a sensitive machine to pick up the combined odor of man, beast and refuse.

The intermingling of Americans, Jews, Arabs, etc., the different colored complexions, the chatter of the different languages, the braying of donkeys, the many squabbles over the rate of exchange of money, the foul odors and the haggling over prices, upon our return to our homeland, made shopping in our markets seem like a very calm experience.

Bro. Paul R. Myers

Box 117,

Greentown, Ohio

GOLDEN GEMS OF RELIGIOUS THOUGHT

This earthly life has been fitly characterized as a pilgrimage through a vale of tears. In the language of poetry, man himself has been called a pendulum betwixt a smile and a tear.

Everything in this world is characterized by imperfection. The best people have many faults. The clearest mind only sees through a glass darkly. The purest heart is not

without spot. All the intercourse of society, all the transactions of business, all our estimates of human conduct and motive must be based upon the sad assumption that we cannot wholly trust ourselves or our fellowmen. Every heart has its grief, every house has its skeleton, every character is marred with weakness and imperfection.

All these aimless conflicts of our minds, and unanswered longings of our hearts, should lead us to rejoice the more in the Divine assurance that a time is coming when night shall melt into noon, and the mystery shall be clothed with glory.

A bosom empty of a heart of pain makes a lusterless life, but a bosom in which a heart bleeds, reveals hidden virtues. What a desolate place would be this world without a flower. It would be a face without a smile, a feast without a welcome. Are not flowers the stars of the earth? Are not our stars the flowers of heaven? A cloud received Him out of their sight.

Bro. Joseph Myers
Glen Rock, Pa.

THE GOD GIVEN POWER

"For when we were yet without strength, in due time Christ died for the ungodly", Rom. 5:6. We were at one time helpless creatures. Growth and strength is a gift of God, His power is far greater than all the power of men combined. We are living in perilous times; men

have invented great destructive weapons, there is much envy existing among the great nations of the world, talking peace and yet preparing for war.

The power of God was manifested to the Israelites when the great waters were divided before them. In our day, do we fully realize the great power of God? Earthquakes and storms move at His command. "For with God nothing shall be impossible", Luke 1:37. God's great power was manifested in the lives of many faithful men of old, many times before Christ came to the earth.

Jesus came and spake unto them saying, "All power is given unto me, in heaven and in earth", Matt. 28:18. Why should we fear the storms of earth, when they are controlled by the mighty hand of God, through the mighty power of God. Christ stilled a great storm, surely we need not fear if He is with us in spirit, for He promised to go with us even through the valley and shadow of death. We are here only for a season.

Christians can look forward to a much better place. Those who endure in the Lord and His works, have power over the nation. The day will come when all nations on earth will come to naught, but the gift of God will endure forever for His servants. We are told in God's Word, the first will be last and the last will be first. We even see many

such conditions in our day. We have no promise of tomorrow. Many things are and have taken place, which we cannot fully understand in this fleshly body.

If we are true and faithful, we can look forward to a day when we will know and understand all things. Today many are looking only to the works and power of perishing men, let us look to God and not to men. We can think of many faithful men of old on whom the power of God was endued upon. We know of some who had God given power and ended in defeat through disobedience unto God and His Word.

The power of God has saved men from the fiercest of beasts and the fiery furnace. The great strength and power shown in the life of Samson, what a change when the power of God was removed from him. Through the power of God, Christ performed many miracles, healed the sick, brought sight to the blind, walked on the water and even raised the dead to life. He brought spiritual power to earth, that can be received through obedience to His Gospel, even power over death and the grave. No one can hinder God's great power. This was manifested in the days of the Apostles, Paul and Silas were freed from prison, when God's power opened the doors.

The power of God is not lost. Men have lost spiritual power through disobedience and failure.

Earthly power is perishable, spiritual power is eternal. It is the only thing worth laboring for. Let us not lose God's given power. Before Christ left this world He told His loved ones, Tarry ye in the city of Jerusalem, till I give you power from on high. Through obedience to God, the Apostle received God given power. The opportunity is ours today, through obedience to God's Word. We can receive God given power through Christ Jesus, "Declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: by whom we have received grace and apostleship, for obedience to the faith among all nations, for his name", Rom. 1:4-5.

Brother J. F. Marks
Rd. # 3 York, Pa.

BE FOLLOWERS OF THAT WHICH IS GOOD

If we are truly separated people, let us remember that we must be free from all the practices of the world...not only from the few outward habits which he popularity classified as worldly. For while other Christians may be impressed by the fact that, we do not go to the movies or waste our time watching television, unsaved men and women may be impressed in quite another way, by our scandalous or unkind remarks.

It is the law of society that the deeds of the disciple are placed to

the account of his teacher, Matt. 12: 1-2; Mark 7:1-2, 5. Thus our own inconsistencies as Christians reflect, in the world's judgment, upon the Saviour. Let us therefore, be careful of our daily walk, that it shall be in the Spirit and in truth, and not according to the lusts of the flesh.

Sel. by Sister Jeannette Poorman

THE HOLY LIFE

There is a faith unmixed with doubt
A love all free from fear:
A walk with Jesus where is felt
His presence always near.
There is a rest which God bestows
Transcending pardon's peace:
A lowly sweet simplicity
Where inward conflicts cease.

There is a service, god-inspired
A zeal that tireless grows;
A being crucified with Christ,
Where joy unceasing flows.
There is a being right with God
That yields to His commands;
Unreserving, true fidelity
A loyalty that stands.

There is a meekness free from
pride,
That feels no anger rise
At slights, or hate, or ridicule,
But counts crosses a prize.
There is a patience that endures
Without a fret or care
But joyful sings "Thy will be done",
My Lord's sweet grace I share.

There is a purity of heart,

A cleanness of desire,
Wrought by the Holy Comforter
With satisfying fire.
There is a glory that awaits
Each blood-washed soul on high,
Where Christ shall come and take
His bride
With Him beyond the sky.

Sel. by Sister Viola Broadwater.

PRAYER OF LIFE'S PURPOSE

Our Father, who are in Heaven,
I thank thee for sending thy Son
into the world to show us, Thy character and will; and to reveal to us the value and meaning of life. I thank Thee that by His gospel, I have been led to become His disciple. O how great is my indebtedness to Thee, blessed Lord for the lessons I have learned at Thy feet and the rest I have found in wearing Thy yoke.

Yet I realize I have been following Thee at too great a distance. I have not had sufficiently at heart, the great law of discipleship which Thou hast laid down. I have served my own selfish desires too much, and have not yielded myself wholly to Thee, to do Thy will. Forgive my sins and my neglect, here and now help me to dedicate myself anew to Thy service. Take from me, My Father, all false aims in life and all unworthy ambitions, and make me willing to do Thy bidding and serve Thee in whatever way I can do most in the world.

May I never lose sight of the true goal of life, but press forward continually toward it, giving up the dead past and living for the things that are before, until I win the prize and am permitted to wear the crown of righteousness. I pray, O Lord of the harvest, that other lives which Thou hast redeemed may be consecrated to Thy service until a mighty host shall be marshalled, for the advancement of Thy kingdom.

Hear my prayer, gracious Father and accept my offered service. Ever guide me in paths of usefulness and bring me at last, through Jesus Christ, into the service of Thy upper sanctuary, where we shall praise Thee forever, Amen.

Sister May Myers
Rd. #2 Glen Rock, Pa.

NEWS ITEMS

CUMBERLAND, MD.

The Broadwater Congregation plans to hold a ten day revival meeting, beginning Friday, July 22, with a Lovefeast on July 31 and all-day services on Sunday. Eld. Melvin Reoesch of Wauseon, Ohio will be our evangelist.

We extend a hearty welcome to anyone, who can be with us, also for an interest in the prayers of all the Brethren and Sisters on behalf of these meetings. We would appreciate if members from adjoining churches could come and enjoy these services with us. May we all watch

and pray so we may live close to our Lord and Master.

The Broadwater Congregation held an election for presiding Elder on May 15, due to the fact it was not taken care of last council. Eld. Zenas Mellott assisted in the work. Eld. Jonas Broadwater was elected to serve a period of two years.

Sistetr Viola Broadwater, Cor.

MEHANICSVILLE, PA.

We held our Lovefeast May 14. Bro. Benj. Reinhold of Mt. Joy, opened the services, hymn No. 298, reading Isa. 45 and opening prayer. Eld. A. G. Fahnestock read 1 Cor. 11 and Brethren Keller and Reinhold spoke on the examination services.

In the evening thirty-nine surrounded the Lord's tables with Bro. Reinhold officiating. Sunday morning Sunday-school opened with hymn 161, reading Phil. 2 and prayer. The following services were opened by Bro. Walter Cocklin and Bro. Paul Weaver brought us a fine message from Acts 9.

Thus ended another Communion service. May God bless who helped us during these services, that we may hold fast and grow stronger in the Master's services. Pray for the group at this place.

Harry L. Junkins, Cor.

APPRECIATION

To the dear Brethren and Sisters of the Dunkard Brethren Church, I take this means to express my

thanks and appreciation to each and everyone for: the many cards, letters of comfort and offerings which were sent me during my recent illness. May the Lord richly bless each one for your kindness. I am now able to do light house-work and ask a continued interest in your prayers that my health still continues to improve.

Sister Katie Swartz
Rd. #2 Dover, Pa.

ENGLEWOOD, OHIO

The Englewood Dunkard Brethren met in regular council on April 1, at 7:15 p. m. Bro. Ben Klepinger opened the meeting by reading Ps. 16 and led in prayer, after which our Elder Bro. Kreider took charge.

Delegates were chosen for District Meeting. Other business was taken care of in a Christian manner. Bro. Otto Harris has consented to be with us in a ten-day Revival beginning, if the Lord wills, July 29 to August 7.

District Meeting for District No. 2 was held in the Englewood Church with fair attendance. A few of our members are on the sick list. So let us pray for our afflicted and for all of us, that we may remain faithful.

Darlene Klepinger, Ass't Cor.

WAUSEON, OHIO

The West Fulton Congregation held special Council on Saturday evening, May 14, just prior to our Lovefeast service on May 21. Our

Council was opened with reading of Scripture and prayer by Bro. Charles Leatherman, after which all business was disposed of in a christian manner.

We were made to rejoice that two young girls were baptized Saturday afternoon and thus could enjoy the service with us, for the first time. We had a goodly number at the Communion tables and a nice attendance on Sunday. Brethren Eldon Flory and Harley Flory brought the sermons on Sunday morning.

Sarah Roesch Cor.

OBITUARY

HENRY THOMAS BEEMAN

Son of the late Moses and Kinzy (Ross) Beeman was born April 13, 1869, formerly lived in Garrett County, and departed this life at the home of his son, George Beeman of Barton, Md., on May 7, after an illness of three years.

Leaving to mourn his departure are: his widow, Mary Ann (Clark) Beeman; three sons, Alburtis, Rd. 1 Lonaconing, Md.; Edward, Cumberland, Md.; and Oscar Rd. 1 Frostburg, Md.; four daughters, Mrs. Clara Hacker and Mrs. Blanche Klovuhn, Lonaconing, Md.; Mrs. Effie Layton, Rd. 1 Barton, Md.; Mrs. Mary Shriner, Barton, Md.; two sisters, Mrs. Emily Groves, Lonaconing, Md.; Mrs. Melissa Spiker, Shallmar, Md.; thirty-six grandchildren; thirty-three great-grandchildren and a host of

friends.

He was baptized into the Dunkard Brethren Church at Broadwater Chapel, July 31, 1954, and served a faithful member unto his death. Funeral services were conducted from the Eichharn funeral home at Lonaconing, with Eld. Ammon Keller of Lebanon, Pa., officiating and burial in the Laurel Hill Cemetery, Moscow, Md.

He was a kind and helpful neighbor and friend and was loved by all who knew him.

Deep in my heart lies a picture,

Of a loved one gone to rest.

In memories frame we will keep it,

Because he was one of the best.

Sister Viola Broadwater, Cor.

ELLA WEBB

Ella Webb, daughter of Orison and Drusilla (Knapp) Smith was born in Fremont, Ohio, May 2, 1872. She departed this life May 19, 1955, at the age of 83 years and 17 days.

She was a member of the Dunkard Brethren Church. On November 8, 1887 she was united in marriage to Albert Webb, who preceded her in death February 22, 1937. To this union was born eleven children, 5 sons and 6 daughters.

Those left to mourn her loss are her eleven children, Albert, Luckey, Ohio; William and Robert, of Toledo, Ohio; Arthur, of Evanston, Wyoming; George, of Sacramento, Calif.; Mrs. Ada Whitman and Mrs.

Olive Stewart of West Millgrove, Ohio; Mrs. Mabel King, of Dayton, Ohio; Mrs. Cecyle Schulz, of Sycamore, Ohio; Mrs. Hattie Bickelhaupt and Mrs. Maude Heisey, of Fremont, Ohio; twenty-seven grandchildren forty-one great-grandchildren; three brothers, Oria Smith and Will Smith, of Bradner, Ohio; John Smith, of Bettsville, Ohio; two sisters: Mrs. Hattie Heckart, of Tiffin, Ohio; Mrs. Belle Nance, of Midland, Michigan; and many other relatives and friends.

MOTHER HAS FALLEN ASLEEP

Mother was tired and weary,
Weary with toil and with pain;
Put up her glasses and rocker,
She will not need them again.

Into Heaven's mansions she's entered,

Never to sigh nor weep;

After long years with life's struggles,

Mother has fallen asleep.

Near other loved ones we will lay her,

Low in the church yard to lie;

And though our hearts are near broken,

Yet we would not question, Why?

She does not rest neath the grasses,

Though o'er her dear grave they creep;

She has gone into the Kingdom,

Mother has fallen asleep.

Rest the tired feet now forever,
 Dear wrinkled hands are so still;
 Blast of the earth shall no longer
 Throw over our loved one a chill,
 Angels through Heaven will guide
 her,
 Jesus will still bless and keep;
 Not for the world would we wake
 her,
 Mother has fallen asleep.

Beautiful rest for the weary,
 Well deserved rest for the true;
 When our life's journey is ended
 We shall again be with you.
 This helps to quiet our weeping,
 Hark, Angel music is sweet;
 He giveth to His beloved,
 Beautiful, beautiful sleep.

Funeral services were held in
 The Church of The Brethren, at
 Fostoria, Ohio, May 22, 1955; con-
 ducted by Eld. Edward Johnson, as-
 sisted by Eld. Vern Hostetler, with
 burial in the Bradner cemetery.

Sarah Roesch, Cor.

BAPTIZE

A word has sometimes changed its meaning by the way it is used, but the word baptize has never changed its meaning as to divine inspiration or Biblical authority. We have some scholars who tell us "into" and "unto" are equivalent to each other, equal in power, value and effect. The word into means: to the inside of, to come into a room. It does not mean looking in. It means insertion, a change from one

condition to another. We can change water into steam or put salt into soup. Could it give the soup a flavor if it was near to or close by?

The word unto means: close enough to see or comprehend. It might be close to the room, Ye are come close to Mt. Sion, Heb. 12:22, "But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, to an innumerable company of angels". There is a vast difference in the meaning and use of the two words, into and unto.

Matt. 3, In those days came John the Baptist, preaching. Then went unto him Jerusalem, Judea, and all the region round about Jordan, and were baptized of him, confessing their sins. No doubt he preached baptism or they would not been baptized. Many of the Pharisees and Sadducees come to his baptism. John said bring forth fruits meet for repentance. So we understand repentance is necessary and prior to baptism. John said, Repent ye: for the kingdom is at hand. Luke 7:29, "All the people that heard John the Baptist, justified God being baptized with the baptism of John, but the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him".

Matt. 5:20, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven". So it was es-

sential for them at that age and time to obey the voice of God. It is just as essential in this day and age to heed the voice of the Son of God, the Lord Jesus Christ, and the Holy Spirit, which came from heaven. John 9:5, "As long as I am in the world I am the light of the world." Acts 1:5, "John truly baptized with water; but ye shall be baptized with the Holy Ghost. Ye shall received power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, in Jerusalem, in all Judea, in Samaria, and unto the uttermost parts of the earth".

Matt. 28:19-20, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you". This is under a different dispensation of time and refers to more than just the baptism of John. Luke 16: 16, The law and the prophets were until John, since that time, the kingdom of God is preached saying, The time is fulfilled and the kingdom of God is hand, Repent ye and believe the Gospel. Jesus said unto the eleven, Mark 16:16, "Go ye into all the world and preach the gospel to every creature. He that believeth, and is baptized shall be saved". This applies up to this day and age because we have no further directions from Christ.

Acts 2:38, "Then Peter said unto

them, Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost". Luke 24:46, Thus it is written, and thus it behoved Christ to suffer and rise from the dead the third day: and that repentance, and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

And he commanded us to preach unto the people, that through his name whosoever believeth in Him shall receive remission of sins. As many as came with Peter were astonished, because that on the Gentiles also, was poured out the gift of the Holy Ghost, then answered Peter, can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. And the apostles and brethren heard that the Gentiles had also received the word of God. This was the first Gentile conversion, namely Cornelius. Peter opened his mouth and said, of a truth I perceive that God is no respecter of persons. Jes. 2:9, "If ye have respect to persons, Ye commit sin, and are convinced of the law as transgressors".

Philip preached the things concerning the kingdom of God and the name of Jesus Christ, and they were baptized both men and women. Philip preached to the Eunuch and he

said, Here is water ; what doth hinder me to be baptized. So Philip must of preached baptism. Philip said, If thou believest with all thine heart thou mayest, and they went down both into the water, both Philip and the Eunuch : and he baptized him. So we see and understand that believing comes before baptism. This preaching was first to His own people, then later to all people who are accountable to learn and know right from wrong.

Acts 16:30, The keeper of the prison said, Sirs, what must I do to be saved? And they said, believe on the Lord Jesus Christ and thou shalt be saved. And he was baptized, he and all his house straightway. So the apostle must of taught them the necessity of baptism unto salvation. So if we reject the counsels or commandments of God, we cannot be in favor with the Lord. The Pharisees were a strict and religious people. Today the largest and wealthiest churches often reject the counsels of the Lord or at least some parts. Mark 7:9, Jesus said unto the Pharisees, full well ye reject the commandments of God, that ye may keep your own tradition. In vain do they worship me, teaching for doctrine the commandments of men. Laying aside the commandments of God and holding to the tradition of men.

We fear, we as christian believers, hold some of our traditional customs closer to our heart then Jesus

and Him crucified. The apostle Paul, after his conversion, sacrificed all his high positions which he held in the Jewish religion and said, I am determined not to know anything among you, save Jesus Christ and Him crucified. He fully realized the cost of his redemption.

Is your all on the altar of sacrifice laid?

You can only be blest and have peace and sweet rest

As you yield him your body and soul
Are you walking daily by the Saviour's side?

Are you washed in the blood of the Lamb?

Oh ye who would enter that glorious rest,

And sing with the ransomed the song of the blest,

And life everlasting you sure would obtain

You must be born again, Verily,
Verily

I say unto thee "Ye must be born again"

William N. Kinsley

Hartville, Ohio.

CONCERN FOR OTHERS

The apostle John writes thus upon this subject "Hereby perceive we the love of Christ because he laid down his life for use ; and we ought to lay down our lives for the brethren. But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him how dwelleth

the love of God in him? My little children let us not love in word, neither in tongue but in deed and in truth", 1 John 3:16-18. The apostles Paul in 2 Cor. 9, writes very feelingly upon this subject, and gives the children of God great encouragement to be liberal in their distributions. 'He which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully'. From this we may infer, that almsgiving will be rewarded, that is, those who are liberal in administering unto the necessities of the destitute, shall also receive a liberal reward; but mind it must be done cheerfully, and not grudgingly, or of necessity; for God loveth a cheerful giver.

It will not do for a brother or sister to say, that they love God, and at the same time have no bowels of compassion for their poor brethren and sisters. The apostle John gives us plainly to understand, that love towards the whole fraternity of Jesus Christ, is a certain evidence of our being the children of God; and if we do not manifest this affection towards one another, that it is also a certain evidence that we do not love God, that we are not his children. 1 John 4:20, "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we

from him, that he who loveth God, love his brother also.

I John 4:1, "Whosoever believeth that Jesus is the Christ, is born of God; and every one that loveth him that begat, loveth him also, that is begotten of him". Our dear Redeemer hath said, "By this shall all men know that ye are my disciples, if ye have love one to another"; John 13:35. Peter tells us "Love the brotherhood", 1 Pet. 2:17. The apostle also tells us, "And above all things put on charity, which is the bond of perfectness", Col. 3:14.

The children of God will not only be kind and charitable to their brethren in the Lord, but also to the children of men in general. They will at all times, as far as it lieth in their power, alleviate the wants and distress of their fellow mortals. The apostle Paul intimates this in 2 Cor. 9:13, "While by the experiment of this ministration, they glorify God for your professed subjection unto the Gospel of Christ, and for your liberal distribution unto them, and unto all men". The Savior's parable in Luke 16, advises of the friendliness we should have with all men. I say unto you, make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations. The rich man spoken of in this parable, represents our Heavenly Father. The heavens and the earth belonging unto the Lord, the steward may represent every

man, who is entrusted with a portion of the good things of this life. The Lord's debtors may represent the poor and needy. By the steward's lessening their bills, we are to understand, that the rich alleviate the wants of the poor; and it is in this light that we are to view the commendation which the Lord passed upon the unjust steward; after which, the Saviour declared, that we should make to ourselves friends of the mammon of unrighteousness. O what encouragement to cast our bread upon the waters, for we shall find it again after many days.

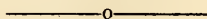
By the mammon of unrighteousness, we are to understand earthly riches. They are called unrighteous on account of the disobedience. Therefore the heavens and earth shall have to pass away, because they are not clean in the Lord's sight, 2 Pet. 3:10. But from the above we learn, that with these earthly riches we can make to ourselves friends, by administering to the poor those things which they need, that when we fail or be separated from this world, that we may receive a blessing. At the final day of reckoning, every good deed shall receive an ample compensation; for in that great day, when our Lord Jesus Christ shall occupy the great white throne, and the separation is made between the righteous and unrighteous, he will say unto those upon his right hand, Come ye blessed of my Father, inherit the kingdom

prepared for you from the foundation of the world. It seems as though these righteous did not perform these good acts of kindness for a blessing but rather from motives of love towards them because they were the disciples of Christ.

That our alms-giving may meet the approbation of our Heavenly Father, we must be careful and not let our left hand know what our right hand doeth. We are not to bestow our alms in order to attract the notice or gain the praise of men. If so, we shall receive no reward in the final day of retribution; but that praise of glory which we receive of men shall be our reward. Matt. 1:4. It is to be feared, that there is too much hypocrisy manifested in the distribution of alms, both in the giving and receiving of them.

To conclude, let us be kind and affectionate to all men, and not turn strangers away, and refuse to give them entertainment where it is in our power to do so. If we do so, they will think hard of us, and will doubt our sincerity, as it respects our profession of christianity; and well may they do so, for no one can be a follower of Jesus Christ, and at the same time have no bowels of compassion towards his fellow mortals.

From Nead's Theological Works.



SPIRITUALLY MINDED

"For to be carnally minded is death; but to be spiritually minded is life and peace", Rom. 8:6. Thus we have before us the two conditions, one of which exists in every heart. They who are carnally minded cannot discern the things of the spirit because their eyes are blinded by the god of this world. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one against the other; so that ye cannot do the things that ye would. We find many today who try to justify themselves through good works and the keeping of the law to a degree of righteousness that would win the approval of men. Not through works of righteousness which we have done, but through his mercy he hath saved us. By this He hath provided a better covenant through His Son Jesus Christ in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

Jesus gave us the fundamental teaching of the indwelling of the Spirit. "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God", John 3:5. It is sad to relate that many are willing to be baptized in water, and then continue to cling to something in their carnal nature, and never receive the Holy Spirit into their

lives, hence they become unfruitful in the knowledge of our Lord and Saviour Jesus Christ. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Rom. 6:16. So we see that through the newness of life and the power of the mind, ye may prove what is that good, and acceptable and perfect will of God.

To be transformed is to be made a new creature, old things are passed away, our mind is renewed, (or made new). Through our minds the Spirit controls our thoughts, actions, and walk; to that degree that we can prove what is that good and acceptable, and perfect will of God. "Spiritual in Life and Scriptural in practice the motto adopted by the Church, is indeed a high and holy calling. It is a challenge to every soul that follow after charity, and desire spiritual gifts. When we are spiritual in life we will enjoy the fruits of the Spirit: love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law.

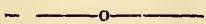
When we are scriptural in practice we are obedient to his word—and Jesus said, "the words that I speak unto you they are spirit", John 6:63. 'For as many as are led by the Spirit of God, they are the sons of God', Rom. 8:14. Praise His Name! This verse is very precious to me. What have I done to merit

His great love? Can we fathom the breath and depth of his marvelous love? Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Spiritual in life means, too, that we are fruit-bearing, or bearing spiritual gifts before men unto God. "They that worship him must worship him in spirit and in truth," John 4:24.

Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven," Matt. 5:16. In practice we follow as the Word leads. The Psalmist says, Thy word is a lamp unto my feet, and a light unto my path. If we do not follow the word we are on dangerous ground and sure to fall. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. So we see how important it is to be mindful of his every word. Not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

My closing thought is that we may live such lives that others may take knowledge that we have been with Jesus and if we live in the Spirit, let us also walk in the Spirit.

L. A. Shumake
Louisa, Va.



"DON'T FIND FAULT."

"Pray don't find fault with the man
who limps
Or stumbles along the road,
Unless you have worn the shoes he
wears
Or struggled beneath his load.
There may be tacks in his shoes that
hurt,
Though hidden away from view;
Or the burden he bears, placed on
your back,
Might cause you to struggle, too.

"Don't sneer at the man who is
down today
Unless you have felt the blow
That caused his fall, or felt his
shame
That only the fallen know.
You may be strong, but maybe the
blows
That were his, if felt by you,
In the self-same way and the self-
same time
Might cause you to struggle, too.

"Don't be hard on the man who
sins,
Or pelt him with words of stone,
Unless you are sure, and doubly
sure,
That you have not a sin of your
own.
For, you know, perhaps, if the
tempter's voice
Should whisper soft to you
As it did to him when he went
astray,
It would cause you to falter, too."

THE CRITIC

A little seed lay in the ground,
And soon began to sprout;
"Now which of all the flowers
around,"

It mused, "Shall I come out?"

"The Lily' face is fair, but proud,
and just a trifle cold;
The rose I think is rather loud and
then, it's fashion is old".

"The violet is pretty well
But not a flower I'd choose,
Nor yet the canterbury bells,
I never cared for blues".

And so it criticised each flower,
That supercilious seed;
Until it woke one summer morn,
And found itself a weed.

Sel.—Sister Dottie Pifer.

Your journey will end with the end-
ing day,
And you never again will pass this
way.

"You have crossed the chasm deep
and wide,
Why build you a bridge at even-
tide?"

And the builder raised his old gray
head;

"Good friend, on the path I have
come," he said,

"There followeth after me today
A youth whose feet will pass this
way.

"This stream, which has been as
naught to me,
To that fair-haired boy may a pit-
fall be;

He, too, must cross in the twilight
dim—

Good friend, I am building this
bridge for him."

—W. A. Dromgoole.

—Selected.

Yes, the mistakes of my life have
been many,
And the sins of my life have been
more,

And I scarcely can see for weeping
But I've entered the open door.

CONSOLATION

O'er death's sea in your blest city,
There's a home for everyone;
Purchased with a price most costly,
'Twas the blood of God's dear
Son.

Here we've no abiding city,
Mansions here will soon decay;
But that city God's built firmly,
It shall never pass away.

I have loved ones in that city,
Those who left me long ago;
They with joy are waiting for me,
Where no farewell tears e'er flow.

Toward that pure and holy city
Oft my longing eyes I cast;
Jesus whispers sweetly to me,
Heaven is yours when earth is
past.

—Selected.

PRIMARY SUNDAY SCHOOL LESSONS

July 3—(Temperance) Hannah, a

woman who loved God. 1 Sam. 1:9-28.

July 10—The boy Samuel God's helper. 1 Sam. 2:18; 3:1-10.

July 17—A shepherd boy who became kind. 1 Sam. 16:7; 11:13; 17:34-36.

July 24—A Prince who helped a shepherd boy. 1 Sam. 17:58; 18:1-8; 19:1-7.

July 31—A Kind who was kind to a lame man. 2 Sam. 4:4; 9:1-13.

Aug. 7—(Review) Showing our love to God. Psalms 105:1-5.

Aug. 14—A Widow sharing her last meal. 1 Kings 17:8-16.

Aug. 21—Elijah brings the widow's son to life. 1 Kings 17:17-24.

Aug. 28—Elijah fed by ravens. 1 Kings 17:1-6.

ADULT SUNDAY-SCHOOL LESSONS

July 3—Temperance, Be temperate for ye are not your own. 1 Cor. 6:1-20.

July 10—The three kinds of soil. Matt. 13:1-24.

July 17—While men sleep the Devil works. Matt. 13:25-43.

July 24—The value of the Kingdom of Heaven. Matt. 13:44-58.

July 31—Jesus is able to provide for all. Matt. 14:1-21.

Aug. 7—The lack of faith will let us down. Matt. 14:22-36.

Aug. 14—Jesus teaching on what defileth a man. Matt. 15:1-20.

Aug. 21—Let not even the crumbs

be wasted. Matt 15:21-39.

Aug. 28—Let us take God at His Word. Matt. 16:1-12.

HOME DEVOTIONS FOR JULY 1955

WISDOM

Memory verse, James 1:5. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him".

Fri. 1—Prov. 3:13-26.

Sat. 2—Prov. 4:1-13.

Memory verse, Luke 21:15. "For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist".

Sun. 3—Job 28.

Mon. 4—I Cor. 1:12-31.

Tues. 5—Rom. 11:18-36.

Wed. 6—Matt. 7:21-29.

Thurs. 7—Luke 2:36-52.

Fri. 8—Isa. 11.

Sat. 9—Dan. 2:10-23.

Memory verse, Prov. 4:7, "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding".

Sun. 10—Hosea 14.

Mon. 11—Job 32.

Tues. 12—Psa. 111.

Wed. 13—Prov. 1.

Thurs. 14—I Cor. 3:8-23.

Fri. 15—Jer. 4:9-31.

Sat. 16—Luke 21:10-24.

Memory verse, Prov. 3:19, "The Lord by wisdom hath founded

the earth; by understanding
hath he established the heav-
ens."

Sun. 17—James 3.

Mon. 18—Prov. 4:14-27.

Tues. 19—Eccl. 1:12-18.

Wed. 20—Psa. 119:161-176.

Thurs. 21—I Cor. 12:1-12.

Fri. 22—I Kings 4:20-34

Sat. 23—Acts 6.

Memory verse, Job 28:28, "And
unto man he said, Behold, the
fear of the Lord, that is wis-
dom; and to depart from evil is
understanding."

Sun. 24—Deut. 4:1-13.

Mon. 25—I Chron. 22:6-19.

Tues. 26—Eccl. 10.

Wed. 27—Rom. 1:13-32.

Thurs. 28—Eccl. 7:11-29.

Fri. 29—II Tim. 2.

Sat. 30—Prov. 3:1-12.

Memory verse, Rom. 11:33, "O the
depth of the riches both of the
wisdom and knowledge of God!
how unsearchable are his judg-
ments, and his ways past find-
ing out!"

Sun. 31—Job 28.

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BIBLE MONITOR

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No. 13

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

SANCTIFICATION

"The foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let everyone that nameth the name of Christ depart from iniquity. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work", 2 Tim. 2:19, 21. Sanctification is a setting apart for sacred service, to purify through or to prepare for divine service, to be holy. Actually none has a right to claim to be a child of God or a follower of the Lord, Jesus Christ who does not determine to sanctify themselves for His service.

Our text tells us that the Lord knows them that are His, who are trying to serve and obey His commandments. Unless we strive to depart from iniquity, we have no right to name His name in a respectful manner. Notice it tells us "If" a man not only tries but actually purges himself from sin, then and only then shall he be a vessel unto honour. In this sanctified, set apart, devoted state we can be meet or

able, to serve in the Master's use. "Christ loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish", Eph. 5:25-27. Only by carefully obeying His Word can we ever expect to be washed, purified and able to serve in His Kingdom. Have we sufficiently sanctified ourselves, can we be classed as without spot or wrinkle, a glorious church; or are we still so contaminated with sin and humanity that there is nothing glorious and holy about us?

With all our efforts sanctification can only be brought about through Christ's blood, cleansing us from the sins and short-comings of our carnal nature. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate", Heb. 13:12. Without our devoted application of the blood, according to His minute instructions, we cannot ever attain unto His service. "Who gave himself for us, that he might redeem us

from all iniquity, and purify unto himself a peculiar people, zealous of good works", Titus 2:14. Christ did all this, through supreme sacrifice and suffering, what are we doing for Him? Are we idling away our time and talents amidst all the blessings of Almighty God, or are we actually zealous of good works? Remember our zeal must be according to knowledge, according to God's holy and divine will.

Sanctification is not, as some people think, a state of sinless perfection. "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us", 1 John 1:8-10. As long as we are in the human flesh we are prone to sin and come short of the duties God has for us. The apostle Paul, though he was one of the greatest christian teachers the world ever heard, still was humble enough to keenly feel his weakness and his aptness to transgress the laws of God. "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway", 1 Cor. 9:27. Sad is the condition of anyone, who may feel at ease in Zion because of the idea, that they are in a state where they cannot sin anymore. Satan has

lulled such to sleep, perhaps not to wake up until that great day when God shall sit in judgment.

In this life we find so many uncertainties but not so in the spiritual life. If we have accepted Christ as our Saviour, obeyed His commandments and examples concerning entrance into His kingdom and forsaking of the sinful, practices of the world and then, disciplined ourselves to the extent that we are sanctified, set apart, for His service, no one can take this happy condition away from us. The disobedience and sinfulness of another does not affect our sanctification unto God. If we are lead astray through another's influence of sinfulness, it is because we have allowed ourselves to be led away from God and His commandments. "For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish", Psa. 1:6. "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul", 1 Pet. 2:11.

Paul gave Timothy a list of attainments worthy of note for the sanctified individual. "Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they do gender strifes, and the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient", 2 Tim. 2:22-23. Can

we reach this standard of ourselves? Do we need the protection of the church? The fellowship and mutual understanding of its members? Is the church too exacting and its rules too strict to follow Paul's advice? or do we need everyone, lest we come far short of these praise-worthy attainments. If complete sanctification accompanied with a zeal for christian service, took hold of us, what would be the difference in our daily circle of activities?

ARE WE OBEYING THE WORD?

Before Jesus ascended into Heaven, He charged the disciples with the great commission. He gave them promise of power to carry out that which He made them responsible for. "Ye shall receive power after that the Holy Ghost is come upon you." "Tarry ye in Jerusalem until ye be endued with power from on high."

What was the secret of the unity of this early disciple group? They felt the dynamic power of the divine assurance that they would be given the ability and the propulsion of the Holy Spirit, to accomplish that which the Lord asked of them.

They had a living Lord, as we do now. He was taken out of their sight, but He remained alive. He is out of our physical sight. We can see Him through the spiritual eye. While He is out of our sight, think not for one minute that we are out

of His sight. He is this moment looking directly at us, as to what we do, think and say.

The disciples had seen the open sepulchre, the clothes lying by the empty tomb. They had looked at His hands, feet, side and pricked brow, all marks of the crucifixion. Again, they had heard Him as their teacher, much as in the days before Calvary. They had eaten and walked together. They had the unusual experience of fellowshiping the risen Christ.

Now, they felt the urgency of a new and definite task, "Go ye into all the world." "Ye shall be witnesses unto . . . the uttermost parts of the earth." Horizons were lifted and set far away, so far they couldn't see. "Uttermost parts of the earth". They had suddenly had a call to distant fields and lands. These unlettered fishermen, taxgatherer, ordinary men. It seemed impossible, yet it was so true. Christ had called them, personally, first, to come, then to GO.

When one's eyes are set on distant things, they do not see things close at hand quite so clearly. Near things lose their attraction. The disciples were not fussing now about "sitting on the right hand or the left". If we had the distant view maybe we would not be so taken up with things that are so close at hand and often so trivial.

The disciples prayed. What made them pray? They faced the greatest

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crisis and decision they had ever known. Too, they remembered something. They remembered that when their Master faced His great crisis; He went to the "Garden of Prayer". There, when human help failed, the Father came through with heavenly help. An angel ministered unto Him. These disciples followed their Lord. They prayed, they continued together in prayer for about ten days.

I believed that they prayed that they might be emptied of self. That they might lay aside all theories that would tend to hinder rather than help the great work Jesus commanded them to do. I believe they prayed for ways and means of going forward. I believe that if there was anything between any of the disciples, it was completely got rid of.

I believe that they completely rid self of self.

Once the disciples were EMPTY, they then were ready to receive something. When the day of Pentecost came, the little group of one hundred twenty were in a good spiritual condition. They were "with one accord" which means they were in agreement with one another. They may have had differences of opinion, yet they were united and in good working order.

God looked down upon them. He saw something. He saw men that were willing to work. He saw men lingering for further instruction. God did something about it. The scripture says, "They were all filled with the Holy Ghost". Strictly speaking, a vessel before it can be filled with any particular thing must be emptied of everything else. So, for man to be filled with the Holy Ghost he must be completely rid of self, pride, hatred, jealousy, envy, strife, greed, etc. With any such in his heart, he can not be FILLED with the Holy Ghost.

If ones heart is filled with the Holy Ghost the power accompanying the Holy Ghost prepares him for service for the Master. Without that power, he is useless and worthless to God. He can accomplish nothing.

When the one hundred and twenty were filled with the Holy Ghost they began to speak differently and act differently. Before, they had been

full of fear. They were afraid to speak their convictions. Now they began to speak as the Spirit gave them utterance. Their tongues became Spirit controlled. That part of man that no man can tame, suddenly had the sting and bite taken out of it.

Those men who had been so fearful were now possessed with a blessed holy boldness. Simon Peter who quailed before his questioners around the fire at Jesus' trial, now was the bold preacher of Pentecost. He now accused the very ones he had so feared and boldly told them that they had crucified and slain the Lord of Glory.

One of the greatest things a Christian has to fear is fear itself. Fear to take his stand. Fear to stand alone. Fear of ridicule. Fear to testify for Christ. Christians need the power of the Holy Spirit to make them true witnesses.

I was greatly impressed at our General Conference. I feel that there is more than usual interest in those that are lost. I believe that we as a church are going to make greater strides in the future in carrying out Jesus' Commandment to "GO". We can keep every other commandment and if we are guilty of that one, we are guilty of all.

May each brother and sister completely rid themselves of any and everything that hinders the work of the Spirit. May each member pray for more power from on high. May

we unitedly, stand as one; against sin and the advances of the devil. May we boldly preach, teach and live the Word. May we put our best foot forward. Then, I believe we as a church will realize another great Pentecost and when that happens, there will be added to the church, daily, such as should be saved.

We have the Word. We have the doctrine. We have fields ripe unto harvest. Let us work, for the night cometh when no man can work.

Bro. Paul R. Myers,

Box 117,

Greentown, Ohio.

A SYNOPSIS OF THE DOCTRINE OF THE NEW TESTAMENT AND THE CHURCH OF JESUS CHRIST

The Covenant which every brother and sister of the Dunkard Brethren church made, at the time they were taken into the church, at the time of baptism, requires the following question by the administrator. Do you believe that Jesus Christ is the Son of God and that He has brought from heaven a saving gospel? The affirmative answer to this question does not only indicate, but acknowledges that the gospel which Jesus brought and taught while here in the world, which He brought from heaven, had saving power in it.

This also is in harmony with the teaching of the apostle Paul, which he wrote by the direction of the

Holy Spirit, to the Roman brethren, Rom. 1:16, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek". The next verse also tells us that in this gospel of Christ is a revelation of the "righteousness of God". "For said he, "therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith," Rom. 1:17.

The gospel also reveals to us that God in His righteousness manifested His love to all mankind. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life", Jno. 3:16.

Hence we say that the doctrine of the New Testament is the doctrine of Christ, which is His gospel, that which is: taught, upheld, put forth, by Christ as truth or supported by Himself the Master teacher. This doctrine or gospel of Christ, He brought from heaven from God; in other words, the gospel which He preached was the gospel of the kingdom of God.

Jesus began His doctrine or teaching in the world by preaching, the gospel of the kingdom and proclaiming or demanding conditions of entrance into the kingdom of God. Mark 1:14, "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the

Kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel".

In essence His word demanded penitence for sin, repentance from sin, believing in His gospel, which is the gospel. In other words it means; having faith in the gospel, or belief in the historical truthfulness of the holy Scriptures; a system of religion which embraces the truths taught by Christ.

Still, in view of this fact there are those who teach; that the gospel of Christ, which has power to save, includes nothing more than an acknowledgement of His death, burial and resurrection. By that acknowledgement, with a willingness to confess Him as a personal Saviour through penitence accepting Him as such, they are instantaneously saved, without willingness to be baptized, as required by the gospel.

We do not believe that is going far enough, while we must do that, we believe that the gospel, which is the doctrine of Christ, includes obedience and surrender to every precept and command of Christ, which He gave to us through the writings of His apostles. As stated above in this article, Doctrine is that which is taught, upheld, put forth as truth, by Christ the Master teacher.

Farther it demands acceptance on man's part and a practice by him. "Practice: is frequent, repeated, succession of acts of a similar kind." It

means a systematic, logical and scriptural investigation of the holy Scriptures, concerning the doctrine taught in the gospel pertaining to the New Testament Church.

Jesus came into the world preaching and teaching rules to govern in the Kingdom of heaven on earth, to which He later applied the title Church, Matt. 16:18-19. "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shall bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

We will begin now to show to the reader, by the Holy Scriptures, what those rules are to govern in the church, or kingdom on earth. Matt. 22:37-40, "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets".

"LOVE": is a doctrine, a commandment, to be observed by the New Testament Church, which is the church of Jesus Christ. Remember we are saved by the gospel, our eternal life is conditioned upon our

obedience to Christ, which is so to speak, a condition of our faith in believing in Him.

Some folks do not believe this, as proof, we go to Heb. 5:8-9, "Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him";

The next rule or practice to govern God's people in the church or kingdom of Christ on earth, which we shall notice, is "The Golden Rule", Matt. 7:12, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets". Brethren and sisters do we always practice this golden rule? It is a rule to govern in Christ's kingdom.

It is the mind of the writer, to give a synopsis of the doctrine of the gospel of Jesus Christ and the New Testament Church in a series of articles, of which this is the first, which by the help of God and the direction of the Holy Spirit and upon the acceptance of the Monitor Staff, we hope to pass on to the reader, which we hope and pray will help some troubled soul to find Jesus Christ as their Saviour and the way to eternal life through Him.

Will you read the first and preserve the following articles, then read them in succession that you

may understand what God's will is toward you?

To be continued.

Wm. Root,
Great Bend, Kansas.

A MARK OF DISTINCTION

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you", 2 Cor. 6:17. When we made a covenant with God, to forsake sin and dedicate our lives to His service, we promised that we would renounce Satan and all his pernicious ways and that we would take up our cross and follow Jesus.

Now the question is, How are we to know the church from the world in these days? They are about on an equality with each other, so it appears, and there must be a mark of distinction so that we may know the two apart. We cannot serve two masters and we, who are followers of Christ, must be a light to the world. "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house", Matt. 5:14-15.

God's Word is not changed, but stands just the same as it was when first written. The changes in the church have been made by man, who wants things to suit himself and the way made easier with no cross to

bear. Some of the very important ordinances are being discarded. The modest dress is changed by a great many to one that is immodest. The most sacred thing for Sisters is the prayer covering. "For this cause ought the women to have power on her head because of the angels", 1 Cor. 11:10. Some say the hair is given for a covering. (Which is definitely proved impossible in 1 Cor. 11:4-6). Some women will not keep their long hair, which is a glory to them, but will have it bobbed or cut off. The Word reads, "For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered". When she is shorn or shaven, she loses her glory and also the covering which she wears, after she loses this glory, is a shame because it is contrary to God's Word.

Some try to justify themselves by saying, If the heart is right that is sufficient. This is very true, for if the heart is right we will have no desire for the frivolous things which are only for the lust of the eye. Are we not accountable for the manner in which we dress our little ones? The world expects a mark of distinction and quickly discerns and takes note of those who make a profession of Christ and do not live up to His standards. May our influence not be such as to lead others from the light wherein we profess to be

Sister Edith Rush, Kokomo, Ind.

SOLD AS A SLAVE BE- CAUSE OF JEALOUSY

When Jacob came to live in the region of Mamre, Joseph, who had always been his favorite child, was seventeen years of age. When it first mentions him, as feeding the flocks with his brethren about Mamre, he was a precious child, not without his faults but from the beginning was blessed with such favors as fall to the lot of few boys. After Rachel's death no doubt but Joseph was petted and loved more fondly even than before.

His disposition was such that he became a tale-bearer upon the actions of his brothers; besides, his favors from their father aroused their jealousy. In addition to this, young Joseph was a dreamer, who insisted upon giving such interpretation to his sleep-visions which implied his becoming a master over his brothers and so he became very offensive to them.

Of the twelve sons which Jacob had, ten of them had charge of his immense herds, while Joseph and Benjamin were kept at home in the favor of their father. But Joseph frequently went out in the fields to his brothers and would often return to his father, with reports of the evils which they had said or did.

So angered were they by Joseph's tale-bearing that they resolved to kill him upon the next favorable opportunity. Soon after this wicked

determination had been made, Jacob sent Joseph out to find his brothers and to bring him back a report of them. Joseph went to the pasture, where he expected to find them grazing the herds, but they were not to be seen, so he wandered about in quest of them until he met a man who told him that his brothers had departed to the vicinity of Dotham, where he found them.

As he drew near their hatred came stronger than ever upon them, and some of the brothers determined to slay him and cast his body in a pit, and report to their father that he had been devoured by some wild beast. No doubt they would have thus killed Joseph, had it not been for Reuben, who being the eldest no doubt felt his duty of being concerned about the welfare of each of his brethren. He begged his brothers not to shed blood, but to rid themselves by casting him into a pit that was thereabouts, and he planned to secretly return him to his father. Thus Joseph's life was spared, but even after his brothers' anger had cooled somewhat, they still sold him as a slave to strangers.

Joseph H. Myers,

Glen Rock, Pa.

NEWS ITEMS

LITITZ, PA.

On May 15 the Northern Lancaster County Dunkard Brethren held their Lovefeast with a good attendance. Ministers present through-

out the day were: L. B. Flohr, Ord Strayer, Ray S. Shank, Joseph Myers, David Ebling, James Kegerreis, Daniel Marks, Howard Myers, Paul Weaver and Earl Waldo Strayer. In the evening eighty-eight surrounded the Lord's tables with Eld. L. B. Flohr officiating.

Several of our members could not be present on account of sickness. Since our last report two young Sisters were added to the church by baptism. We were pleased to have so many attending our Lovefeast and invite them all to come back again.

Susanna B. Johns, Cor.

CUMBERLAND, MD.

The Broadwater Congregation met for regular Council on June 11 at 8 p. m. by singing hymn no. 728. Matthew 5 was read and Bro. Lester Bittinger led in prayer. Our Elder, Jonas Broadwater, then took charge of the meeting.

All business was taken care of in a christian manner. We closed by singing hymn no. 686 and prayer by Bro. Edward Beeman. Let us all strive to give our best to the Master, Who is so mindful of us. May we prove faithful is my prayer.

Sister Viola Broadwater, Cor.

REPORTED REVIVAL MEETINGS

Broadwater Chapel, Md., July 22-31.

Englewood, Ohio, Aug. 21.

Shrewsbury, Pa., Aug. 1-14.

Swallow Falls, Md., Aug. 19-28.

Eldorado, Ohio, Aug. 21.

Walnut Grove, Md., Sept. 19-Oct. 2.

IN APPRECIATION

I am taking this way of extending my humble thanks and sincere appreciation to everyone, who has been so kind and thoughtful in sending me so many beautiful cards and letters of encouragement; during my convalescence; and most of all for the many prayers and special prayer services, which have been offered up to a most merciful and loving Heavenly Father for me.

I am convinced that through the intercession of prayer, God has spared my life to this present time. What He holds in store for me, in the future, I am going to leave all to Him, who knoweth best. May our faith not be dimmed by all these earthly ills and afflictions, but only increase our faith and give us courage to press on. May God richly bless and keep each one in His care, is my prayer.

Sister Mina Andrews,

Grandview, Mo.

OBITUARY

CHRISTIAN M. JOHNS

The son of Christion R. and Susanna Bitzer Johns was born on May 6, 1873 in Gratz, Dauphin County, Pa. He departed this life in his home 35 E. Lincoln Ave., Lititz, Pa., at the age of 82 years and 14 days. He was the husband of

Anna Mary Bess Johns who preceeded him in death eight years ago. Also one daughter Irene, died in infancy.

Surviving are these sons and daughters: Sarah, wife of Walter Buffenmeyer, Brownstown; Susanna, at home; Peter, Lancaster; Ruth, wife of John Hummer, Ephrata; Christian, Bareville; Francis, Lititz; Luther, Lancaster; Anna, at home; and Walter, Ephrata; also surviving are 16 grandchildren, 15 great-grandchildren and a brother, Clayton B., Birdsboro.

On Dec. 8, 1895 he was baptized and united with the Church of the Brethren. On Jan. 6, 1929 he united with the Dunkard Brethren. The Northern Lancaster County Congregation was organized in the home of brother and sister Johns, they being charter members of this congregation. He served in the Deacons office most of their years since the organization.

Bro. Johns was of a calm disposition, a christian characteristic which was appreciated by many. We feel that we owe commend to the daughters Susanna and Anna, who have ceased their employ and for twenty weeks have very faithfully and willingly cared for father during his affliction. Also to the children and grandchildren who have so nobly and faithfully assisted them day and night. The Lord has promised a sure reward for those who are willing to serve.

Funeral services were held on May 24, starting from the residence, with the main service at the Church on Willow St., Lititz. Interment at the Bareville Brethren Cemetery. Service were conducted by Elders: James Kegerreis, David F. Ebling and the writer.

A. B. Keller,
R. 5, Lebanon, Pa.

SATURDAY OR SUNDAY, WHICH

Seventh-day Baptists, Adventists and Sabbatarians of all shades and types pretend that the keeping of the first day of the week, commonly called Sunday; instead of the seventh, commonly called Saturday, is an invention of the Roman Catholic church and that Protestants cannot prove its observance through the Bible, but only through the written or unwritten tradition of the corrupt church of Rome. To this we say that Sunday, under other names, is mentioned in the New Testament and this it was already kept and halloed in the time of the apostles.

1. In Rev. 1:10 we find a special name given to the first day of the week. John calls it the Lord's day. In Acts 20:7 we are told that Paul remained seven days in Troas and that on the first day of the week the disciples came together to break bread. The same apostle wrote to the Corinthians, 1 Cor. 16:2, "Upon the first day of the week, let every one of you lay by in store as

God has prospered him". Although these words do not directly imply that public services, as we understand them, were held on Sunday, yet they seem to indicate that the first day of the week was already a holy day, and that deeds of charity were considered as particularly expedient on that day. Heb. 10:25 shows that the early Christians, at the time the epistle was written, had already special meeting days, and the above mentioned passages show that the keeping of the Sunday commenced in the time of the apostles.

2. Others still are endeavoring to prove that the change from Saturday to Sunday was a heathen institution, dating from the days of the Emperor Constantine, about A.D. 320. But we might safely challenge any of our opponents who affirm that Sunday was a chief holy day of paganism, to advance a single passage from either a heathen or a Roman author which speaks of a weekly holiday in honor of the Sun. The Romans had an annual holiday in honor of the Sun, but not a weekly one. It always fell on Dec. 25, which now commemorates the nativity of Christ.

3. Christianity bases the keeping of Sunday on the resurrection of Jesus Christ, who rose from the dead on the first day of the Jewish week. It is worth our consideration that the four evangelists point out very exactly the day of our Lord's resurrection; a thing which

does not occur in many important events of the life of our Savior, namely his birth, baptism, transfiguration, etc., the Holy Spirit thus making the day precious and memorable to the followers of the crucified Jesus. It is no doubt for this reason that the primitive church held her religious meetings on that day and that the Christians of subsequent ages have followed this apostolic example.

Punctilious Sabbatarians must not forget that Paul absolutely rejected the Sabbath day with its circumcision, Gal. 4:10; 5:2-6; Col. 2:16-17.

Selected.

—o— SINGING, PRAYING

Singing, if performed agreeably to the Word and Spirit of God, is a part of that holy devotion in worshipping the true and living God. We read in Matt. 26:30 and Mark 14:26, that after the Saviour had celebrated certain institutions with His disciples, that they sang a hymn. Thus it appears that the Saviour approved of singing. Paul and Silas, when in prison, "Prayed and sang praises unto God", Acts 16-25. The apostle Paul, 5:19, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord". Jas. 5:13, "Is any among you afflicted? let him pray; is any merry? let him sing psalms".

Now, this is evidence enough to

convince the enquirer after the true and acceptable will of God, that singing is a part of divine worship. But this holy exercise can be abused or perverted, like every other means of grace. There is a great deal of singing done which I do believe is an abomination unto God. I have not only an allusion to the singing of irreligious songs, but to the manner and spirit in which religious songs, hymns and psalms are sung by many in private and in public. It is very common for young people to sing hymns for diversion, merely to pass away the time or to have it said they are great singers.

I would advise young people and others, when they meet together and feel like singing, to try and have their minds composed and let no levity or foolish talk disgrace those sacred hours, while singing those verses in which the name of God is mentioned. Hear what the Lord hath said, and let us endeavor to be obedient: "But I say unto you, that every idle word that men shall speak, they, shall give an account thereof in the day of judgment; for by thy words thou shalt be justified, and by thy words thou shalt be condemned", Matt. 12:36-37.

I have said that singing is a part of divine worship. Yes, the children of God may sing in the congregation, in their families and other times to divine acceptance, provided it be performed agreeably to the

words of the apostle Paul, "I will sing with the spirit, and I will sing with the understanding also", 1 Cor. 14:15.

I have stated my views, in a few words, in relation to this noble part of divine worship. The next thing to be considered is Prayer. Prayer is a privilege which our Heavenly Father, through Jesus Christ, has granted unto the children of men. O how thankful ought we to be, in that God will be heard by such creatures as we are. By prayer we are to understand those petitions or requests which are made or presented unto God, by those who feel and are sensible that they need the favors which they petition for; and for our encouragement in this important undertaking, the Saviour hath said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened to you. For every one that asketh, receiveth; and he that seeketh findeth; and to him that knocketh, it shall be opened", Matt. 7:8-9. Again the Saviour gives us plainly to understand, that all men have a right to pray for what they need and ought to pray. Luke 17:1, "He spake a parable unto them to this end, that men ought always to pray, and not to faint". The apostle Paul in 1 Tim. 2:8, "I will, therefore, that men pray everywhere, lifting up holy hands without wrath and doubting".

Prayer is to be observed both in public and in private. As it respects

public prayer, heads of families ought to observe this with their families, mornings and evenings. This is generally termed family worship. Yes, it is the duty of the heads of families, parents in particular, that they should endeavor to assemble their children and others, who may eat or sleep under their roof, for the purpose of holding family worship. We cannot be too particular in the observance of this important matter. How necessary that we should bow ourselves, with our children and others in the morning before God, and thank him for the blessings of the night; and also entreat the Lord in the name of Jesus to pardon whatever He may discover amiss in us. Also that He will provide for us as we may need and finally fit and prepare us for every event of His will.

When we sit down at our daily meals, let us not forget or neglect to acknowledge the hand which doth so liberally provide for us. When the evening shades draw near, let us again, with our families, draw nigh unto God and thank Him for His fatherly care and protection which has been over us during the day. We need pardon wherein we have done amiss in thought, word or deed, and that He would be with us during the silent watches of the night. Yes, parents, we ought to shoulder the cross and exhort our families. Tell our children of the goodness of the Lord, and teach

them of His ways; show them the vanities of this world and teach them to resist its vanities. Let their clothing be plain and decent and mark well the company they keep. Finally not only teach them by words, but also by example.

That it is our duty to instruct our children in the ways of the Lord, hear the words which Moses delivered to the Israelites: "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up", Deut. 6:7. The apostle Paul writes, "Ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord", Eph. 6:4.

Sel. from Nead's Theological Works

OUR CONSCIENCE

How many of the slang expressions have you heard? "O what do I care" "After all it doesn't hurt me any" "It's my life, I'll do what I please with it" "Just his hard luck" "I'm looking out for myself", and many others we might list.

In his letter to the young church, Paul had something to say about his feelings concerning responsibility to others. I Cor. 8:7 "Howbeit there is not in every man that knowledge, for some with conscience of the idol . . . and their conscience being weak is defiled, but meat commendeth us

not to God, for neither, if we eat, are we the better; neither, if we eat not, are we the worse. But take heed lest by any means this liberty of yours become a stumbling block to them that are weak. For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; and through thy knowledge shall the weak brother perish, for whom Christ died? But when you sin so against the brethren and wound their weak conscience ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend".

Paul's first letter to the Corinthians is as new as the morning mail. Many things have changed in the time since it was written but christian principles, by which we decide whether a thing is right or wrong, have not changed. Immorality has always been a problem. There were those in Paul's day who reasoned that they would satisfy the desires of the body and so the doctrine of christian liberty was used as an excuse for wrong living.

Paul said, "All things are lawful for me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any", I Cor. 6:12. In other words, this does not mean that everything is good for me to do,

some things are considered right, while others are considered wrong and there are some practices about which opinions differ.

The question of meat in Corinth must have been a problem. Some said that it was right to eat meat that had been offered to idols, but others thought it morally wrong. At least the cheaper meat of Butcher's had been exposed to heathen idols before being offered for sale. The remnants of these offerings were retained by either the priest, or the offerer and were eaten in sacrificial feasts in idol temples, at home or were sold in the Market. This sale of meat presented a practical problem to these new Christians. They did not know whether to buy of such meat. Paul defended Christian freedom in this case, but he put the emphasis on something other than the law.

Paul felt that eating meat offered idols had no moral significance, since an idol was nothing more than wood or stone, there was nothing to contaminate the things offered to it. On the other hand, Paul pointed out that eating such meat did defile those who believed in the reality of the idol. Hence believers in idols would not be able to understand why christians, who had renounced idols, would eat meat that had been offered to them.

In dealing with this delicate problem Paul applied these principles first, there is the knowledge untem-

pered by love and without consideration for the ignorance and weakness of others. Actions must never be considered from the point of view for self alone. Many things such as drinking, smoking, gambling, wrong amusements and other phases of life, which have destructive possibilities, are definitely dangerous to ourselves and others. If what I do may hurt someone else, I will not do it; should always be our motto. "It is good neither to eat flesh, not to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak", Rom. 14:21. So let us be careful that we do not cause a weaker Brother or Sister to stumble, by that which we feel sure will not harm us.

Viola Broadwater
Cumberland, Md.

SALVATION

Salvation means redemption, rescued, delivered, a state of being saved, to escape from penalty, ransom, preservation from destruction and relief from bondage of sin. Gal. 5:1, "Stand fast therefore in the liberty wherewith Christ hath made us free". Free from the bondage of sin. Our Lord Jesus Christ, who hath loved us and hath given us everlasting consolation and good hope through grace. Eph. 1:5-7, "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good

pleasure of His will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace". So salvation is not of works or of men's dictation, but through the grace and blood of Christ by our submission to His will and purpose.

Having made known unto us the mystery of His will, according to His good pleasure, which He hath purposed in Himself. That we should be to the praise of His glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation. So without the knowledge of the Gospel of Jesus Christ and obedience to it, there is no salvation. In whom also after that ye believed, ye were sealed with that Holy Spirit of promise. The eyes of your understanding being enlightened, that ye may know what is the hope of His calling, and the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to usward who believe. Not only in this world, but also in that which is to come: and hath put all things under His feet, and gave Him to be the head over all things to the church, which is His body, the fullness of Him that filleth all in all.

Some so-called christians think salvation is in a certain church or

denomination, and forget about the Lord Jesus Christ. Salvation lies in accepting Jesus Christ as our redeemer and serving Him according to His Holy Word. The church should urge us and help us to do this and any denomination which does not is failing in its purpose. His blood is the cost of our redemption, and He is all in all. Without His atonement for all humanity, the suffering and shedding of blood, Christ's work of redemption, no one could be saved. 1 Cor. 6:20, "For ye are bought with a price". Also 1 Cor. 7:23, "Ye are bought with a price: be not ye the servants of men". So it is not the church that saves, it is the Lord Jesus Christ. We have people who serve not the Lord Jesus Christ but are servants to a certain church and its creed, and glory in it. Gal. 5:14, "God forbid that I should glory, save in the cross of our Lord Jesus Christ.

2 Thess. 2:13-14, "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ". 1 Thess. 5:9, "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us," Cor. 6:1-2, "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. For he saith, I have heard thee in a time accepted, and

in the day of salvation have I succoured thee: behold now is the accepted time; behold, now is the day of salvation".

Tim. 3:15, "That from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." Acts 4:11-12, "Jesus Christ of Nazareth, whom ye crucified, This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved". Rom. 10:10, 9, "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved".

Titus 2:11, "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world. Looking for that blessed hope and the glorious appearing of our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works". Heb. 6:9, "Beloved, we are persuaded better things of you, and things that accompany sal-

vation". Heb. 9:27-38. It is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin until salvation".

1 Pet. 1:3-5, 9, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy that begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time". Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesized of the grace that should come unto you". Jude 1:3, "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was delivered unto the saints".

Heb. 2:3, "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him". Though He were a Son, yet learned He obedience by the things He suffered: and being made perfect, He became the author of eternal sal-

vation unto all them that obey Him. Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God. For we have not an high priest which cannot be touched with the feeling of our infirmities: but was in all points tempted like as we are, yet without sin.

Luke 1:76-77, The prophet was referring to John the baptist, "And thou, child, shall be called the prophet of the highest: For thou shalt go before the face of the Lord to prepare his ways: to give knowledge of salvation unto his people by the remission of their sins". Blessed be the Lord God of Israel, For he hath visited and redeemed his people, and hath raised up an horn of salvation for us, (Israel) in the house of his servant David. As He spake by the mouth of His holy prophets, which have been since the world began.

It was revealed unto Simeon by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple, Then he took the child Jesus in his arms and blessed God and said, Lord, now lettest thou thy servant depart in peace, according to Thy Word: for mine eyes have seen thy salvation. Which thou hast prepared before the face of all peoples. A light to lighten the Gentiles and the glory of thy people Israel. Psal. 9:14, "I will rejoice in thy salvation". Isa. 12:2,

"Behold, God is my salvation, I will trust, and not be afraid: for the Lord Jehovah is my strength: He also is become my salvation". Psalms 37:39, "The salvation of the righteous is of the Lord". 2 Peter 3:15, "The long suffering of our Lord is salvation". Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

Salvation, what a joyful sound,
'Tis pleasure to our ears,
Salvation came by grace divine.
Salvation, let it's gift glow.
Salvation, O that Eternal joy.
Salvation offered free to all.

Wm. N. Kinsley,
Hartville, Ohio.

If you think your church the best
Tell 'em so!

If you'd have it lead the rest,
Help it grow!
When there's anything to do,
Let them always count on you,
You'll feel good when it is through,
Don't you know?

If you're used to giving knocks,
Change your style;
Throw bouquets instead of rocks
for a while,
Boost your minister and your
church;
Knock the knocker off his perch;
Lift a stumbler from the lurch—with
a smile!

When a stranger from afar comes
along,
Tell him who and what you are—

make it strong.

Never flatter, never bluff,
Tell the truth, for that's enough.
Don't just belong!

Sel.—Sister Dottie Pifer.

NO REVIVAL! WHO'S RESPONSIBLE?

Sodom had no Bibles: Sodom had no street preachers; Sodom had no gospel; Sodom had no churches; Sodom had no prophets; but Sodom perished.

How much sorer will be the fate of America and England with their millions of Bibles, tens of thousands of preachers and scores of thousands of churches; most of them lamps without lights, living lies with God's name upon their lips but with worldliness and sensualities in their hearts.

Oh! my God, in wrath remember mercy! Stay thy hand. Speak yet again ere hell opens her mouth to gorge herself with this giddy, silly generation of sinners: Please God, not for our sakes, not for the nation's sakes, but for Thy beloved Son's sake, rend the heavens and come down! Before Thou dost come in wrath, come in pity. Before Thou dost smite to the death, come in life-giving revival.

"This is the day of the superannuated Holy Ghost". How dreadful! How true! We need apostolic preaching in this apocalyptic hour. Sound the alarm in the holy temple. Let the ministers, weep. Weeping

preachers will mean weeping congregation, which will in turn bring weeping penitents and that will mean revival. "Let the priests, the ministers of the Lord, weep", Joel 2:17.

Devils must laugh and angels weep at the present distress of the nations and the calamity in the church.

Mrs. Booth of the Salvation Army prayed that "easy believeism" should not come in her day. Well, it has come in ours.

Today we have a church in which we have conversions without repentance, a Christ without an incarnation, a christianity without redemption, and a death without damnation.

Once the church and the world walked in opposite directions; now they walk side by side. Once the church was supernatural; now she is superficial. Once she was afraid of sinfulness; now she is afraid of holiness. Once her accent was on devotion; now it is on commotion.

We do not lack sounding brass and tinkling cymbals, but where is love? Calvary love? Love that bleeds to bless? Where is it?

The moral foundations of this civilization are destroyed and the roof is about to fall in. The world stage changes so rapidly that we forget major events, Israel was born again as a nation overnight. After 2500 years of wondering through the world, the Jew went home.

The spread of sexual immorality is perhaps one of the most serious features of the present day. The preacher who reveals the growing spiral of illegitimate births, exposes the dope peddlers, the grafters and the gilded bosses of the New York water front, is drummed out as a Jeremiah and a calamity howler.

Jesus is coming, thrones are tottering, hell is filling, but Christians still sleep. Angels must wonder and devils grin as they behold the tragic world of today, of which the church is the dead center. To this sex-soaked, sin-sodden age what has the church to offer? Very little, God knows. The problem is spiritual and moral. The solution is with God and not with man.

Napoleon may have been right to say that an army marches on its stomach. But always the church marches on her knees.

We never had more books on the Holy Spirit but never had less of His power. -Never were there more books on revival, but where is the revival? Never more books on prayer, but where are the pray-ers?

Why don't we declare a state of emergency in the church? Have we no voices? Are all of us preachers merely echoes? Ah! fellow preachers in orlon shirts and dacron suits who make Bible conference plat-forms shop windows for maculine mannequin parades: preachers, we are bloody men! Their blood will He require at our hands. Brethren, are

we not sleeping sentries, unfruitful boughs, unloving shepherds?

The wolves of hell, in their many guises, scatter our flocks and we weep not. No, no, we are not Laodicean—hot or cold; we are just plain dead, and unless we have a resurrection very soon we'll be corrupt.

Preachers, we have equipment but not enduement, we have fashion but not passion. Our talents are our stumbling blocks and our abilities our handicaps. Brethren we are warned!

Could a mariner sit idle if he heard the drowning cry

Could a doctor sit in comfort and just let his patients dies?

Could a fireman sit idle, let men burn and give no hand?

Can you sit at ease in Zion with the world around you Dammed?

By Evangelist Leonard Ravenhill
Sel. by Sister Jeannete Poorman

Wouldn't this old world be better
If the folks we meet would say,
"I know something good about you"
And then treat us just this way?

Wouldn't it be fine and dandy,
If the handclasp, warm and true,
Carried with it this assurance;
"I know something good about you?"

Wouldn't life be lots more happy,
If the good that's in us all
Were the only thing about us
That folks bother to recall?

Wouldn't life be lots more happy,
If we praised the good we see?
For there's such a lot of goodness
In the worst of you and me.

Wouldn't it be nice to practice
That fine way of thinking ,too?
Yon know something good about me!

I know something good about you!

I know that my Redeemer lives—
What joy the blest assurance gives!
He lives, he lives, who once was dead;

He lives, my everlasting Head!

He lives to bless me with his love,
He lives to plead for me above,
He lives my hungry soul to feed,
He lives to help in time of need.

He lives, and grants me daily breath;

He lives, and I shall conquer death;
He lives, my mansion to prepare;
He lives to bring me safely there.

He lives, all glory to his name!
He lives, my Saviour, still the same;
What joy the blest assurance gives,
I know that my Redeemer lives!

Face to face with Christ my Savior,
Face to face, what will it be,
When with rapture I behold Him,
Jesus Christ, who died for me?

Face to face shall I behold Him,
Far beyond the starry sky;
Face to face in all His glory,
I shall see Him by and by.

NOT UNDERSTOOD

Not understood—we gather false
impressions

And hold them closer as the years
go by,

Till virtues often seem to us trans-
gressions ;

And thus men rise and fall and live
and die

Not understood.

Not understood. How many hearts
are aching

For lack of sympathy? Ah, day
by day,

So many cheerless, lonely hearts
are breaking?

Walking with Jesus, by day and by
night,

Never a moment I'm out of his sight
Safe thro' the journey whatever be-
tide,

Jesus, my Savior, will faithfully
guide.

Walking with Jesus, his hand hold-
ing mine,

Trusting in Jesus, Oh, peace most
divine,

Living for Jesus, his will all my
own,

Waiting for Jesus to guide me safe
home.

PERILOUS TIMES

"This know also, that in the last
days perilous times shall come". 2
Tim. 3:1. In the above scripture,
the writer is warning us of that

which shall come upon the earth.
Dangers, hazards, risks, shall con-
front every man. Perils shall be
upon us in the world and in the
church.

What happens in and to the world
need not be our chief concern. What
happens in and to the church should
gravely concern every true child of
God.

In light of the truths contained in
God's Holy Word, we must not
hope for or expect less perilous
times. All signs in God's Word in-
dicate the near coming of Jesus.
Perilous times will accompany the
advent. Antichrists, false teachers
of false doctrines shall arise. There
shall be a falling away. Those who
have made their choice to follow
Christ will have to make a firm stand
for "the faith once delivered to the
saints". We must constantly strive.

There is not the least sign in com-
merce, legislation, religion or litera-
ture of the coming of a spirit more
favorable to the cause of Christ. If
the church is to remember the
ground lost in the past several dec-
ades, it will not be because of the
decline of her enemy's strength. It
will have to be by the increase of her
own. The burden of recovery lies
on the church body.

We must resort to more fervent
prayers. If we decline to pray for
the church and her people, we are
failing to make use of the greatest
power available to us to lessen the
peril.

We, "as the children of light", must refrain from walking in "dark places". In darkness, dangers lurk. When Jesus made His appearance in Galilee, Matt. 4:16 says, "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up". We add to our own peril and the peril of the church when we allow that light in our own lives to go out or if we hide it under a bushel.

Christ condemned the "things of the world". The fact that too many so-called Christians smile with, instead of frowning on the world and its allurements, is adding to our perilous times. The salt is losing it "saltiness" and therefore its preserving abilities.

A true, devoted spiritual life, individually, will result in a spiritual church. To surrender our will, to resist unrighteousness, to refrain from basking in darkness, to put behind us covetousness, greed, gossiping will help to lessen the peril and its accompanying dangers.

The cycles and means through which the church operates are purposely varied. Every avenue of grace is extended to man to create within him the desire to become a new creature in Christ Jesus. Where these avenues are blocked on behalf of an individual; because of sin in his or her life, this creature shall surely die, spiritually.

Sin coming into the church caus-

es her to lose her power. It lessens her influence in the world. Satan is hard at work. Again, let me repeat, if the church is to recover lost ground, it will not be due to the decline of Satan's strength, but it will have to be through the increase of her own. That places individual responsibility on each of her members to "begin at home" to root out Satan and to live more fervent prayer life.

The simplest answer to the question, "How to revive the Church" is the answer to the question, "How to revive myself". Our tendency to decline in Spirit is shared by all people. The conditions of recovery are the same. The Word says, "Draw nigh to God and He will draw nigh to you". We have allowed to great a distance to stand between us and our God. We should direct our efforts in getting nearer to Him. "He that abideth in me and I in Him, the same bringeth forth much fruit".

Being near Him, we see clearly things as they are. We are safe and not in peril, when we are "Close to Him".

I see another great peril, standing in the path of the church. It is the constant finding of fault against one who is trying to serve. It is that slandering talk about one another that "chills" workers in the church and freezes outsiders from ever coming into the church. Certainly, a member of the Church becomes a poor sales-

man for the church when he repeatedly knocks the church, the members of the church and "runs down" his own product.

Such casting of "perils" becomes highly offensive to good thinking people. Jesus definitely condemns offenses and prescribes the best remedy for them, "that a millstone were hanged about his neck and that he were drowned in the depth of the sea".

There are perils prevailing today, in the church, in which man has no control. He does have control over the effects of these perils in his own life, in that he need not let them stand between him and his God.

Man made "perils", such as offences referred to above, are controllable. They must be stopped. They are of the evil one. To continue therein places the guilty in peril and jeopardy? I Cor. 15:30, "And why stand we in jeopardy every hour"?

The very fact that we are living in perilous times should alert us to our solemn duty of laboring harder then ever for "Christ and the church".

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THE PORTALS OF LIGHT

I know not the hour of His coming,
I know the day of the year,
But I know that He bids me be
ready

For the step that I sometime shall
hear.

And whether on earth or in Heaven,
Down here, or 'mid scenes of the
blest,

I am sure His love will surround
me,

And with Him I will leave all the
rest.

I know not what lieth before me,
It may be all pleasure, all care,
But I know at the end of the jour-
ney

Stands the mansion He went to pre-
pare,

And whether in joy or in sorrow,
Through valley, or mountain or hill,
I will walk in the light of His pres-
ence,

And His love all repining shall still.

I know not what duties are waiting
The hands that are willing and true,
And I ask but the strength to be
faithful

And do well that He gives me to do.
And if He should bid me stand idle,
Just waiting, in weakness and pain,
I have only to trust and be faithful,
Sometimes He'll make it all plain.

And when His voice calls in the
morning,

At noontime, or perhaps at the night
With no plea but the one,

"Thou hast called me",
I shall enter the portals of light.

Sel. by Sister Emma Stuck.

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

SALVATION

Jesus Christ "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself; that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise", Eph. 1:7, 9-10, 13.

Salvation is what each of us should be zealously interested in at all times, not only as it concerns our individual selves but also as it concerns every human being, with whom we come in contact with. At this time of the year, when the revival meetings are about to begin over the Brotherhood, we should be especially interested in Salvation. Actually we have many interests, every day of our lives, but of all these salvation should be first and

foremost. All of the others should only be supplementary and helpful to our interest in salvation.

We are reminded continually of the frailties of even our human bodies, the crowning part of God's creation. It should be a regular thought, of how quickly these bodies are returned to mother earth, and also how small an accident it takes to stop their usefulness for days or even weeks. What is our life worth without salvation? Carnal man is striving, bickering and even quarreling over an assurance, of what he hopes, will be security. Why pay so little regard and concern over, what we know will be, not only temporal but also eternal security?

Sin separates us from God and a blessed eternity, this has always been a definite fact. But alas, we can easily have redemption from all these sins, through Christ, our blessed Redeemer; who according to the riches of His grace has allowed His blood to be shed to atone for our sins. Not only can we easily be thus cleansed but God has also revealed the mystery of His will unto us; through His Son, who came down to earth that we might rightly

serve God. Yes we can have salvation from the wiles and deceits of satan; for in the fullness of time, we will be gathered together as one through Christ, to enjoy the bliss of heaven. However we must follow the Word of Truth, the gospel of our salvation; but we need not even follow alone and without understanding, for Christ has promised the Holy Spirit to lead and enlighten us. One definite fact we must remember, this Spirit leads in agreement with God's Holy Word and we must follow the way it leads, not shun it nor expect it to drive us but prayerfully follow It.

"Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved", Acts 4:12. There are many ways to do different things in this life but there is only one way of salvation and only One Redeemer. "From a child thou hast known the holy scriptures, which are able to make these wise unto salvation through faith which is in Christ Jesus", II Tim. 3:15. Salvation is not seen with the carnal eye but it is understood and enjoyed through faith and obedience. The person who believes God's Holy Word and tries to follow the ways He directed us toward salvation, is certainly wise; such a person is not only preparing for the present but for the future, even into eternity. "Wherefore, my beloved, as ye have always obeyed, not as in my pres-

ence only, but now much more in my absence, work out your own salvation with fear and trembling", Phil. 2:12. This is an important matter, it needs planning and effort lest we come short of His Holy Will. Are we following Paul's advice in this verse?

"And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people", Luke 2:10. Salvation is not for a select few but is open to anyone, who is willing to do as God's Holy Word directs. "Come unto me, all ye that labour and are heavy laden, and I will give you rest", Matt. 11:28. Whosoever will, let him come. Can anyone answer why they will or do not come? "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have everlasting life", John 3:14-15. Is my life such—my daily impressions upon mankind, such as to lift up Christ in light of my religion or am I lowering my religion, through my unchristian acts and attitudes?

"Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth", Luke 15:10. Notice this joy is over one, who repents. Salvation requires not only faith but also repentance, that one might be washed and ready to go on to further heights in christian living. As we

read on in God's Holy Word, we find that triune baptism is the actual act whereby the sinners' sins are washed away and he is thus ready to become a new creature in Christ Jesus. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new; and all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation", 2 Cor. 5:17-18. How much joy are we bringing in Heaven? Is our life such as to bring sorrow or joy to our Saviour? Are our efforts in bringing others to understand and know Jesus such as to bring joy and gladness or are they lukewarm and perhaps even discouraging someone?

"How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him", Heb. 2:3. Christ came unto His own, the Jews, who did at one time respect and believe Almighty God, He gave them another chance to fully serve God according to the New Testament, the new and living way. However when they did not respect or try to understand and serve Him, he turned to the Gentiles, those whom the Jews did not think fit to commune with God. Now whomsoever will may come, have you come the entire way, the New Testament way? Are you leading anyone else that way or do

you think that is all the ministers duty and you should go on, capable of bringing joy in heaven but unconcerned enough to leave such things to someone else?

THE PROCESS OF TANNING

From the earliest of times, man has used the skins of animals for clothing, for leather and for a roof over his simple shelter. Back in the Garden of Eden, God made Adam and Eve coats of skins and clothed them.

Early in history, man had to devise a means of "curing" the skins to render them useful and to prevent their corrupting and rotting away. The primitive methods used centuries ago are used today in many parts of Palestine. The process of tanning increases the strength and toughness of the skin and also renders it more pliable.

The Jews look upon tanning as a very undesirable occupation. They have every good reason to take such an attitude. The work is accompanied with very unpleasant odors and unattractive sights. It is a trade few care to pursue. We read in Acts 9:43 that Peter tarried many days in Joppa with one Simon a tanner. In Acts 10:6 we are informed that Simon's house was by the seaside. Joppa was on the Mediterranean Sea.

This particular bit of information bears much significance, since many

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tanneries in Palestine today are along the sea coast. There are two primary purposes in such locations. The first is the ease of disposing of the foul-smelling liquors drawn from the tanning vats. They are run into the sea. The second reason is the fact that an abundance of salt water is needed for washing the skins in the full tanning process. Tanneries are unpretentious establishments. They consist of one or two small rooms and an open courtyard.

The vats are located in the building. They are either made of stone, plastered inside and out, or are hewn out of solid rock. The skins to be tanned are smeared or coated on the flesh side with a paste of slaked lime. The skins are then folded and allowed to stand until the hair loosens.

The hair and fleshy matter are then removed by pulling and scraping. After this cleaning process, the skins are suspended in the tanning solution in the vats. This solution formula varies. Sometimes a liquor made from the bark of trees is used. Sometimes a lime solution bated in a concoction first of dog dung and afterwards in one of fermenting bran is used. This later process is used today in modern tanneries, for certain grades of leather. The bated skins are tanned in sumach which is the common tanning material in Syria and Palestine.

This tanning process requires at least six weeks. Often, the hides will remain in the last vats nearly that long. After removing from the vats they are either hung up to dry or spread on the floor or ground of the courtyard. As far as possible, these drying skins are kept from direct sunlight. When thoroughly dry, they are hard and rough.

After the drying process, the skins are then wetted and softened with water. They are again thoroughly scraped to remove any remaining hair or flesh. Then they are again redried. Following the second drying, the leather is blackened on one side by rubbing on a solution made of boiling vinegar with old nails or pieces of copper. The opposite side is given a final dressing of olive oil. This softens the leather and makes it pliable. Sometimes they use a concoction which

imparts a red color rather than black.

The different tanners in Palestine use different formulas in their trade. Pine bark is sometimes used for tanning in Lebanon. Quite often the Arabs use the juice of certain desert plants for dehairing and tanning skins. Others use a mineral salt to tan. Near Hebron, the natives use small chips of oak branches for tanning their leather bottles and water skins. Their method does not remove the hair.

When they tan their bottles, they remove all the flesh possible, then they fill the skin with oak chips and water. After tying all openings shut, they allow these skins to lie in the open on their "backs" with "legs" upright for weeks. These are the bottles referred to by Jesus. Matt. 9:17. Many, many skins are tanned into leather in Palestine today by the above outlined method.

We read in 2 Tim. 4:13 regarding parchments. Paul directs Timothy that, when he comes from Ephesus to Rome, he is to bring "the books, but especially the parchments." Parchment is made from the skins of sheep, goats or young calves. The hair and fleshy portions are removed as in tanning, by first soaking in lime and then dehairing, scraping and washing. The skin is then stretched on a frame and treated with powdered chalk or other absorptive substance, to remove the fat and oil and is then dried. It is

then given a smooth surface by rubbing with powdered pumice.

Parchment was extensively used by the early Christians for scrolls and legal documents. After the Arabs introduced paper, parchment was still used for centuries for book bindings. While parchment was an ancient product, diplomas printed on "sheepskin" and referred to as "sheepskins" are still used by many universities, representing the survival of an ancient use of parchment.

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GIFTS

When gifts, benefits, or kindness are conferred upon others and are accepted as such, there is a mutual love felt between the giver and the receiver. The feeling of love and gratitude is a pleasant sensation, and it expands the heart of the receiver in love to the benefactor, attended with a desire to make some return for the favor.

The exercise of gratitude for gifts and benefits received, is amiable and endearing, when it flows from man to his fellowman, and it promotes happiness and peace in the human family. As our lives, our health, and all the blessings we receive, are conferred upon us by our Creator, the feeling of love and gratitude to Him is an important part of that spiritual worship which we owe to the Supreme Being.

The perfect wisdom of the great Author of nature becomes more clearly evident to us, as we observe the various situations in which He has placed His creatures, and the modes of life for which they seem to be intended. Of a summer evening; when the gray and dusky twilight succeeds the departed glories of the radiant sun, myraids of insects that are warmed into life and activity by his heat, take wing and flutter in the air.

A candid person is one that is fair, open, just and sincere in all he says and does. He is not hasty to judge others and he requires full evidence before he will condemn or censure another. He views men and their conduct with charity and good nature, and never imputes an action to the worst motives. He looks on the best side of things and is therefore much more happy in himself, than those who are always finding fault, and viewing the worst features of human life and manners.

When we contemplate the close of human life; when we consider the termination of the labors, the plans and the devices of man, when we reflect upon the silence that now reigns among those who, are laid in the grave; who can avoid being touched with feelings awful and tender? What heart but then thinks of its own mortality? In whose eye does not the tear gather, when considering the short-lived end of man?

There is a pure divine principle

placed in the human mind which, in different phases and ages, hath had different names. It proceeds from God and is His gift to mankind. It shows us what is good and right; it is confined to no forms of religion, nor excluded from any, when the heart stands in perfect sincerity.

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LOVE FOR OUR ENEMIES

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you", Matt. 5:44. "If thine enemy be hungry, give him bread to eat; if he be thirsty give him water to drink: for thou shalt heap coals of fire upon his head, and the Lord shall reward thee", Prov. 25:21-22. To overcome evil with good, will create a burning sensation of feeling and fear in them that are in the wrong.

It might seem a difficult task to some, but if we love our enemy it is a great pleasure to make the sacrifice, if a precious soul can be saved. "Others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh", Jude 23.

We cannot be a full fledged christian if hatred is in our hearts. Lust, pride and sin create hatred and not love for others. When a man's ways please the Lord, he maketh

even his enemies to be at peace with him", Prov. 16:7.

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FIRE

Luke 3:16, "John the baptist said, "I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: He shall baptize you with the Holy Ghost and with fire". Heb. 1:7, "Let all the angels of God worship him (Jesus the Son of God) and of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire".

Rom. 12:20, "Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head". 1 Cor. 3:13-15, "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built there upon (Jesus Christ the foundation) he shall receive a reward. If any man's works shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire". Some translations have it, If a man's work is burned up, he must stand the loss, though he himself will be saved, but as one who has passed through the fire. The fire shall try every man's work. Let every man take heed how he buildeth and the kind of material used.

Fire is represented as a symbol of Jehovah's presence and power, in the way either of approval or of destruction. Fire is also a consuming and destructive element. Lev. 10:2, "And there went out fire from the Lord, and devoured them, and they died before the Lord". Mal. 3:2, "Who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers soap." He shall sit as a refiner and purifier. Isa. 66:15, "For, behold, the Lord will come with fire, and his rebuke with flames of fire." This refers to the Saviour's third coming to earth, after the saints or elect, have been taken. 2 Thess. 1:7-8, "When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ".

Rev. 1:7, "Behold, he cometh (who? the Lord Jesus Christ) with clouds: and every eye shall see him, and they also which pierced him: and the kindreds of the earth shall bewail because of him". Rev. 6:15-17, "The great men, and the rich men, and mighty men hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him, (the Lord Jesus) that sitteth on the throne, and from the wrath of the Lamb. For the great day of his

wrath is come, and who shall be able to stand?" Rom. 14:11, "For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God".

Matt. 25:31-32, "When the Son of man shall come in his glory, and all the Holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations". For the Lord God omnipotent reigneth. Luke 9:54, 56, James and John said to the Lord, "Wilt thou that we command fire came down from heaven, and consume them, even as Elias did?" Jesus said, "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them".

2 Pet. 3:7, "The heavens and the earth, which are now, by the same word kept in store, reserved unto fire against the day of judgment and perdition of ungodly men". The day of the Lord will come as a thief in the night: in which the heavens shall pass away with a great noise and the elements shall melt with fervent heat, the earth and the works shall be burned up, wherein the heavens being on fire shall be dissolved and the elements shall melt with fervent heat.

Jas. 3:6, "The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell". Behold how great a

matter a little fire kindleth. Matt. 3:10, "The axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire". Acts 2:3-4, "And there appeared unto them cloven tongues like as fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance". The prophet Joel prophesied. It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh, on my servants and on my hand-maidens I will pour in those days, of my spirit. And it shall come to pass, whosoever shall call on the name of the Lord shall be saved. Heb. 12:29, "For our God is a consuming fire".

1 John 4:7-8, "Beloved, let us love one another: for love is of God; . . . He that loveth not, knoweth not God: for God is love". Fire has a refining or purifying power. 1 Pet. 1:7, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ". When He comes to receive His own, some people call this the rapture of the church. The dead in Christ shall rise first, then we which are alive shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be

with the Lord.

John 14:2-3, "I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto myself". Mine elect in whom my soul delighteth. Col. 3-12, "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering. And above all these things put on charity". If we are baptized with the Holy Ghost and with fire, we will be active in the Lord's work, working to be fishers of men.

Jesus was busy preaching and teaching the gospel of the kingdom, until he was crucified on the Cross, now it is up to His elect to carry on this work, and to be on fire for the saving of souls according to His Holy word. Some think just so they have on the uniform, that is salvation, but that is only the start of the warfare or laboring for the Lord. Did you enlist for the Lord Jesus to work, as long as you live here upon the earth? 1 Thess. 5:6,8, "Therefore let us not sleep, as do others, but let us, who are of the day, be sober, putting on the breastplate of faith and love". Ye are the children of light, and the children of the day.

Isa. 43:2-3, "When thou passest through the waters, I will be with thee. When thou walkest through fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the

Holy one of Israel, thy Saviour". Many shall be purified and tried and made white. Daniel 4, Nebuchadnezzar said unto them, Is it true Shadrach, Meshack and Abednego, ye do not serve my gods, nor the golden image which I have set up? Be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image. Then was the King full of fury, and he commanded the mighty men to bind, Shadrach, Meshack and Abednego and to cast them into the burning fiery furnace. Therefore because the king's commandment was urgent, and the furnace exceedingly hot, the flames of the fire slew those men that took up these three. However Shadrach, Meshack and Abednego came forth from the midst of the fire, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them. Blessed be the God of Shadrach, Meshack and Abednego, who hath sent His angel, and delivered His servants that trusted in Him.

Ex. 14:22, 24, 26, "The children of Israel went into the midst of the sea upon dry ground; and the waters were a wall unto them on their right and on their left. In the morning watch the Lord looked unto the host of the Egyptians, through the pillar of fire and of the cloud. And the Lord said unto Moses, Stretch out thine hand over the sea, that the

waters may come again upon the Egyptians”.

Through sorrow befall us, and
satan opposes

God leads his dear children along,
Through grace we can conquer, de-
feat all our foes.

God leads his dear children along,
Some through the waters, some
through the flood,

Some through the fire, but all
through the flood;

Some through great sorrow, but
God gives a song.

In the night season and all the day
long,

Away from the mire, and away from
the clay

God leads his dear children along.
Sometimes in the valley, in the
darkest of night,

God leads his dear children along.

Some through the waters, some
through the flood,

Some through the fire, but all
through the blood.

Some through great sorrow but
God gives a song

In the night season and all the day
long

The way up to glory, to eternal day
God leads his children along.

Ex. 14:30-31, “Thus the Lord saved Israel that day out of the hands of the Egyptians. And Israel saw that great work which the Lord did, and the people feared the Lord, and believed on the Lord, and on

His servant Moses. Then sang Moses and the children of Israel this song unto the Lord, sing unto the Lord, for He hath triumphed gloriously; the enemy, the Egyptians, sank as lead in the mighty waters. Thou in thy mercy has led the people which thou hast redeemed.

Isa. 35, An highway shall be there and it shall be called the way of holiness, the unclean shall not pass over it; nor any ravenous beasts shall go thereon, but the redeemed shall walk thereon: and the ransomed of the Lord shall return and come to Zion with songs and everlasting joy. Rev. 15, And they sing the song of Moses, the servant of God, and the song of the Lamb. No man could learn that song but which were redeemed from the earth, these are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb.

Wm. N. Kinsley,
Hartville, Ohio.

TO MY SISTERS IN THE LORD

Seeing needs and realizing our ability to do something about those needs, constitutes a call from God. “He that knoweth to do good and doeth it not, to him it is sin”.

Hannah called on the Lord. He answered her prayer—and she gave the child to be trained in order that

the Lord might be able to call him. He was taught to answer the call of the Lord, by one experienced in the things of God.

Have we desired children, and then made it possible for them to be trained, "workmen who might not be ashamed", trained up in the way they should go. Obedience must be insisted upon. Children must be taught—or they will be useful to the Devil, in place of fit to be called by God. We must place our children in an environment, where they can be trained by God's people. Here, my sisters is our call. We need to join together and pray earnestly for the wisdom to do for our children what the Lord has revealed in His Word.

Pray for one another, Love is bigger than mere affection, it looks beyond to the will of God. This world does not offer us the easy way, so our only hope is in loyalty, to duty in our homes and in prayer for our children. Angels and God's Spirit can do for our children what we cannot do. The older women can see the mistakes they have made—"when they draw nigh unto God"—The Bible tells the young women to seek advice, from those who have learned by bitter experience—or by Joyful, prayerful victories.

Many mothers have become bond slaves to things; to pretty dresses for their girls, and toys for their boys, to public educational systems—and evil traditions.

Just after conference two visitors came to our home, one 90 years old, one 85. Both have wonderful memories and are remarkable Christian people. One had 16 in family, the other a large family too. Family worship the first thing in the morning—even before Breakfast—(85 and 90 years ago—).

With all our modern conveniences, time savers! Do our women have their affairs well enough organized to have family worship—even any time of day? Do our husbands and fathers cause the women and children to respect them, for their spiritual leadership and Loving Headship in the home; pointing the family to Christ as the Head of the Church? If husband and wife are spiritual, and in union in the Lord, our children will be wanted, loved, trained, and called. So the Lord can add them to His church—Acts 2:47.

Elice B. Nehrer,
Empire, Calif.

NEWS ITEMS

CORRECTION

The revival meeting of the Englewood Congregation is to be from July 29 to Aug. 7, instead of Aug. 21, as noted in the last issue.

OFFICIAL DIRECTORY

We ask each Secretary, of the various Church Boards to mail us the new organization of your

Board. Please give correct and complete addresses.

LOVEFEAST DATES

Broadwater Chapel, Md., July 30
(Instead of July 31 as formerly listed).

Midway, Ind.—Aug. 27.

Swallow Falls, Md.—Aug. 27.

Vienna, Va.—Sept. 4.

Mt. Dale, Md.—Sept. 25.

BRYAN, OHIO.

The Pleasant Ridge Congregation, Montpelier, Ohio plans to hold their series of meetings Aug. 14 through the 28th. Bro. Dale Jamison Quinter, Kans. plans to be with us at this time.

We will have our harvest meeting on Sept. 11. We give a hearty welcome to all who can come and be with us during these meetings.

Ruth S. John, Cor.

* NEWBERG, ORE.

The Newberg Congregation began our series of meetings May 17, with Bro. Paul Myers as evangelist. The Lord wonderfully blessed us and three souls gave their hearts to the Lord and came into the church by christian baptism.

On Saturday, the 28, we had our Lovefeast with twenty-eight surrounding the tables. A number of visiting Brethren and Sisters were with us, for which we were thankful. We hope they all can come and be with us sometime. On Sunday

our meetings closed with an all-day service. We thank the Lord for fellowship and communion with the dear Brethren and Sisters.

Sister Ida Myers, Cor.

MAUDE BUTTS

Daughter of George and Allie Eby, one of nine children, of which two have preceded her in death, was born Nov. 13, 1899, at New Madrid, Mo., and departed this life June 10, 1955, at 12:45 A. M., in the Wauseon Hospital, at the age of 55 years, 6 mo. 27 days.

While young in life she united with the Dunkard Brethren Church of which she has been a faithful member. In the year of 1922 she was united in marriage with Roy Robbs. In the year of 1928 they came to Ohio, and late the same year he preceded her in death. In the year of 1933 she was united in marriage with Ira Butts who also preceded her in death.

She leaves to mourn her departure five step-children: Merle Butts, of Hudson, Mich.; Mrs. Bessie Mason, of Middle Point, Ohio; Mrs. Harold Dermeyer, of Venedocia, Ohio; Mrs. LaVern Butler, of Adrain, Mich.; Mrs. Merle Beeler, of Sylvania, Ohio; one brother, Clay Eby, of Wauseon, Ohio; five sisters, Mrs. Jeanette Poorman, of Pioneer, Ohio; Mrs. Sylvia Viers, of Fayette, Ohio; Mrs. Pauletta Johnson, of Wauseon, Ohio; Mrs. Vera Armstrong, and Mrs. Alberta Arm-

strong, both of Morenci, Mich. and a host of relatives and friends.

There's a vacant place in our family today

Because of one who has gone away,
And left us dazed, with mystery
Of the life that is, and the life to be!

Left us missing the willing hand,
That vanished into an unknown land
Missing a heart that loved us true,
Whether our mood was bright or blue.

But shall we say we have lost her?
No. Her days were spent, she was glad to go;

Glad for the rest and relief of care,
Glad to meet friends who've traveled there.

And I am sure if she could come
Back from the shades of the great unknown,
She'd say: "You must not worry so,
It's not I, but death, That's dead you know!"

And so our hearts take hope and cheer

From the fact that she was helpful here;

That fairly and squarely she played life's game,

And the world is better because she came.

Services were conducted from Edgar Funeral Home, and the West Fulton Church, near Wauseon; Monday afternoon, June 13, 1955

with Eld. Melvin Roesch in charge, assisted by Eld. Vern Hostetler. The body was laid to rest in the Smith Cemetery.

Sarah Roesch, Cor.

PRAYER

Public prayer ought to be observed in the church, that is, when the brethren and others do meet together for public teaching. Then it is, as the apostles gave orders to Timothy, that in the first place, "Supplications prayers, intercessions and giving of thanks, be made for all men; for kings, and for all that are in authority, that we may lead a quiet and peaceable life, in all godliness and honesty", 1 Tim. 2:1-2. It is necessary, as was observed by Paul, to exhort or deliver a short exhortation on prayer, before we engage in that work, stating to the congregation in a few words, the great necessity of supplicating a throne of mercy, and how very sincere we ought to be in our approaches to God; after which the whole congregation bow upon their knees and let prayers and supplications be made as has been directed by the apostle. Before rising two or three brethren may pray (but in order) so as to be heard, if possible, by the whole congregation, that when each prayer is concluded, the congregation can say Amen, to what has been offered up.

Again, our prayers ought always to be summed up, or concluded by

saying the Lord's Prayer; for so Jesus commanded His disciples to do, Luke 12:2. Secret prayer must also be observed. Our dear Redeemer hath said, "But thou, when thou prayest, enter into thy closed, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly", Matt. 6:6. Secret or private prayer ought to be attended to in a proper manner, that is, we must be careful that no one seeth or has a knowledge of our so doing. If this duty be correctly observed, no one but God and ourselves will know anything about it, although it should be developed unexpectedly on our part, that is, we may sometimes conclude that we are in secret but someone come upon us without our expecting them, which was not as we had planned it and such will not destroy our intention.

The benefits resulting from private prayer are great. Yes, Christ has declared, that those who pray in secret shall be rewarded openly. My dear brethren in the Lord, let us not neglect this important duty; but when convenient, retire or repair to some solitary place, where no eye seeth but the eye of God, and there pour our hearts in prayer to God our Heavenly Father. O, how sweet and comfortable is that communion and fellowship which the believer enjoys with his God in secret. Our dear Redeemer himself observed secret prayer, as we can

read in Matt. 14: 23, "And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone", Thus the Saviour has given us both precept and example for the observance of private prayer.

Again we ought, at all times, to have a praying mind to God; and then it is, that we shall "Pray without ceasing", 1 Thess. 5:17. Dear reader, prayer as well as singing, and every other means of grace, can be perverted. The Scribes and Pharisees as we can read in the Gospel, made great pretensions and manifested a great deal of zeal in the observance of Prayer. They generally selected the most public places for prayer. Their object of men; and there is no doubt but that they deceived many, and were considered by them as the favorites of heaven. But our Saviour exposed their hypocritical mockery.

"When thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward", Matt. 6:5. "Woe unto you, scribes and Pharisees, hypocrites, for ye devour widows houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation", Matt. 23:14. It is to be feared, that there is too much of this Pharisaical spirit

in our times: for their is so much public praying, accompanied or connected with so much pride, that it cannot be otherwise. We frequently hear it said, that such an one made a great prayer or how well such and such pray. Now, such talk is not agreeable to the sincere, and no doubt an abomination unto God.

Again it has become quite fashionable for praying characters to offer their services to pray for sinners. Yes, they will insist upon people coming forward to let them pray for them. This is going a little farther than the Scribes and Pharisees. They would have us to believe that they are each holy characters, that their prayers would avail much before God. Now every man, who has a knowledge of the New Testament, must know that such proceedings are quite contrary to the order to be observed, as revealed in the Blessed Book. Where do we read in the Gospel, that Jesus Christ or the Apostles, told the people to come and let them pray for them? If my memory serves me right, we can read nothing of the kind in the Gospel.

Then, if Jesus Christ and the apostles did not proceed in that way, what are to think of modern christianity, or that spirit which operates so mightily on many professors of religion, as to cause them to proceed as above stated? I answer that it appears very clear to me, that it is a spirit of delusion; a very dan-

gerous spirit indeed, and ought to be resisted by every person. Take it for granted, reader, that a meek spirit will never prompt a person to stand up and tell the people to come before him and be prayed for. This is assuming too much authority and is indicative of a self-righteous spirit.

To pray for ourselves and others is right, but I contend that it is wrong, and quite contrary to the spirit of Christ, to tell sinners to come forward individually and we will pray for them, however when we are solicited, then it will become our duty to do so even in public.

It is to be feared that there are a great many prayers made in public meetings merely to be heard by man? I will not judge, God knoweth. If we are not careful, we are sure to use vain repetitions, that is, utter a long string of words and at the same time be praying to man instead of God. Therefore we ought to be careful, and petition for nothing but what we believe would be agreeable to the will of God and that would be willing to receive.

Women, as well as men, have a right to pray to God. But women must not pray to God having their heads uncovered, nor men pray to God having their heads covered. Paul writes in 1 Cor. 11:4-6, "Every man praying or prophesying, having his head covered, dishonoureth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head:

for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn; but if it be a shame for a woman to be shorn or shaven, let her be covered". Now, it is plain from the above, that women in divine service and especially when engaged in praying or prophesying, should have their heads covered.

Paul declares in verse 15, "But if a woman have long hair, it is a glory to her; for her hair is given her for a covering". There are some who contend from this verse, that the long hair is all that we are to understand by the covering which the apostle speaks of as becoming the woman when she would pray or prophesy. But if such persons would examine closely into what the apostle hath written in verses 5 and 6, as above quoted, they would see that the apostle alludes to another kind of covering than that of the hair, seeing that he saith, "For if the woman be not covered, let her also be shorn; but if it be a shame for a woman to be shorn or shaven, let her be covered." Now if the hair is the covering which women should observe in praying or prophesying, then there would be no sense in the words of the apostle, when he says, "But if it be a shame to a woman to be shorn or shaven, then let her be covered".

Reader, in ancient times, it was considered a great scandal or shame for women to be shorn or shaven.

Yes it was a disgraceful punishment sometimes inflicted on women of bad character. The hair is given to the woman for a natural covering; they therefore ought to wear it long, for it is an honor to them; but to wear it short as is customary among men, would be dishonorable to them. According to ancient custom, a cover on the head was a sign of subjection and respect to superiors; and it was owing to the woman being under subjection to the man, according to the word of our Lord, Gen. 3:16, that she should, in divine service, especially when praying or prophesying, have a cover on her head.

Sel. from Nead's Theological Works

MODERN SKEPTICISM FOUND IN THE CAMP

"And they brought up an evil report of the land which they had searched, unto the children of Israel", Num. 13:32. The event, referred to in the text, occurred early in the history of Israel's grand march to their Land of Promise. The alarming scene in their advance and in their rear, previous to their deliverance at the Red Sea; the appearance of starvation in the wilderness; the famine cry of water at Rephidim; the frightful scene at Sinai's blazing summit, all led to reduce Israel's energies and to awaken doubt as to the reality of their land of promise. To remove their fear and awaken faith and mor-

al courage, God authorized Moses to send twelve men, a ruler out of each tribe, to go up and spy out the land. After an absence of forty days, they returned, with the glad some news that the land was just such as God had promised. As evidence, on their return, they brought a sample of its fruit.

Following this, ten of the number circulated an evil report, that had a discouraging tendency, saying, "We be not able to go up against the people, for they be stronger than we. We saw giants. We were in our own sight as grass-hoppers. Besides their cities are walled. This evil report created great confusion, and even rebellion in the camp. Joshua and Caleb, as faithful servants of God, sought to quell the riot and restore their confidence in God; urged upon them not to rebel against the Lord, neither fear the people, but to go up at once and possess the land, for "we are able". But, regardless of the efforts of these faithful servants, confusion reigned in the camp, the congregation murmuring against Moses and Aaron.

As followers of Christ, we are all on our grand march to our heavenly Canaan. Not only a few, but all are invited to go up, spy out, and view our land of promise, as mapped out in the Sacred Volume.

Let us give audience to the returning spies of today, as they enter camp. I am glad to announce that I hear their united testimony, as the

voice of one man, saying, "Religion is a good thing". The Gospel, even from a moral standpoint, inculcates noble principles; seeks the good of society, exhorts husbands and wives, parents and children; warns the rich; gives comfort to the poor; in short it teaches, "All things whatsoever you would that men should do to you, do ye even so to them". Surely a system, having these noble principles, could not fail to meet with universal sanction.

But I hear someone say:

1. "I'm obeying the Gospel as near as I understand it". Is it true that the conditions of salvation are given in terms that we cannot understand? Does it not look like grave inconsistency for one vested in authority to command in terms he knows will not be understood? The New Testament comes to us as a revelation of God's will to man; but if it cannot be understood, then it ceases to be a revelation, and comes to us under a false title. But I am not willing to admit this. In my experience I find that persons in general, quite readily grasp the plain, simple meaning of the Scriptures. The trouble is not that persons cannot understand, but they lack a willing mind. Of this, the Gospel way, it was said that it should be so plain that "the wayfaring men, though fools, shall not err therein". Besides, Christ assures, "If we ask we shall receive; if we seek we shall find". Hence I reject the false con-

clusion as an evil report. Its tendency is to confuse and discourage, and it seriously reflects on the Author of our religion. It is a species of modern skepticism.

2. Another one says, "We cannot obey all the Gospel". In our Savior's final commission, Matt. 28: 20, he says, "Teaching them to observe all things whatsoever I have commanded you". Can we think for a moment, that Christ would teach a form of doctrine that could not be obeyed? Certainly not. I would blush with shame to entertain such an idea for a moment. An earthly parent that would enjoin duty that could not be performed, and then inflict punishment for the non-performance of that duty, would be regarded well-nigh a tyrant. Does it not look like a species of tyranny for Christ to command his disciples to teach ordinances that cannot be obeyed? This is another evil report. I claim we can obey all the Gospel. "His yoke is easy, and his burden is light". I call on the advocates of this doctrine for a list of the Gospel duties that cannot be performed. Christ explained the difficulty when he said, "Ye will not come unto me that ye might have life". It was not because they could not, but because they would not. The want of a willing mind is the great trouble today.

3. A Third has for his plea, "That is the way you understand it; but we cannot all understand the

Gospel alike". Is it true that the book, called the New Testament, actually teaches the doctrine, to one individual, a different doctrine to a second, and a doctrine still different to a third? If so, that great good Book, called the New Testament, would then be a bundle of inconsistencies. Besides, that learned man Paul ought to have known better than to teach: "By one spirit are we all baptized into one body", "All speak the same thing", "See that there be no divisions among you", "Be joined together", "Knit together", and "Builded together".

As this false plea produces discouragement and confusion in the camp, I class it as an evil report. It casts great reproach on the Author of our religion. I am aware that when the Scripture dwells on what God has done, or is going to do, it is often difficult to understand. "Without controversy, great is the mystery of godliness". But when man's duty is specified, it is plain, easy to comprehend, and nothing but a oneness is recognized in the Scriptures. Let us call up a few examples and compare our understanding. "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord", Jas. 5: 14. We all understand this text alike; but praying men and women by the score, rise up and testify that anointing is not necessary for the sick. This is not occasioned by any

difference of understanding, but by unbelief.

In Rom. 16:16 we read: "Salute one another with an holy kiss". This text has a number of parallels in the different epistles. There is not a shade of difference among Bible readers as to the sentiment taught in these texts; but there is an amazing difference in their practice, all arising from unbelief, and not from a difference of understanding. Christ, in establishing the church ordinances, instituted the Lord's Supper; a full meal, a sacred meal. The apostles so understood their Lord, see: Acts 18:21; 1 Cor. 5:8, 11:20-24; Jude 1:12. Lexicons define supper as an evening meal. It is a universal admission that supper is an evening meal. Luke 22:20 says, "Likewise also the cup after supper", that is, the bread and wine were taken after supper; hence, were not the supper. Not with standing this clear train of thought, the masses rise up today and dismiss the meal, take the bread and wine, calling them the Lord's Supper, not because they so understand the subject, but because they think the meal is not necessary. We could extend this train of thought, if necessary, and we would witness the same result. In each and every instance there is a remarkable unanimity in the understanding of the sentiment taught in the text; but unbelief, or a degree of skepticism, divides the camp. To state that "we cannot

all understand the Bible alike", as an apology for the religious divisions in the world, is casting a serious reflection upon the Author of our religion.

4. I am aroused by a deafening sound from all sides of the camp, from press and pulpit, all over this broad land. Amid the clamor of voices, I distinguish the sentiment, "It is just as you believe".

This theory appropriates the right to each individual to dismiss at his pleasure any of the teachings of the Gospel that he may think not necessary. For example, one thinks water baptism not necessary, hence he dismisses it from his creed; a second dismisses feet-washing; a third, the Lord's Supper; a fourth, the Communion; a fifth, the anointing of the sick, I ask, May not a sixth dismiss prayer? Will someone please tell us where to stop, and by what authority? See, we now have Christ's precious teachings torn in bits and parcels, and on the above line we will soon be out on the barren waste of infidelity. We dare not be partial if we wish the fair consideration of "others"; if we extend the right to one individual to dismiss what he thinks is not necessary, we must to another.

There is a work, widely circulated, entitled, "Mistakes of Moses". If the doctrine, "Just as you believe", be true, I am prepared to write a second book, entitled, "Mistakes of Christ", and a third, entitled, "Mis-

takes of the Apostles". Christ enjoins strict obedience in all his teachings, because His Word will judge us in that great day, John 12:48. The mistake Christ commits is in holding up His teachings, His Word, as the only standard of salvation, whereas, in the light of the foregoing doctrine, the standard is, "Just as you believe".

The Apostle Paul seemed to have caught the same spirit of this one way doctrine, which we advocate, for he tells us, Christ is the author of salvation only to those who obey him, Heb. 5:9. Peter undertook to test Christ's one way system on the occasion of Christ's washing His disciples' feet. In fact, Peter stoutly affirmed his doctrine: "Thou shalt never wash my feet". But Christ promptly withstood Peter: "If I wash thee not, thou hast no part with me", Peter, it is not as you believe; but as I say, or not all. Peter, lacking what might seem to be moral courage to stand up for this doctrine, yielded. But the advocates of it today are more persistent. Thousands of them protest to the last that "You need not obey all the commandments; do as is your faith".

When men fail in business, there is a law that provides that their paper shall be worth a certain percent; but there is no law that provides that men's word shall be worth a certain percent. A man's word that is not worth its face is worthless. So likewise with the Gospel. The same

Jesus that tells us to pray, tells us to wash feet; if Jesus did not mean what He said when He told us to wash feet, how do we know that He meant what He said when He told us to pray? It must be apparent to the candid reader that the theory, "It is just as you believe", is a most fruitful source of confusion hence an evil report. I regard it as skepticism. A system that professes faith in Christ, and then rejects what Christ says, is sophistry, error of the gravest character.

The standard, therefore, is not "Just as you believe", but it is most assuredly as the Scriptures teach. For "whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son", 2 John 1:9. "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all", Jas. 2:10.

The terrible state of confusion and rebellion in the ancient camp of Israel, as seen, was produced by the evil reports of those who professed to know; so likewise the terrible confusion, division and rebellion in Israel today, is produced by evil reports. I warn the reader of their doctrine. We regard it as a grave species of Skepticism.

Selected.

IN CONCLUSION:

There are fathers and mothers all over this land,

A chewing and smoking as hard as
they can;
While the children are scolded and
rushed off to bed,
All dirty and ragged and crying for
bread.

A father once said, with his eyes
full of tears,
I cannot quit chewing, I've tried it
for years;
While the dying young man says he
sadly regrets
That he ever did learn to smoke
cigarettes.

A snuff using mother! Oh, what a
shame!
Shall we call her mother? She's not
worthy that name.
For her babe is now lying in the
cold grave at rest
From the poison of the snuff that it
nursed from her breast.

Oh! snuffers and puffers, ye slaves
of the weed,
Is your path clear to heaven? Is
your hope sure indeed;
Are you snuffing and puffing to the
glory of God?
Are you traveling the pathway our
Savior once trod.

You'll confess that you're angry and
cross and all wrong
When you're craving a chew and
your plug is all gone;
Oh, where does your patience and
religion then lie,
On a plug of tobacco, or a home in
the sky?

Ye slaves of the weed, heed the
words that I say,
Lay down your tobacco, no longer
delay,
For Jesus is calling to you and to
me,
He will save you and cleanse you
and let you go free.

Now surely you'll confess that my
story is true,
Then how can you continue to
smoke, dip or chew;
Quit snuffing and puffing, be wise
evermore,
And seek for a home on Canaan's
bright shore.

I WOULD RATHER HAVE

I would rather have one little rose
From the garden of a friend,
Than to have the choicest flowers
When my stay on earth must end.

I would rather have one pleasant
word
In kindness said to me
Than flattery when my heart is still
And life has ceased to be.

I would rather have a loving smile
From friends I know are true
Than tears shed round my casket
When this world I've bid adieu.

Bring all your flowers today,
Whether pink, white or red;
I'd rather have one blossom now
Than a truck load when I'm dead.
Sel. by—Sister Jeannette Poorman

SOME-ONE

She was only clothed in garments,
That many years had seen,
In fact when you looked quite close-
ly,

Her clothes were turning green.
People said she was old-fashioned,
Some said she was very mean,
And unless you had really known
her,
You'd have thought she might have
been.

But when her neighbors told you,
Of the things that they had seen,
How She'd given to the hungry,
Clothed the outcast and unclean,
How she'd freely give to missions,
And the church on the Village
Green,
You'd never again have called her
odd,

But "a lovely child of the living
God.

Sel.—Sister Jeannette Poorman

THE WAY TO GOD

Oh, God! I am weary, so weary,
The road is rough and steep;
My garments are torn and tattered,
Wounded and bleeding, my feet;
The night is closing about me,
The way no longer I see;
And oh, it is heavy to carry
The cross Thou gavest me.
Alone, I have traveled onward,
For many a weary day;
The storms are beating upon me,
And I have no strength to pray.
Onward and upward I journey,

Around me a dreary waste,
Hungry and thirsty I'm panting,
But I find no resting place.

Oh, why is my burden so heavy?
And why so rough the way?

To many, life's journey is pleasant,
No cross to bear have they;
But brightly the sun is shining
And gently the breezes blow;
And friends are walking beside
them,
Ever rejoicing, they go.

But listen! A voice is speaking
In tones that are soft and low:
"Yes, thou are weary, beloved,
And often lonely I know,
For the path that thou hast chosen.
Is the same that I have trod;
'Tis the only way, believe me,
That leadeth upward to God".

"Many are passing onward,
By ways that seem easy to you,
Their paths may be smooth and
pleasant,

But they have no goal in view;
They live for self and time only,
That ends with their latest breath,
The way that they have taken
Leadeth downward unto death".
The Master was walking beside me,
Through all the desert place;
But my eyes were on my burdens,
And I did not see His face;
He was ready, and longing to help
me,
When the burdens were heavy to
bear,
And I was grieving Him sorely,
By thinking He did not care.

Dear Jesus, forgive me for doubting;
 And hear me while I pray;
 May Thy presence ever go with me
 Along life's narrow way.
 May I never grow weak and weary;
 Trusting in self alone,
 But looking to Thee for guidance,
 I'll reach the Heavenly Home.
 —Sel. Sister Emma Stuck.

PRIMARY SUNDAY SCHOOL LESSONS

Aug. 7—(Review) Showing Our
 Love of God. Psalms 105:1-5.
 Aug. 14—A Widow Sharing her
 Last Meal. I Kings 17:8-16.
 Aug. 21—Elijah Brings the Wid-
 ow's Son to Life. I Kings 17:
 17-24.
 Aug. 28—Elizah Fed by Ravens.
 I Kings 17:1-6.
 Sept. 4—Elijah Finding a Helper.
 1 Kings 19:4-21.
 Sept. 11—A Woman Who was
 Kind to Elizah. 2 Kings 4:8-11;
 Matt. 22:34-39.
 Sept. 18—Elisha Returing a Kind-
 ness. 2 Kings 4:18-22; 27-37.
 Sept. 25—(Review) Showing our
 Thanks to God. 2 Cor. 9:6-13.

ADULT SUNDAY-SCHOOL LESSONS

Aug. 7—The Lack of Faith Will
 Let us Down. Matt. 14:22-36.
 Aug. 14—Jesus Teaching on What
 Defileth a Man. Matt. 15:1-
 20.
 Aug. 21—Let not Even the Crumbs
 be Wasted. Matt. 15:21-39.

Aug. 28—Let us Take God at His
 Word. Matt. 16:1-12.
 Sept. 4—The Value of the Soul.
 Matt. 16:13-28.
 Sept. 11—We are Commanded to
 Hear Jesus. Matt. 17:1-13.
 Sept. 18—Unbelief Will Hinder
 Our Work for the Lord. Matt.
 17:14-27.
 Sept. 25—Offences are to be Avoid-
 ed. Matt. 18:1-14.

HOME DEVOTIONS FOR AUGUST, 1955

COURAGE

Memory verse, Psalms 3:6. "I will not
 be afraid of ten thousands of
 people, that have set themselves
 against me round about".
 Mon. 1—Deut. 31:1-8.
 Tues. 2—II Chron. 32:1-8.
 Wed. 3—Ezra 10:1-17.
 Thurs. 4—Phil. 1:21-30.
 Fri. 5—Joshua 14:6-15.
 Sat. 6—Psalms 91.
 Memory verse, Isaiah 12:2, "Behold,
 God is my salvation, I will
 trust, and not be afraid: for the
 Lord Jehovah is my strength
 and my song; he also is become
 my salvation".
 Sun. 7—Dan. 3:13-25.
 Mon. 8—II Sam. 10:1-14.
 Tues. 9—Job 40:1-14.
 Wed. 10—John 19:8-18.
 Thurs. 11—Exod. 14:10-22.
 Fri. 12—I Peter 5.
 Sat. 13—I Cor. 16:13-24.
 Memory verse, I Kings 2:2, "I go
 the way of all the earth: be

thou strong therefore, and shew
thyself a man."

Sun. 14—Eph. 6:12-24.

Mon. 15—II Cor. 6.

Tues. 16—I Tim. 6:14.

Wed. 17—I Sam. 17:32-46.

Thurs. 18—Rom. 13.

Fri. 19—Nahum 1.

Sat. 20—I Thess. 5:1-15.

Memory verse, Psa. 118:6, "The
Lord is on my side; I will not
fear: what can man do unto
me?"

Sun. 21—Psa. 27.

Mon. 22—Isa. 46:3-13.

Tues. 23—Ezek. 22:17-31.

Wed. 24—II Kings 6:8-23.

Thurs. 25—Heb. 4.

Fri. 26—II Cor. 10.

Sat. 27—Zech. 9:9-17.

Memory verse, II Chron. 32:7, "Be
strong and courageous, be not
afraid nor dismayed for the
king of Assyria, nor for all the
multitude that is with: for there
be more with us than with him"

Sun. 28—II Sam. 5:17-25.

Mon. 29—I Tim. 1:12-20.

Tues. 30—Psa. 18:32-50.

Wed. 31—Luke 10:1-20.

* * * * *

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BIBLE MONITOR

VOL. XXXIII

AUGUST 1, 1955

No. 15

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

DIVINE FELLOWSHIP

"He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him", John 14:21. This verse, from our Lord and Savior, contains comfort, assurance and promises which we cannot fully appreciate or estimate their value unto us.

Notice first, to whom this verse is directed. Not to a picked few, not even just to the faithful disciples. But to everyone who, meets two simple requirements. "He that hath my commandments and keepeth them". Both are conditional upon the individual themselves, to a great extent at least.

He that hath my commandments, stored upon a desk or stand? No, he that hath them in his heart and life. Does anyone fail to appreciate this opportunity? How carefully do we guard lest we do not have His commandments? Do we strive daily to store away some of His command away in our heart? These are readily and freely offered unto us but we must assimilate them in our

minds, in order to have them. They cannot be acquired over night nor can they be retained without continually using, storing and re-checking to see if we have them. How short do we come in this opportunity?

However this is not all that is required of us, individually, but we must also "keep them" in order to receive the glorious promises named. Many people, no doubt, who even have some of His commandments fail to even try to keep them. Perhaps we think them too difficult, too confining to even try to obey them? Is there any excuse to not do, as good as we know to do? Is it a privilege or a problem to keep them? Do we realize that we have the services of the Holy Spirit to help and enlighten us, that we may understand and keep His commandments? Dare we take a chance by putting it off, allowing the cares of this world to consume all our time, and not make an honest effort to keep the commandments, delivered unto to us from God by Christ and His followers?

Let us evaluate the problem a little. As a result of our "having and keeping His commandments" we

will love Christ, God will love us, Jesus will love us and will also make Himself known unto us. When we think of the many, many faithful believers of times gone by, who sought diligently for such an opportunity. Actually very few, even in this enlightened age, really appreciate the opportunity offered them. Our human mind cannot fathom the depth of such a marvelous and far-reaching promise.

On the one hand, man cannot see and realize his glorious opportunities without turning the picture and noting some of the curses, sorrow, misery and emptiness of not having and keeping or obeying God's Word. We have several pictures of this other side which should make us shudder, lest we come under so terrible a condemnation. Actually God wants us to love and serve Him from a heart of love and not of fear but He had told us enough of the terribleness of ungodliness that we should each have a Godly fear lest we fail to do our best. "But in every nation he that feareth him, and worketh righteousness, is accepted with him", Acts 10:35. The parable of the "Rich man and Lazarus", the many warnings of the destruction of things temporal, the pictures of hell and many others should urge, draw and woo us lest we fail to appreciate; being in the Love of God.

Even upon this earth, nothing is sweeter, happier and more glorious

than understanding, agreement and mutual fellowship but even the best of, such mutual understanding here upon the earth cannot be compared with divine fellowship. We sing of the fellowship of God and no doubt continue to take it far too lightly. Our text promises Divine Fellowship to each and every reader, who holds the key to it; is it God, no He has performed and is still performing His part, now it lies with us. Do we want the love and fellowship of God and Christ? How much effort are we weekly, monthly and yearly putting forth to have and keep His commandments? God has promised, over and over again to care for us and keep us, but He wants our love, concern, service and obedience. How are we using the minutes God allots us?

THE VIRGIN'S LAMP

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom", Matt. 25:1. Since the time of creation, man has depended on light, to permit him to see. We think of the light of day as the opposite to the darkness of night. While the sun is shining, we can see by the natural light.

Light and life are nearly synonymous to the inhabitants of Palestine, and also in the same way, darkness and death. Palestine is a land of sun and sunshine. There is hardly a

day in the year, but that the sun shines brightly. Time is reckoned from sunset to sunset. The day's labors comes to an end when darkness arrives, "Man goeth forth unto his work and to his labor until the evening", Psa. 104:23.

We are lost without light. The severest plague in Egypt, next to the slaying of the first-born, was the plague of darkness which fell upon the Egyptians, Exodus 10:23. When darkness covers the earth, when the sun is not lighting up the earth, when the natural light is obscured by darkness, it is then that man turns to artificial light.

God is the author of natural as well as Spiritual light. Man invented artificial light. From his earliest existence, man has had some temporary substitute, however dim and inadequate it may have been. The ancient Hebrews had "oil for the light". Ex. 25:6 and Lev. 24:2. There were many lights in the upper chamber at Troas, where Paul preached until midnight, Acts. 20:8. Lamps were in use in every remote times.

Niches for lamps are found in many excavations in Palestine. Torches were the first means of artificial light. They are mentioned in Nahum 2:3-4, Zech. 12:6, John 18:3 and elsewhere. They were made several ways, Bunches of dried grass, weeds, tares, etc., were lite and carried high to cast light. They were also used as a means of warn-

ing or signaling. Longer burning torches were made of earthen ware or metal, embracing a small reservoir to hold the oil. From the reservoir, a spout containing the wick, fed oil to the open flame. Clay lamps, similar to the Virgin's lamps were used in Canaan by the Amorites before the Israelities took possession.

The many excavations in Palestine have furnished thousands of specimens, which have enabled archeologists to trace their development from approximately 2000 B. C. forward. The Palestine Exploration Fund, in opening many tombs and unearthing many ruins of buildings all over Palestine, have found these lamps in many patterns and forms. They were commonly used in Christ's time, hence His referring to them in His teachings.

The Virgin's lamp was made of clay. It was shallow, about an inch deep, about three inches long and pear shaped to fit the hand. A large hole in the top of the lamp served to receive the oil. At the narrow end of the lamp, a small hole accommodated a wick. Various styles included a handle, similar to a cup handle, some had a string hole, to hang them when not in use, others were nearly round. Different designs were molded into the lamps, the design varying with the era. Animal forms, vine leaves, scrolls, etc., were several of the patterns which adorned the bowl or reservoir. One very

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marked Jewish design is the seven-branched candle stick.

The lamps referred to by Jesus were probably similar to these. The latest form of the clay or virgin's lamp was what is called Byzantine. They are ornamented generally with a palm branch or with a cross between the filling hole and the wick hole. Occasionally, there is an inscription around the rim of the lamp. When translated, they read, "The light of the world shines to all" or "The Lord is my light". This style lamp is more modern.

In and before Roman times, the finer lamps were made of bronze. They included a cover for the orifice and a chain and ring to hang. Very elaborate designs were often engraved on the bronze lamps. The terra-

cotta or clay lamps are now found throughout Palestine. They apparently were buried in connection with funerals or religious festivities. One of our guides in Palestine supplied each of our party with one of the clay lamps. Prior to our visit there he had acquired a large supply of them from a recent excavation which he explored. They have a blackened, burned appearance at the wick end which indicated they have been used.

These lamps were used by the peasants down to recent times. Olive oil and terebinth oils served as fuel. These lamps needed care to burn properly. They had to be kept full of oil. The wick had to be replaced and trimmed. In addition, because of their small capacity, a reserve supply of oil had to be kept handy. The five foolish virgins had no oil with them. The five wise had oil in their vessels with their lamps. When the bridegroom came, all trimmed their lamps, but only five had a reserve supply of oil. The other five were out trying to buy oil, when the bridegroom shut the door.

Might we remember the lesson Jesus taught in referring to these lamps, "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh", Matt. 25:13.

Bro. Paul R. Myers,
Box 117,
Greentown, Ohio.

A SYNOPSIS OF THE DOCTRINE AND CHURCH OF JESUS CHRIST

Part 2

The next commandment or rule to govern in the church or kingdom of God, given by Christ, which we shall notice is the "Lord's Prayer", Matt. 6:9-13. Since man came into existence by the hand and power of the Eternal Godhead, it is only reasonable that man in his helplessness should pray unto God.

For mankind is wholly dependent upon him, since it is in Him that "we live, move and have our being". For He gives us "life and breath and all things". Knowing these things, we believe the Master gave a most beautiful pattern or petition for mans needs, a form of adoration and reverence toward His Father in heaven, with whom He was ONE.

We feel this prayer was given for a rule or model, to govern in the church or kingdom on earth". After this manner therefore pray ye: Our Father which art in heaven. Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen".

About fifteen months later the disciples asked the Master to teach

them to pray as John taught his disciples. Luke says that He said to them, "When you pray say, Our Father which art in heaven, hallowed be thy name. Thy kingdom come, thy will be done in earth as it is in heaven", etc.

The first instance was given, according to Matthew, when he was teaching on the subject of prayer. We believe the Apostolic church, in order to be obedient to the Master Teacher, most assuredly must have used in this pattern of prayer in their work; also the true disciples of Christ have used it throughout the Centuries; and we do well to use it. May we the Dunkard Brethren never discontinue its use.

The next doctrine or teaching of the Master, for the church, which we shall notice is, "The law of trespass". Jesus knowing all about mans human, carnal nature, knew that nature must be subdued in order to be pleasing unto Himself and the Father. "For the carnal mind is enmity against God, For it is not subject to the law of God, neither can be". Knowing all these things he gave a law for his followers to settle their difficulties between each other.

Matt. 18:15-18, "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that

in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you. Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." Can there be any doubt in the mind of the reader that this law or rule was given for any other purpose, than to govern in the kingdom of heaven on earth?

The promise to the church, the body of Christ stated in the text just cited is a repetition of the Masters promise to the apostle Peter, when He promised to give unto him the keys of "The Kingdom of Heaven". Matt. 16:18-19, "And I say also unto thee, (something more than he had yet repeated) That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it". And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven".

To those who would separate the church and the kingdom of heaven, we can not agree. To the writer both of the texts just cited above, Matt. 16 and Matt. 18, refer to or is authority for, church government up-

on earth. RULES of operation for the kingdom on earth.

Do we always carry out the "Law of Trespass"? in our dealings toward one another? Do we as Paul commands us observe and practice? Gal. 6:1-2. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ."

Dear readers let us be honest with ourselves and with our God. Do we always obey Pauls command? Or, when we discover a fault in our brother: he has slipped, said something, shown a weakness, been overtaken in a fault, which may bring reproach upon himself or another; do we go to him and say brother you are at fault, I want to help you? Or do we rather go out and start ugly rumors against that one, which will end in trouble and heart ache? Yes Jesus was right in giving a "law of trespass".

Let us now notice faith, the next rule, law or obligation; to govern in the kingdom of God. In fact the law of faith is essential, a condition of entrance into the kingdom. Since it is the mind of the writer, under the direction of the Spirit of Almighty God, to try and cover much of the doctrine of Christ, concerning the church, we will not have space in this article to cover the doctrine of "faith", but will after a few quo-

tations leave "faith", for another chapter.

Mark 11:22, "And Jesus answering saith unto them, Have faith in God".

Also in, Heb. 11:6, "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him".

Win. Root,
1612 Morphy St.,
Great Bend, Kans.

THE UNCONCERNED

I am wondering if there could be such a thing as an unconcerned christian? There can be unconcerned church-members, but I do not think this would apply to a real christian. This word means also to have little interest in, but I suppose, we as christian followers, do not see anything like this in our beloved church today? If there ever was a time that the church needs one to put his or her shoulder to the wheel, it is today; for the evil one is working hard to overthrow the church.

Satan is not an unconcerned or dis-interested one, for he goes to every church meeting. It makes no difference how the weather is, it is never too hot, cold or rainy for him. he is always there on time, waiting, to see whose heart he can creep into. He is not there with a long face, but with a big smile and a friendly hand shake, if he came otherwise, many

times people would realize his intentions and reject him. So, dear reader, don't you think it is high time that we all, who claim to be christians, wake up and become concerned about the church so we do not loose interest as some do.

The church is our only salvation and the only place where there is any peace or comfort. So why not, each and every one do his or her part toward making the church work, go easily. All of you, who ever worked around a team of horses, know how well it goes when each pulls together. No doubt you also know how it goes when one balks or flies back in the traces. Just so it is in the church, as the saying goes, any dead fish can float down the stream, but it takes a real live one to swim up stream against the current.

Why should not the church become more alive and work against the swift current of evil. I know many of you, dear readers remember, Bro. S. P. VanDyke. I will never forget the last sermon he preached, while here in the flesh. It was at Mt. Dale lovefeast occasion, May 27, 1931, the day before he met his fatal accident. How he urged the church to keep on working, not to give up, but to press onward to that heavenly home beyond. His last remarks were, that he wanted to leave this world harnessed up in the Lord's work. I feel God granted his request, for he was enroute to church services the next morning,

when God called him home.

It should be the desire of all God's children to leave this world, harnessed up in the work of the Lord. May we always have the concern of the church at heart, and pray that we may all be steadfast in the work of the Lord.

E. May Rice,
Rd. 3
Frederick, Md.

WORKS

"For by grace are ye saved through faith: and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship created in Christ Jesus unto good works, which God hath ordained that we should walk in them", Eph. 2.8-10. "Even so every good tree bringeth forth good fruit: but the corrupt tree bringeth forth evil fruit. Therefore by their fruits ye shall know them", Matt. 7:17-20.

"But to do good and to communicate forget not: for with such sacrifices God is well pleased", Heb. 13:16. "Even so faith, if it have not works, is dead in it's self. Yea a man may say, Thou hast faith and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God: thou doest well, the devils also believe and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham

our father, justified by works, when he had offered Isaac, his son, upon the altar", Jas. 2:17-23.

Even so let your light shine before men: that they may see your works, and glorify your Father which is in Heaven. Now Israel, What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways and to love him, and to serve the Lord thy God; with all thy heart and with all thy soul", Deut. 10:12. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God", 1 Cor. 10:31.

Viola Broadwater,
Cumberland, Md.

BIBLE THOUGHTS FOR TODAY

Nothing could be more fair than our plans, but they may be extremely hard on some. "For with what judgment ye judge, ye shall be judged", Matt. 7:3.

Panics, wars, calamities, depressions defeat men's plans. But no one can take away the memory of a kindly deed. Eternity is a very long time, so lay up treasures in Heaven.

Sometimes the zeal of a church hurts the spiritual character of the organization. We cannot pave our way to heaven by bazaars and festivals. Games of chance are surely out of place for the christian and Christ would drive them out. "Make not my Father's house an house of merchandise", John 2:16.

They built the wall of Jerusalem in the face of enemies and all manner of handicaps. We had better start what we intend to do now, time is running out. "The people had a mind to work", Neh. 4:6.

Profane and slang expressions are evidence of lack of ability to express ourselves intelligently, and are a sign of weakness, not of strength. "Avoid profane and vain babblings", 1 Tim. 6:20.

Sel. by Sister Eileen Poorman.

NEWS ITEMS

NEW ADDRESS

Please change the following address in the February first issue: Root, Wm., 1612 Morphy St., Great Bend, Kans. E., formerly 1007 Main St.

NORTH CANTON, OHIO

The Orion Congregation has decided to hold their evangelistic meetings, the Lord willing, starting August 21 and closing with a harvest meeting on Sept. 4, with Bro. Paul Reed as Evangelist. We ask an interest in your prayers in behalf of these meetings.

We expect to hold our fall Love-feast on October 16 and invite all to come and worship with us in all these meetings.

Bro. Alvin Silknitter, Cor.

PLEASANT HOME, CALIF.

Great showers of blessings have come to this place, as Brother Paul

Reed poured out his heart to us, under the inspiration of the Holy Spirit. We drew nigh to God and He drew nigh to us. So powerful was the Spirit that people cried unto the Lord, sometimes in intercession, sometimes in praise. In peoples homes, groups gathered, studied, prayed, tears flowed freely and freedom of prayer and praise were more free, than we ever saw among our people. Oh, praise the Lord, for sending His Spirit into our midst, praise His Holy name.

If we saw our child burning in a building, we would rush to save it. People are in the burning building of sin, they are on the ocean of life. The waves of sin are sweeping all around them. Let us throw out the lifeline, every day, either by prayer, study of God's Word, proclaiming our faith or by strong action. "Faith without works is dead".

Praise the Lord, He is impelling us to action. The cares of this world, the things, the treachery of idleness, wasting time and thought, lack of vision, putting pleasure before the call of the Lord; all will keep the Spirit of God from working through us. Let us arouse ourselves to desperate action.

Elice Neher.

MY FAITH, YOUR FAITH?

I have endeavored to impress upon your mind, the great necessity of obeying God, our Heavenly Father, in all His Precepts. Also to throw

some light upon the order to be observed in the House of God. Had it not been for so much deviation from the true observance of Christ's precepts, I do not suppose that I should have thought it necessary to do so; but how can I well forbear, believing as I do, that we cannot be too particular in observing every command of the New Testament. And at the same time seeing and hearing so much in opposition to many of the precepts of our Lord Jesus Christ.

Our dear Redeemer declared in His sermon delivered upon the mountain, as you can read in Matt. 7:21-23, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father, which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name have done many wonderful works. And then will I profess unto them, I never knew you, depart from me, ye that work iniquity". Now, from the above we may truly infer that notwithstanding our calling upon the name of the Lord; which is our reasonable service, if we do not observe the will of the Lord, we shall not enter into the kingdom of heaven: and that many persons, perhaps even preachers, may and will lie and die in a state of deception, being under the impression that they are the chosen

ones of the Lord. But in the final day of reckoning, it will be revealed to men and angels, that they were in a state of delusion.

Oh the danger, the great danger of being deceived. The apostle tells us, "For Satan himself is transformed into an angel of light; therefore it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works", 2 Cor. 11: 14-15. Christ declared, "For there shall arise false Christs, and false prophets, and shall show great signs and wonders, in so much, that if it were possible, they shall deceive the very elect." God's elect are such as have, by a conformity to the will of God, entered into the church of Christ and are living up to their christian privileges. Now all such receive the anointing of the Holy Spirit, which abideth in them, and this anointing teacheth them not only a part, but the whole will of God, and the observance of it, I John 2:27.

Were it not for this anointing, the devil could deceive the children of God; for it is certain that all those that have received, and do observe, this anointing; cannot be seduced to believe in a false or wrong observance of any one of the precepts of Jesus. Nevertheless, it is possible for them to fall from grace and be lost. But as long as they preserve that love and affection for God and His word, which they received

at the first, they cannot sin wilfully; for His seed remaineth in Him, therefore, in order to fall, one must lose that love for the truth.

This love or affection for God and His Word is the very best assurance that we can have of our acceptance with God; and to prove this, I will call the attention of the reader to what Christ hath said upon this subject: John 8:47, "He that is of God, heareth God's words; ye therefore hear them not, because ye are not of God." He that is of God, he that is begotten or born of God, heareth, that is, reveres and obeys God's words. Those that hear them not, do not reverence and obey God's words, are not of God. Verse 51, "Verily, verily, I say unto you, if a man keep my sayings, he shall never see death". That is, those who obey the precepts of Jesus shall not be hurt by the second death, or lake of fire.

John 14:21, "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father; and I will love him and manifest myself to him". Verses 23-24, "Jesus answered and said unto him, if a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my sayings; and the word which ye hear is not mine, but the Father's which sent me". John the beloved

disciple, tells us, "This is the love of God, that we keep his commandments", John 5:3.

Now it is not evident from the above and even more testimonies which I might produce, that all those who do keep the commandments of the Lord Jesus Christ, have the love of God shed abroad in their hearts; and that all those who do not keep His commandments are forever lost. It does behoove us to faithfully serve our Lord as good as possible, for without question one who does not even attempt to learn of and serve His Creator, is not the child of God and does not have the love of God dwelling in his heart.

How sad that we hear certain professors say, There is no necessity to be so particular in observing this and that command, if the man or woman is only converted, it is enough. I admit that a good heart, or a true conversion unto God, is as much as we can expect in this life, but such will keep us very industrious to maintain such a state to the end of our days. We have no evidence to believe that a man may have a good heart, or be truly converted unto God and speak lightly of any of the commandments of the Lord Jesus Christ. No, for all those who are truly converted to God, have the same mind in them which was in Jesus Christ. Yes, they have His spirit; and the mind or spirit which was in Christ and also in

His disciples, is a meek and lowly mind, Matt. 11:29, and never revolts against any part of the will of God.

Again, we hear people say sometimes, in supporting or establishing their conduct for not observing certain Gospel precepts, that they have a good purpose in proceeding in the way they do. But I contend, that if their good mind or meaning be not to observe the whole will of God, that they are no better than King Saul; for he seemed to have a very plausible excuse for not fully prosecuting the word of the Lord, which had been delivered unto him by the prophet Samuel. This word of the Lord to Saul was, that he should utterly destroy the Amalekites and everything which appertaineth unto them. He was to make no reserve whatever; but it appears that he had such a good mind, or intention as not to observe the Word of the Lord in full.

No, he discovered a great many animals which would answer very well, to offer as sacrifices unto God upon Mount Gilgal; and as the king of the Amalekites was a great man, he should be taken alive. Thus this good meaning of King Saul's led him to violate the Word of the Lord, by reserving the best of the flocks and also sparing King Agag. However, Samuel told Saul, that to obey is better than sacrifices, and to hearken than the fat of rams; for rebellion is as the sin of witchcraft,

and stubbornness as iniquity and idolatry. Because thou hast rejected the Word of the Lord, He hath also rejected thee from being king.

Reader, you see that it will not do for us to reject any part of the word of the Lord, though we may have ever such good intention. The word of God must be observed without the least deviation. Samuel said, bring ye hither to me Agag, the king of the Amalekites. Samuel hewed Agag to pieces before the Lord in Gilgal. Now King Agag represents that corrupt nature in man, and is not to be spared, but must be crucified; for it is, as we have already remarked, that this corrupt nature cannot be made subject to the law of God; for if that could have been done, there would have been no necessity for the Gospel and the sacrifice of our Saviour, and this will not be accomplished without suffering.

The price of our redemption cost the most cruel and painful sufferings endured by our dear Redeemer. Our salvation is also effected in sufferings, so that none need expect to enter the Kingdom of Glory without suffering more or less. Therefore, it is our privilege, that we might, "Know Christ and the power of His resurrection, and the fellowship of His sufferings being made conformable unto His death", Phil. 3:10. Now to suffer for the name of Christ is a certain evidence that we must be the children of

God; for in so doing, we produce that kind of fruit which Christ and the apostles have declared would be agreeable to our holy profession. Oh how few are willing to suffer for the name of Jesus and how many of His professed disciples, in the hour of temptation and affliction, deny their Lord and Master. Yes, in times of prosperity and worldly favor, how bold, how courageous for the will of God. But let the enemy tempt, the world frown and bring a little persecution, and what desertion? Only here and perhaps there is to be found one who will endure, who will lay down his life for his brethren, and seal with his own blood or even a little sacrifice, the testimony of the truth as it is in Jesus.

Sel. from Nead's Theological Works

AFTER THREE DAYS

Mark 8:31-33, "And he (Jesus) began to teach them (the twelve apostles) that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again. And Peter, began to rebuke him. But when he (Jesus) had turned about and looked on his disciples, he rebuked Peter, saying, get thee behind me, Satan: for thou savorest not the things that be of God, but the things that be of men". The apostle Peter was not converted at this time, as Jesus called him, Satan. So is every soul

that is under the control of Satan.

Matt. 27:63-64, "The chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that deceiver (Jesus) said, while he was yet alive, after three days I will arise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first". Some people still believe that His disciples stole Him away by night, this is Satan's work to make people believe untruth.

Matt. 12:40, "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth". Luke 24:44-46, "And he (Jesus) said unto them, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, concerning me". Then opened He their understanding, that they might understand the scriptures, and said unto them. Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day. And that repentance and remission of sins should be preached, in His name among all nations, beginning at Jerusalem. This starts a new era or age of time, before it they were sent only, to the lost sheep of the house of Israel or the Jews. Matt.

10:5-6, "These twelve Jesus sent forth and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel". This was before the law was fulfilled. After His death the new Will came into effect and a different age was established, a different baptism. The Jewish passover was ended, the Lord's supper and sacraments were established to be practiced, as the solemnity of the fruit of the vine and unleavened bread.

Mark 14:12, "The first day of unleavened bread, when they killed the passover, his disciples said unto him, where wilt thou that we go and prepare that thou mayest eat the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?" This was near the time when Jesus was slain to be the passover, from the old dispensation to the new, from the Jewish law to the dispensation of grace, from the Old Testament to the New Testament. Jesus represents the paschal Lamb. The lamb slain typified Christ the Lamb of God, He is our passover sacrificed for us. 1 Cor. 5:7, "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us".

Matt. 26:19-32, I will keep the passover at thy house with my disciples..and they made ready the

passover. Now when the even was come, he sat down with the twelve. And as they did eat, he said, Verily I say unto you, that one of you shall betray me. He that dippeth his hand with me in the dish, the same shall betray me. So Jesus showed the disciples all things before His death on the cross. Jesus brake the bread, and gave it to His disciples and said, Take eat: this is my body and He took the cup, and gave it to them saying drink ye all of it: For this is my blood of the New Testament, which is shed for many for the remission of sins. After I am risen again, I will go before you into Galilee. Why is it, that so many people do not believe Jesus' Words? Luke 9:22, "The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day".

Luke 18:31-33, "Then he took the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully treated, and spitted on: and they shall scourge him, and put him to death; and the third day he shall rise again". The Gentiles crucified the Lord of glory because the Jews were not allowed to. The Roman soldiers hit Him and abused Him before they crucified Him. The Jews

condemned Him to be put to death. Luke 24:4-11, Behold, two men stood my them in shining garments: and they were afraid,..They said unto them, Why seek ye the living among the dead? He is not here, but is risen: remember how He spake unto you saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again, and they remembered His words. When they told these things unto the eleven and the rest, their words seemed to them as idle tales, and they believed them not. Is this not the attitude of people today? Many believe not the words of Jesus as contained in the scriptures.

Acts 2, Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. He seeing this before spake of the resurrection of Christ, that His soul was not left in hell, neither did His flesh see corruption. This Jesus hath God raised up whereof we all are witnesses. Acts 17, Christ must needs have suffered, and risen again from the dead: and that this Jesus, Whom I preached unto you is Christ, They received the word with all readiness of mind, and searched the scriptures daily, therefore many of them believed. Who is willing to consecrate their service unto the Lord? 1 Chron. 28:9, "Then said David, Thou, Solomon my son, know thou

the God of thy Father, and serve Him with a perfect heart and with a willing mind: For the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts". The will of the Father is to believe on His Son, the Lord Jesus.

John 6, Then said they unto Jesus, What shall we do, that we might work the works of God? Jesus said unto them, This is the work of God, that ye believe on him whom he hath sent. For I came down from heaven, not to do mine own will but the will of him that sent me. This is the will of him that sent me, that everyone that believeth on him (Jesus) may have everlasting life, and I will raise him up at the last day. Verily, I say unto you, he that believeth on me hath everlasting life. I am the bread of life. He that honoreth not the Son, honoreth not the Father which hath sent him. John 12, I am come a light into the world, that whosoever believeth on me should not abide in darkness. While ye have light, believe in the light, that ye may be the children of the light.

John 12:48, "He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day". I speak therefore, even as the Father said unto me, so I speak. Heb. 10:9-10, "Then said he (Jesus) Lo, I come to do thy will, O God, He taketh

away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all". How say some we are still under the law? As Jesus taught the twelve, saying the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again. I wonder how many so-called christians or church-members believe the words of Jesus? Some day all people will believe His words but it will be too late then. As a tree falleth, so it lieth. The Father gave Him authority to execute judgment also, because He is the Son of man. Marvel not at this: For the hour is coming in the which all that are in the graves shall hear His voice, and shall come forth: some unto the resurrection of life: and some unto the resurrection of damnation. Mark 1:14-15, "Jesus came into Galilee preaching the gospel of the kingdom, saying, the time is fulfilled and the kingdom of God is at hand: repent ye, and believe the gospel". Gal. 6:7, "For whatsoever a man soweth, that shall he also reap".

I was once far away from the Saviour,
And as vile as a sinner could be:
I wondered if Christ the redeemer
Could save a poor sinner like me.

I wondered on in the darkness,
And a voice whispered sweetly to me,
That Christ the redeemer has power
To save a poor sinner like me.

When we fully believe in Jesus
Then what a joy comes to me
My heart was filled with His praises,
For saving a poor sinner like me.

No longer in darkness I'm walking,
For the light is now shining on me,
And unto others I'm telling
How He saves poor sinners like me.

When life's journey is over,
And I the dear Saviour shall see,
I'll praise Him forever and ever,
How He saves poor sinners like me.
WM. N. Kinsley, Hartsville, Ohio.

THE ATONING BLOOD OF CHRIST

"It is the blood that maketh an atonement for your souls", Lev. 17:11. "The life is in the blood, therefore I have given it unto you upon the altar to make an atonement for your souls", Lev. 17:14.

The writer of the epistle to the Hebrews wrote plainly: "Without shedding of blood is no remission", Heb. 9:22. Almost all things had, for the Israelites under the law, to be purged with blood. There was absolutely no remission of sins without the shedding of blood. The covenant, the book, the Ark, the taber-

nacle, and the people were all dedicated and cleansed by application of blood. The magnitude of sacrificial bloodshed knew no bounds in Israel. It was shed for individual sins day by day, as well as yearly for the nations. Kings, priests, and the common people were all subject to this rule. They knew absolutely no exception.

Wherever God had to spare man's life, it was said: "I will see the blood and will not suffer the destroyer to come into your house to smite you", Ex. 12:13, 23. Where forgiveness of sins was wanted, God prescribed, "The priest shall make an atonement for you, to cleanse you, that you may be clear from all your sins before the Lord", Lev. 13:30. This is the law and testimony of God, regarding the sins of his people, without reference to original sin, transplanted through Adam. The blood is counted by the Lord for the life of all flesh; hence to shed blood is to take life, to apply blood is to apply life. The blood given for atonement, for the soul of man, means that some perfect, innocent creature gave its life in exchange for the sinner, and suffered as his substitute the penalty, death having been pronounced on him for sin.

The word atone carries the original meaning, "To exchange, to pacify, to render satisfaction for sin". This accords with God's doing, when he killed animals and clothed Adam and Eve, Gen. 3-21, and when

he liberated Isaac for a ram, Gen. 22:12-13. This is his meaning all through the Mosaic law, as types to the wonderful exchange on Calvary; where His beloved Son died for the human race, that the death, coming through Adam, might fall on him, and man might thus go free. So eternal life to man is a free gift, obtained through Christ's death, Rom. 6:23, and God becomes man's friend, and man God's heir when he, like Abraham, makes use of God's prepared lamb for His everlasting sacrifice when he, like Adam, accepts of God's provision, Gen. 3:21; Lev. 27:30.

Man becoming righteous before God is not so by the works he does, but by continuing in the sacrifice. Rom. 4:3. Paul says: "He that is dead is freed from sin", Rom. 6:7, that is, he paid the penalty of the law, and is as if he never had sinned, justified in the face of the law. If this, through Christ, had not been effected for the human race, there would have been no hope of a general resurrection from the dead, nor a second death spoken of, but in speaking of a second, the first becomes old, decayed and is ready to vanish away, Heb. 8:13. If that is true of a just and holy covenant, how much more of God's and man's enemy? But the blood of beasts could not accomplish this; it could only serve as a type till Christ would come, a perfect man. Once, in the fullness of time, he died, the just

for, or in behalf of, the unjust. Heb. 9:14, 25, 28. God in him killed the human race, counting them all dead in him, and sacrifice ceased forever. If one died for all, then all were dead, 2 Cor. 5:14, otherwise sacrifices would continue even to the present day, Heb. 9:25-26. Having ceased to be offered, his sacrifice must be able to take away conscience of sins (not only of sin) forever, Heb. 10:2.

Once setting all, Paul proclaims, "God was in Christ reconciling the world unto himself; not imputing their trespasses unto them and had committed unto us the word of reconciliation, for he had made him to be sin for us who knew no sin that we might be made God's righteousness in him", 2 Cor. 6:19, 21. This is the glorious effect of God's exchange: Christ is made sin for man; man can by this righteousness, he becomes God's ambassador for Christ, as though God "beseech you by us. We pray you in Christ's stead, be ye reconciled to God," 2 Cor. 5:20.

Christ was to die for the nation, and also for God's children scattered abroad, John 11: 51-52, that He should be the lamb of God that taketh away the sin of the world, John 1:29; Isa. 53. He bore our sins in His own body on the tree, 1 Pet. 2:24. He did this while we were yet His enemies, Rom. 5:10. He redeemed us with His precious blood, 1 Pet. 1:18-19, washed us from our

sins, not just sin, and made us kings and priests before God", Rev. 1:65. It pleased God to put Him to grief and bruise Him, and make His soul an offering for sin. Isa. 53:10, to wound Him for our transgressions, to bruise Him for our iniquities, to let Him bear our griefs and carry our sorrows, Isa. 53:4.

Continually He bore His people's iniquity, Isa. 53:10. Christ entered willingly into the exchange. He said, "Suffer it to be so now", Matt. 3: 15. "Ought not Christ to suffer these things?" Luke 24:26. So fully did He enter into man's position, that He, as a real and true substitute, exclaimed, "Mine iniquities have taken hold upon me; they are more than hair upon my head", Psal. 40:12. God was so pleased with the result that He exclaimed, "Their sins will I remember no more", Heb. 8:12.

It is evident from this that the question of sin, sins and death, in relation to mankind, is fully met and forever settled, in Christ Godward, that is God has accepted it and became reconciled to the world. Now the people of the world, as individuals, have to accept and be reconciled to God's plan. Then the Father, Son and Holy Ghost united will make them God's righteousness in Christ. The church is instituted for this purpose; her ministers sent out with heaven's prescribed means, and attendance of angels for the help of them who shall inherit salvation,

Heb. 1:14; 2 Cor. 5:20; Eph. 3:10. He gave solemn charge to the church and her ministry not to neglect to teach all He commanded, Matt. 28:9, nor to change His instructions and designs, nor add thereto, Gal. 1:8-9; Rev. 22:18, 29. The result thus obtained is to make one, to make alike precious. Planted by baptism into Christ they are engrafted into the true olive tree, Rom. 6:5; 11:19. All ordinances, every word of Christ, is bread for the developing of God-given life, Matt. 4:4, so that all who, with open face, "behold the glory of God are changed into the same image from glory to glory", 2 Cor. 3:18. They are changed to the image of Christ, Rom. 8:29, so much so that, as they have borne the earthly image of Adam, they shall bear the image of the heavenly, 1 Cor. 15:49.

In closing, please take a glance at Christ and his people. He was, while here, poor, despised, persecuted; a man of sorrow for the sins of others, and finally killed, Isa. 53. So are they in every land and nation when they fully imitate him, John 15:18, 21; 16:1-2; Rom. 9:2-3. He is full of power and glory, Rev. 1:13, 15:19; 11, 13. They, in a moment, in the twinkling of an eye shall put on immortality and power, 1 Cor. 15:43, 54, reign with Christ, Rev. 20:4; Rom. 8:17; 2 Thess. 2:12, and judge the world, Matt. 19:27, 29; 1 Cor. 6:23.

Selected.

FREEDOM OR LIBERTY

Adam and Eve were made good, and very good. They were free to do what God commanded, or disobey, no force was used, God's law in that respect is the same today. We are free to obey the teachings of Jesus as given to us in the New Testament, or we can follow our fleshly inclinations. All of which seemingly with good intentions, desiring to assist Jesus in converting the world to Christianity, using money and making great sacrifices similar to the people in King Saul's day. I Samuel 15:13 to 22.

All commands today agreed to by the people, that are outside of the New Testament are erroneous teachings, for they are not authorized by Christ and will be considered as worldly desires of men, and likely the observers of the same will be among the people at the judgment who considered that they did great things for Christ, Matt. 7:21-25.

Therefore to be accepted by Jesus at that day, we must have obeyed His Word, and rejected the religious doctrine of men. The Lord added to the church in the Apostles' day, such as should be saved, Acts 2:47. He works the same today. In a great house there are different vessels, is the way that it is explained in II Tim 2:20-21.

We all have something to do in order to be a vessel for a proper use for Jesus in His coming kingdom, I

Peter 1:22; I John 3:3; Romans 9:23. New Testament obedience is our work in this church age.

Remember, obedience to the Word of God that is given to us in New Testament, is *our only duty* in this life, "By grace are ye saved through faith, and that *not of yourselves*; it is the gift of God; not of works lest any man should boast", Eph. 2:8, 9.

The largest part of our physical work in this life is for the flesh, gathering food, clothing and shelter for ourselves and those depending upon us for the necessities of this life, II Cor. 9:7-10. Then we must depend upon the Lord for the increase and trust Him for guidance in all that we do.

He has plainly outlined in the New Testament our entire lives, when we obey we will receive a blessing and be guided by the Holy Spirit, Acts 5:32. When we do not obey, we get into trouble and the cause is outlined in Romans 2:1-11.

The true Christian's life is an *individual obedience* to the Doctrine as given us in the New Testament. No religious body of so-called Christians can save any soul. Each one must work out his own soul's salvation, Phil. 2:12; I Peter 1:22, 23 tells us how.

No so-called Christian body of believers have any gospel authority to demand, request or suggest any obedience, but to the New Testament Doctrine of Jesus Christ.

Then, why not follow that doctrine which makes you free? John 8:31-32.

The Holy Ghost is also called the Spirit of Truth, John 16:13. "When the Spirit of Truth is come, He will guide you into all Truth" (The New Testament is the Truth). John 14:6. "For He shall not speak of himself".

The office of the Holy Spirit, called also the Comforter, is to bring all things to our remembrance that Christ hath given us from the Father, all outlined in the New Testament, the perfect law of liberty. Even Jesus could not give us anything but what the Father outlined to Him, John 16:14-15.

The Doctrine of Christ never changes, but the doctrine of men change from time to time as the mind of men change, which plainly shows to us that the Holy Spirit is not guiding such changes that are adding new doctrines to the New Testament and demanding obedience thereto.

Past history teaches us what the result has been in the bodies of religious people who taught for doctrine the commandments of men.

Christ and His Apostles were also falsely accused, and persecuted, but it did not stop them from obeying the commandments of God as given to them by Jesus. Peter tells them, after he was converted, Acts 14:9; 5:29. All church discipline not authorized by the New Testament is

to be considered as works of the flesh, and when enforced is sowing discord.

We today are commanded by Christ to preach the New Testament Doctrine, "The Word", everywhere and to all people. He that hath ears to hear is also commanded to hear, no matter if by mouth direct, or over an instrument that conveys sound, or by pen writing. The command is to HEAR.

Therefore as long as the Lord gives me strength in body and mind, I will try to preach and mail out to others, the Doctrine of Christ, and the Lord will be the judge as to the members who are sowing discord. Hence we also can expect persecution from within. II Tim. 3:12-17.

J. C. Darst,
Dayton 10, Ohio.

WISHING

I wish there was something I could do

That would make the whole world glad,

Let everyone feel God's love so close,
They'd forget they were ever sad.

Make every dream of good come true,

Vanish hate from every heart.

Solve every problem, and smooth the way.

So evil could play no part..

Replace every thorn with a flower of love,

So there'd be not hate or crime,
Change all the darkness into light
With a world of friendship kind.

Sel. by—Sister Jeannette Poorman.

A BURDEN REALLY CAST ON THE LORD

I cast it, Lord, just now, I cast it,
and arise

Without it, Burdenless, and full of
glad surprise;

I feel no weight—all, all is light—
I've changed for day the darkness
of the night.

How many times I've knelt and
pleaded on,

Then rose without a shade of trouble
gone.

Oh, what a secret Thou hast now
revealed!

My wounded soul in truth is healed.

I've often cried, and with a heart
like stone,

I've brought my burden with my
lips alone;

But now in Faith I've cast it off on
Thee,

And when on Thee it cannot be on
me.

I feel sustained, I am sustained, my
Lord,

And why? Because I'm trusting in
Thy word;

Thou saidst it, yet I ne'er before
could see

That Thou wast speaking just alone
to me.

Now, dearest Lord, of Thee I ask
 no more
 Than that Thou wilt, until this life
 is o'er,
 Thus prove each day the mysteries
 of Thy grace,
 Until mine eyes shall see Thee face
 to face.

ALL THINGS WORK OUT

Because it rains when we wish it
 wouldn't
 Because men do what they often
 shouldn't
 Because crops fail, and plans go
 wrong
 Some of us grumble, the whole day
 long,
 But somehow in spite of the care and
 doubt,
 It seems at last that things work out.
 Because we lose where we hope to
 gain,
 Because we suffer a little pain,
 Because we must work when we'd
 like to play
 Some of us whimper along life's
 way,
 But somehow, as day will follow
 the night,
 Most of our troubles work out all
 right.
 Because we cannot forever smile,
 Because we must trudge in the dust
 awhile,
 Because we think the way is long—
 Some complain that life's all wrong.

But somehow we live and our sky is
 bright,
 Everything seems to work out all
 right.
 So bend to your troubles and meet
 your care,
 For clouds must break and the sky
 grow fair
 Let the rain come down as it must
 and will,
 But keep on working and hoping
 still,
 For in spite of grumblers who stand
 about,
 Somehow it seems all things work
 out.

Evelyn Still

Sel. by—Eileen Poorman.

THIS OLD CLAY HOUSE

When I'm thru with this old clay
 house of mine,
 When no more guide lights thru the
 windows shine,
 Just box it up and lay it away
 With the other clay houses of yes-
 terday.
 And with it my friends, do try if you
 can,
 To bury the wrongs since first I be-
 gan
 To live in this house, bury deep and
 forget,
 I want to be square and out of your
 debt,
 When I meet the Grand Architect
 Supreme
 Face to face, I want to be clean.

Of course, I know it's too late to mend.

A bad builded house when we come to the end,

But to you who are building, just look over mine

And make your alterations while there is time;

Just study this house—no tears should be shed,

It's like any clay house when the tenant has fled.

I have lived in this house many days all alone,

Just waiting, and oh how I longed to go home!

Don't misunderstand me—this old world divine,

With love, birds and flowers and glorious sunshine,

It's a wonderful place, and a wonderful plan,

And a wonderful, wonderful gift to man.

Yet, somehow we feel when this cycle's complete

There are dear ones across we are anxious to meet.

So we open the books and check up the past,

And no more forced balances, this is the last,

Each item is checked, each page must be clean,

It's the passport we carry our Builder Supreme.

So when I am thru with this old house of clay,

Just box it up tight and lay it away,
For the Builder has promised when this house is spent,

To have one all finished, with timber I sent.

While I lived here in this one, of course it will be

Exactly as I here have builded, you see.

It's the kind of material we each send across,

And if we build poorly, of course 'tis our loss.

You ask what material is best to select?

'Twas told you long since, by the Great Architect,

"A new commandment I give you,
That ye love one another, as I have loved you".

So the finest material to send up above

Is clear, straight grained timber of Brotherly Love.

Sel. by Sister Treva Brumbaugh.

STILLNESS

Be silent to God: let Him mould thee.—Luther.

Thy lesson art thou learning,
O tried and weary soul?

His ways art thou discerning
Who works to make thee whole?

In the haven of submission
Art thou satisfied and still?

Art thou clinging to the Father,
'Neath the shadow of His will?

Now while His arms enfold thee,
Think well, He loveth best,

Be still and He shall mould thee,
For His heritage of rest.

The vessel must be shapen
For the joys of Paradise,
The soul must have been training
For the service of the skies;
And if the great Refiner
In furnaces of pain
Would do His work more truly,
Count all His dealings gain.
For He Himself hath told thee
Of tribulations here;
Be still and let Him mould thee
For the changeless there.

From vintages of sorrow
Are deepest joys distilled,
And the cup outstretched for heal-
ing
Is oft at Marah filled.
God leads to joy through weeping,
To quietness through strife,
Through yielding into conquest,
Through death to endless life.
Be still, He hath enrolled thee
For the kingdom and the crown;
Be silent, let Him mould thee
Who calleth thee His own.

Such silence is communion,
Such stillness is a shrine;
The fellowship of suffering
An ordinance divine.
And the secrets of abiding
Most fully are declared
To those who with the Master
Gethsemane have shared.
Then trust Him to uphold thee,
'Mid the shadows and the gloom;

Be still and he shall mould thee
For His Presence and for Home.
For Resurrection stillness
There is Resurrection Power;
And the prayer and praise of trust-
ing
May glorify each hour:
And common days are holy,
And years an Eastertide,
For those who with the Risen One
In Risen Life abide,
Then let His true love fold thee,
Keep silent at His Word;
Be still and He shall mould thee;
O rest thee in the Lord.

MY HAND IN GOD'S

Each morning when I wake I say,
"I place my hand in God's today";
I know He'll walk close to my side
My every wandering step to guide.

He leads me with the tenderest care
When paths are dark and despair—
No need for me to understand
If I but hold fast to His hand.

My hand in His! No surer way
To walk in safety through each day.
By His great bounty I am fed;
Warmed by His love and comfort-
ed.

When at day's end I seek my rest
And realize how much I'm blessed,
My thanks pour out to His; and
then
I place my hand in God's again.

BIBLE MONITOR

VOL. XXXIII

AUGUST 15, 1955

No. 16

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

A NEW LUMP

"Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth", 1 Cor. 5:7-8.

Most of us are familiar with the older processes of making and kneading of bread, which the apostle Paul refers to in this exhortation. The apostles soon found out, when Christ taught on the same subject, that the teaching went much farther into their lives than just the making of bread. They soon understood that the leaven was the hypocrisy and doctrine of the Pharisees and Saducees, which was so corrupted with malice and wickedness.

This text might be interpreted to refer to, the church as a whole, in cleansing itself from wickedness as described later in the chapter. However it definitely refers to each individual member and perhaps should be so interpreted, at this location in

this chapter. Each individual member should so purge himself from any imputity of heart and life. By so separating ourselves from any unclean or evil influence we can become a new lump in Christ Jesus. This purging should, at least, cleanse us from the main vices of the world in our locality and from those which we might have been leavened with, in the past.

The most important reason for our cleansing ourselves is that Christ made that unestimable sacrifice for each of us; that He might buy us back in the favor of God. God is love and we must manifest much of that love, for Him and for others, if we wish to be the children of God. The text tells us, Christ is our Passover. The word rendered here, Passover, is translated in several places "Pascal Lamb" which we feel really explains to us the meaning intended. "And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King," John 19:14.

There were three main points in the Jewish Passover. First, the sprinkling of the Blood, of the slain

Lamb, upon the doorpost. The perfect lamb was to be selected and kept for three days, to be certain that it had not blemish, then it was slain. The blood of this lamb, when placed according to God's directions, was a warning for the death Angel to pass over their home and not molest it. Faith in Christ's blood, if we obey His Words, will save us from Spiritual death. Second, the flesh of the sacrifice was food to strengthen them for their journey out of Egypt. Christ's Words are the food for our souls. We should feed upon this New and Living Word.

Third, the continued feast of unleavened bread. Our spiritual feast should continue on for the remainder of our life, not just for seven days. We now feed upon Christ and His commandments and grow thereby. We no longer enjoy the food of sinfulness and carnality. We are a new lump and living like Christ is a continual feast for us, compared to our past life which was spent in malice and wickedness.

We now live on sincerity and truth. Sincerity is honesty of mind and intention, genuineness. We no longer wonder about trying to find satisfaction in wickedness. We know whom we serve and also know what the reward will be for faithfully abiding in His service. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become

new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation", 2 Cor. 5:17-18.

In the carnal life we wonder what to do. We group here and there, trying to find that which satisfieth and which might promise us something certain and sure to build upon. In Christ we live in truth. We can know what we read and experience according to His Word. Truth is conformity to facts, exactness, an established principle or a fixed law. We are not worried about the uncertainties of this life, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens", 2 Cor. 5:1.

Dear reader, one is amazed with the greatness and far-reaching effects of God's Word. We are amazed at the difference of this New Lump, in Christ Jesus, which is not contaminated with the sins and pleasures of the world. Are we men and women enough to endure? Will we be faithful unto the end? Dare we think it strange that we "Must" be a New Lump? Can we feel as certain as the apostle Paul, if not why not? "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course. I have kept the faith: henceforth there is laid up for me a

crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing", 2 Tim. 4:6-8.

BEGGING IN THE HOLY LAND

Poverty is very prevalent in the Holy Land. Too many people, for the amount of employment available, is one reason. Indifference and slothfulness on the part of individuals, is another reason. Jesus said, in Mark 14:7, "For ye have the poor with you always".

As a result of these prevailing conditions in Palestine, many people rely on begging for a livelihood, as they did in Christ's day. Begging came to be known among the Jews early in their history. It increased as their cities became larger. The more people who inhabited the land, the less land there was remaining to grow food on. Consequently, there was an increase in the number of beggars.

There are two types of beggars in Palestine. The really needy and worthy and the professional beggar. The professional beggar is one who resorts to no other source of income. Begging is his profession. Such were and are today, a despised class among the Hebrews, Jewish communities are forbidden to support them from their general charity fund, but the spirit of their

law is evinced again, in that it is likewise forbidden to drive a beggar away without an alms.

During Christ's time, begging was well known and beggars were very numerous. Proof of this statement is found in the reference to alms giving in the Sermon on the Mount. Other scriptures give accounts of begging, like at the entrance to Jericho, Matt. 20:30, in the neighborhood of rich men's houses, Luke 16:20, and the gates of the Temple at Jerusalem, Acts 3:2.

Another possible reason for so much begging is an inadequate method of administering relief to the needy. Begging was in Christ's time, and is today, looked down upon and is condemned by public opinion. This is evidenced by the unjust steward, "To beg I am ashamed", Luke 16:3.

A great change has taken place in the life of the Jew in modern times, in this, as well as other respects. Since the seventeenth century, the Jewish poor in many parts of the world have made it a practice, especially on Fridays and on the eves of their festival days, to go systematically from house to house begging alms.

In certain parts of Europe today this practice has become a full grown abuse. Crowds of Jewish beggars push their way and ply their trade about the synagogue doors. The Jewish beggar has become a troublesome figure in modern Jewish

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society, both in Europe and especially the Holy Land.

Wherever people congregate or pass by, one is certain to see beggars. They congregate at the synagogue doors, gates to the cities, at the market places, and are very prevalent at places of interest to the sight-seer.

Many of these beggars are old and grey. Their appeal is very touching and pathetic. One can hardly pass by, without contributing a coin to their meager collection. Women beggars are more numerous than men.

Should a person traveling in Palestine elect to contribute a dime to each beggar, he would need a great supply of dimes. One of our party, touched by so many beggars;

gave away, in one day, thirty dollars, mostly in dimes. Thus, it becomes quite apparent the number of beggars appealing to the tourist for help. One individual simply can not contribute to each and every beggar.

Children, hardly able to walk, are taught to beg. One of the most touching scenes, and one most long to be remembered, are the many, many children, some very small, all under fed and poorly clothed, holding out beseeching hands and crying "Baksheesh". "Baksheesh" is their word for begging. The appeal of their hand and the expectant look in their eyes touches even the hard hearted.

They are so desirous of alms that they follow a person long distances. They jam in doorways, on steps and on the sidewalk until they block your pathway. Give to one and you must give to all, or face next to a riot.

A sight that lingers in my mind was two women; at the gateway to a cemetery in Jerusalem, sitting on a low wall, begging. A stranger is unable to determine if such beggars are actually in need or if they are professionals. These two women were very poorly dressed. They had a tin can in one hand and with their other hand, was making gestures and coaxing for money. Whether to give or not, did not constitute a question. How they managed to live on begging was the real question. Not many native Palestin-

ians have the means to give. At the very best, beggar-living is certainly a very undesirable way of life.

The beggars have strife between them. They try to out-do each other in obtaining the most favorable places to beg. They do not want anyone to have better luck than themselves, sometimes they become plain nasty to the point that they defeat their own purpose.

Another class of beggars that deserve alms and possibly can not avoid their position are the blind and physically handicapped. Until very recently, not much governmental provision was made for this group. They had to depend on the mercy of the public. Seeing many cripples, blind and diseased persons begging, touched us to the point that our meager sharing with them added somewhat to the cost of our tour.

I feel we owe it to God to help in some way those that are so underprivileged. I believe that one reason there are so many people in need, is to test those that profess Christianity. Are we willing to feed the hungry, clothe the naked and share our many blessings with the less fortunate?

Bro. Paul R. Myers,
Box 117,
Greentown, Ohio

Some people are making such thorough preparation for rainy days that they aren't enjoying today's sunshine. The Baptist Evangel.

A SYNOPSIS OF THE DOCTRINE AND CHURCH OF JESUS CHRIST

Part 3

In this article we shall complete the synopsis of these doctrines, then in the following articles, the Lord willing we shall discuss them one by one.

The next is "Repentance", Were it not for the fact that the man and the woman, in the garden of Eden, had sinned (or that later generations did) there would never have been any need for Repentance, no need for a Saviour.

But a Redeemer was necessary to redeem mankind from sin, hence the duty of penitence, Jesus taught it in the beginning of his personal ministry in the world. As in Luke 13:1-5, as well as Matt. 7:1-7, where he taught penitence of heart rather than harsh judgment of others. Repentance then is a doctrine of the church of Christ, "YES", it is a condition of Salvation, as we learn from Holy Writ; a rule to govern the heart and life of a Christian

Another rule is "Confession", As it was with those at John's baptism, Matt. 3:6. A confession with lips of faith in the Lord Jesus, Rom. 10:9. A personal confession before men, in order that one may have recognition of Christ. His confession of us before the Father in heaven, Matt. 10:32.

Sinner friend have you confessed your sins? Remember you must meet this condition of the Gospel, without it you cannot have the cleansing power of Jesus' blood from all unrighteousness, 1 Jno. 1:9. So we find confession a rule of the Gospel, to govern in the church of Jesus Christ.

"Baptism", another doctrine, "Were baptized of him in the river Jordan, Matt. 10:32, and later He commissioned it upon the apostles; to be practiced throughout the coming dispensation, throughout the entire church age, Matt. 28:19, Mark 16:15.

That great commission as taught by Christ in Matt. 28:19, teaches how that baptism is to be administered, by "Trine Baptism", is a bowing in baptism, a forward action, Rom. 6:5, Is a likeness to Christ's resurrection and is a resurrection of the body to new life.

Another doctrine is, "Laying on of hands" Heb. 6:1-4, "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment". These instructions of the apostle Paul place "laying on of hands" alongside of "faith", repentance, baptism and other cardinal doctrines of Christ. Hence upon the

authority of God's Word, given by Paul, we believe it to be a scriptural practice or rule of action for the church.

We find, the Apostolic church layed on hands, for the purpose of ones receiving of the Holy Spirit, Acts 8:15-17. The Dunkard Brethren practice it at the time of baptism (and when installed as a church official.)

"Feet Washing, Lord's Supper and Communion" are doctrines of Christ, to be practiced or carried out in His church on earth, but since these are to be discussed in our following articles, we pass on to the next. Another doctrine or scriptural practice for the church is "the holy kiss". This is the way for brethren to greet brethren, a token of love for each other, is to be practiced here in the world, Rom. 16:16, 1 Pet. 5:14.

There is a "prayer veil", to be worn by women in worship of Almighty God, an "Headship" to be recognized and respected by both men and women in the church, which doctrine is not generally respected nor practiced by Christendom to-day. Brethren and sisters do we always practice this rule or do we neglect it? Could it be found that our sisters go to the table or any other worship uncovered? Would we thus pay disrespect to our Christ and to our God?

"Anointing", It is our gracious privilege, as well as our duty, when

sick to call for the elders of the church and receive the "anointing" service; that our bodies may be healed, our faith may be strengthened and that we may have the comfort of the knowledge that our sins have been forgiven. What a gracious privilege, Jas. 5:13. There are other rules to govern the Christian life, which are a part of the doctrine of Christ, which we shall notice. Certain Christian "duties" 2 Pet. 1: 5-9, "Added to faith, virtue, knowledge, temperance, patience, godliness, and charity".

"Christian graces" 2 Cor. 5:22, "The fruit of the Spirit is love, joy, peace, long-suffering, goodness, gentleness, meekness and faith." "Temperance" 1 Cor. 6:10, "Sanctification, richness, holiness, Christian perfection". Nonconformity to the world, "plainness of attire", which we called to our attention in previous articles, Rom. 12:1-2, 1 Pet. 1: 14.

There are five other rules of government for the church, as taught by our Lord and Saviour Jesus Christ, which we want to briefly mention before we leave this synopsis. They are: "Non-lawing" not going to law brother with brother", 1 Cor. 6:1-8. "Non-secrecy" John 17, where Jesus said, "In secret have I said nothing". Christians are not to be unequally yoked in secrecy with unbelievers, 2 Cor. 6:14-16.

"Non-warring or non-resisting" Christians are not to go to war.

Jesus taught the principles of peace, Matt. 26:42; Jno. 11:47-48.

"Nonswearing", Matt. 5:34-37. Christians cannot swear by heaven, by earth, by their own head, neither by Jerusalem nor by any other oath, but let their communication be "yea yea, and nay, nay", otherwise we fall to evil.

"Nondivorcement". How dare any one divorce a side companion, marry and live with another and then profess to be a Christian? Matt. 19:9. "And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, commiteth adultery: and whoso marrieth her which is put away doth commit adultery".

Last, but not least of this synopsis is "Unity", Jno. 17:22, "That they may be one as we are", this was Jesus' prayer for the church, may we all be one even as he and the Father are one.

This is a brief synopsis of the doctrine of the New Testament and church of Jesus Christ.

To be continued

Wm. Root,
Great Bend, Kans.
1612 Morphy St.

FEAR OF DEATH

A man that has remained firm in faith and the exercise of piety until the end, lies down at last, when his end draws nigh, cheerful and comforted on his deathbed. He fears

neither death or judgment; for neither of them affect him, as Jesus has said, "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life", John 5:24.

Thus the righteous man lies, tranquil in his mind, because his sins are forgiven him and he enjoys the grace of God in his heart. Jesus, whom he has carried within his heart during his life, in whom alone he has trusted, and who now in death is his only confidence, his only refuge. He has lived unto Him, he now dies unto Him. From his friendly serene countenance, beams forth that inward peace, that divine comfort, the unction of the Holy Ghost, that dwells in his heart.

Eye and heart are directed to Heaven and his whole countenance expresses what his soul thinks, He would be dissolved and be with Christ. The angel of God waits for his soul, until perfected and to carry him to the bosom of his God. He is at last dissolved, liberated from the bonds of mortality. His soul then hastens to meet Him, in whom he believed here, in whom he hoped, whom he loved here without seeing Him. Now he is to appear before His face. Christ hastens and stretches his arm, saying, "Come, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many,

enter thou into the joys of the Lord".

Satan departs with shame. What joy, what rapture will that be, to be like Him in glory and happiness: Who can describe it? Thus dies the righteous man, who has believed in Christ and continued faithful in the contest with sin, the world and satan. So delightful is the issue of the combat and the sufferings of the pious. Oh, that this may encourage everyone to persevere in his faith, not to grow weary. To contend earnestly, to enter in at the strait gate, and to end his course with joy; beyond this there awaits him a glorious crown, an unfading incorruptible and glorious inheritance.

Prayer

Oh Lord Jesus, how happy shall I be in heart, on my bed of death, if I have Thee in my heart, if Thou art with me, who then will distress me? My sins, thou hast forgiven me, thou hast justified, cleansed, purified and sanctified me; with thy holy precious blood.

Should satan attempt to torment and distress me? Nay, thou hast overcome him and destroyed his power; he can do nothing against me, for Thou art for me. Yea, thou hast died for me and art risen again and yet sittest for me at the right hand of God, praying and interceding for me. Nothing therefore shall separate me, even in death, from Thy

love. Now, dear Lord, let me live, let me die only unto sin. May I adhere to Thee with all fidelity. Grant me grace, that I may daily die, die to all things that are not thine.

May I tear my heart loose from all things that cannot go with me after death. Awaken within me the ardent desire after Thy heavenly kingdom, that my conversation may even now be in heaven; where I am already enrolled as a citizen and one of the household of God. This joyous hope, to be with Thee, fills me with a constant zeal in doing good and not to faint. Oh, that I may hereafter reap the fruits thereof without ceasing. With this state of soul, dearest Savior, may my confidence in Thee, the faith in Thy holy merits of mercy and love, never escape. May I firmly hope and trust in Thy sufferings and death, in Thy precious and infinite merits, Who died for me, and livest for me. forever and ever. Amen.

I know my end must be surely come,
But know not when, where or how
It may be I shall hear my doom
To night, tomorrow, nay or now;
Ere yet this present hour is fled,
This living body may be dead.

Lord Jesus, let me daily die
And at the last Thy presence give;
Then death, his utmost power may
try,
He can but make me truly live
Then welcome my last hour shall be,

When, where, and how it pleases
Thee.

Brother Joseph Myers,
R 1 Glen Rock, Pa.

TO LIVE BY

First above all that you have,
Love God with all your heart,
Then love your neighbor as your-
self

A most important part.

Read daily from His words of truth
The Bible "book of Life",
'Twill help you, guide you, guard
you well
And keep you from all strife.

Have faith and trust in Him above
And don't forget to pray.
He'll answer prayers for those He
loves
Who'll trust Him and obey.

Remember who our neighbors are,
To all be kind and true.
Remember, when we hurt just one
We hurt our Savior too.

Give much, not hoping for return,
Forget the deed you do.
'Twill spoil it if we boast with
pride,
Be humble, kind and true.

Be thankful for the things we have
And good that comes our way,
To Him above, with His great love
Who blesses us each day.

Judge not an evil of another,
Or think, or speak ill fame.
God is the judge, remember? And

Don't speak His name in vain.

Sel. by Sister Jeannette Poorman

Pioneer, Ohio

AS UNTO HIM

Whatever you think, both in joy and
in woe,

Think nothing you would not like
Jesus to know.

Whatever you say, in a whisper or
clear,

Say nothing you would not like
Jesus to hear.

Whatever you read, though the page
may allure,

Read nothing unless you are per-
fectly sure

Consternation would not be seen in
your look

If God should say solemnly,
"Show me that book"!

Whatever you write with haste or
with heed,

Write nothing you would not like
Jesus to read;

Whatever you sing, in the midst of
your glees,

Sing nothing that God's listening
ear could displease;

Wherever you go, never go where
you'd fear

God's question being asked you
"What doest thou here?"

WHO IS YOUR MASTER

During World War the second, the army used many dogs as guards and messengers. They were well trained and able to understand the

orders of their Masters. One of the most remarkable things about them was their ability to recognize the voice of their Masters. Each dog had one Master, and no matter whether he could see him or not, the dog would respond only to that specific voice. A stranger's voice would have no effect on the well trained dog.

The Christian must be similarly in tune—with the will of God. He cannot serve both God and self or good and evil. He must choose his Master and devote himself to the will of that one Master.

The voice of Christ calls all of us. We need Him and need to ally ourselves with His great cause. We need to devote ourselves to Him, no matter what vocation we choose, we should determine that nothing will keep us from giving God first place in our lives.

The great need today is for Christians, who are willing to put Christ, christian service, and christian teachings, before themselves or any of their desires. Everyone will recognize the difference in the life of such a christian. He will really be on God's side.

As a young man or woman of today you will not always find the christian life easy. There are moral laws to be kept, and there is the full commitment to be made of your life to Christ. You will find it necessary to make choices each day as to your associates, your recreation,

your speech and your conduct with the opposite sex. To be truly christian you may have to make decisions contrary to those of your group. God will stand by you and supply you with courage, but the decisions will have to be yours.

If you have never accepted Christ as your Lord and Saviour, why not do so right now? Go tell your parents, friends, or Minister and resolve to make your public confession the very next time an invitation is given in your church.

If you are a christian and have not let God have His way in all your life, pray that from now on you will try and make Him Master of your whole life.

Sister Viola Broadwater,
Cumberland, Md.

NEWS ITEMS

REVIVAL MEETINGS

Pleasant Ridge, Ohio, Aug. 14-28.
Bethel, Milbach House, Pa., Aug. 15-29.

Swallow Falls, Md., Aug. 19-28.
Orion, Ohio, Aug. 21-Sept. 4.
Walnut Grove, Md., Sept. 19-Oct. 2.
West Fulton, Ohio, Sept. 18-Oct. 2.

LOVEFEAST DATES

Midway, Ind., Aug. 27.
Swallow Falls, Md., Aug. 27.
Vienna, Va., Sept. 4.
Mt. Dale, Md., Sept. 25.
Walnut Grove, Md., Oct. 2.
Mechanicsburg, Pa., Oct. 8.
Berean, Va., Oct. 15.

Plevna, Ind., Oct. 15.
Orion, Ohio, Oct. 16.
N. Lancaster, Pa., Oct. 16.
Englewood, Ohio, Oct. 22.
Bethel, Pa., Oct. 30.
Shrewsbury, Pa., Nov. 6.

GOSHEN, IND.

The Goshen Congregation will hold their annual Harvest meeting, on Sunday, Sept. 18, with Bro. Eldon Flory as the speaker. Everyone welcome.

Sister Maurine Carpenter, Cor.

GREAT BEND, KANSAS MISSION

The members at this place met Sunday morning, July 24, for our annual, all day Harvest meeting. The services were held at the Rudi-gar grove about six miles southwest of Great Bend, Kansas.

There were visiting brethren and sisters present, from the Quinter, Clover Leaf and Kansas City Congregations, which we appreciated very much.

The speaker for the forenoon service was Brother Emery Wertz, of McClave, Colo. He told us of many of the "Virtues of God", which virtues are to be manifested in God's children. Also told how that all men will see Jesus Christ, who is God's Son. All the wicked, even those who pierced Him, but it will only be the pure in heart, who will see the Father God.

After the morning service a basket dinner was served for all present.

which we partook of in Christian fellowship. At around two o'clock we again assembled for another outdoor service. Two messages were given in the P. M., first speaker Brother Millard Haldeman, of Quinter, Kansas. This, too, was a Spirit filled message, in which Bro. Haldeman brought forth the Word of Truth with power, using 1 Cor. 4, for a basis of his remarks.

The concluding message was delivered by the writer of Great Bend, Kans., on the subject of "Preparation of the church for the coming of Jesus". Thus another day was spent, feasting on the good things of the Word of God, which is food for our souls. There were around forty-five present at these services. We thank all who came for this meeting and ask you one and all to come again.

We are badly in need of a house of worship at this place, as well as re-inforcement in Christian soldiers to work in the Master's Vineyard. Who will come over into Macedonia and help us?

Wm. Root,
1612 Morphy St.,
Great Bend, Kansas.

BETHEL, PA.

We, the Bethel congregation, held our regular council meeting on Saturday evening, July 23rd. The meeting was opened with scripture reading and a prayer by our elder, Bro. David Ebling. We did not have too

much in the way of business, several different items concerning our revival meetings were taken care of in an orderly and christian manner.

Our revival will be held in the Milbach church house, conducted by Bro. Edw. Johnson, of West Fulton, Ohio. Beginning on Monday evening, Aug. 15, and continuing for two weeks, weekday evening services to begin at 8 p. m. and Sunday evening at 7:30 p. m. All who can are cordially invited to attend these meetings and support them with prayers.

Sara E. Weaver, Cor.

WAUSEON, OHIO

We expect to begin our revival meetings Sept. 18 and to continue for two weeks, with Bro. Millard Haldeman, of Quinter, Kans., as our evangelist.

We have also decided to hold our Harvest Meeting the last Sunday of our meetings which will be Oct. 2. The Harvest Sermons to be in the afternoon. We extend an invitation to any that are interested to attend these meetings, and if you cannot attend, we ask an interest in your prayers. Our meetings to close Sunday night, Oct. 2.

Sarah Roesch, Cor.

OBITUARIES

LAWRENCE KREIDER

Second to the youngest child, in a family of seven sons and seven daughters, who blessed the home of

Elder Tobias and Lydia Welbaum Kreider.

He was born on December 5, 1871, in Franklin Township, Darke County, Ohio. He peacefully, though unexpectedly, passed away while sleeping, in the early morning of June 22, 1955, at the home of his youngest daughter, Mrs. A. R. Smith, of Seattle, Washington. He had attained the advanced age of 83 years, 6 months, and 17 days.

He attended school, grew to manhood, established his home and spent practically his entire life in the community of his birth.

On January 29, 1891, he and Rose Armina Shafer were united in the bonds of holy wedlock. They established their home on a farm in Franklin Township. Three sons and three daughters were born to the union.

Soon after their marriage he accepted Christ as his Savior and united with the Church of the Brethren. On December 11, 1897, he was elected to the office of Deacon. He was called to the Christian Ministry on June 22, 1901, in what was then the Ludlow Congregation. He was ordained to the Eldership on August 27, 1910.

Bro. Kreider served the church as Layman, Deacon, Minister, Evangelist and presiding Elder for approximately 40 years. The greater part of his work was done in the Southern District of Ohio.

Approximately 25 years ago he

transferred his membership to the Englewood Dunkard Brethren Church. In this fellowship he continued his labors as Minister, presiding Elder, and in various other capacities of the District and National organization of the church.

The loss of his companion was a serious blow, as it served a relationship in which they shared the opportunities and responsibilities of both farmer and Minister for nearly 55 years. However his interest in the work of the Kingdom never waned, his faith never faltered. He continued to serve as best he could, as he lived with the children the past ten years.

Bro. Kreider never met a stranger. He didn't wait for formal introductions. He was a friend to all. He gave a smile and offered a warm handclasp to young and old alike, and made himself at home wherever he went.

The privilege of being a minister for more than half century enabled him to make many acquaintances and to enjoy a wide circle of friends.

He was never too tired or too busy to respond to the call for a funeral service, perform a wedding ceremony, apply the anointing oil in the name of the Lord, or walk with a penitent soul into the baptismal waters for the miracle of regeneration.

His incomplete records reveal 83 wedding ceremonies, 100 anointing services, 234 baptisms, 250 funeral

services, and many other functions characteristic of a true servant of God.

Those preceding him in death are the companion who passed away November 25, 1945, two sons—Clarence, who died in infancy, and Herbert, who was called at the age of 18 years; seven sisters and five brothers.

Surviving are three daughters: Mrs. Ray O. Shank, of Covington, Ohio; Mrs. Rolland F. Flory, of Springfield, Ohio; Mrs. Albert R. Smith, of Seattle, Washington; one son, Lawrence R. Kreider, of Dayton, Ohio; 12 grandchildren and 24 great-grandchildren. One brother, Rev. Willis Kreider, of Ashland, Ohio, also survives.

He Leads us on

He leads us on by paths we do not know;

Upward He leads us, though our steps be slow,

Though oft we faint and falter on the way;

Though storms and darkness oft obscure the day,

Yet when the clouds are gone, we know He leads us on.

He leads us on through all our toilsome years,

Past all our dreamland hopes and doubts and fears,

He guides our steps; and over clouded days—

We know His will is done;

And still, He leads us on.

And He at last, after the weary strife;

After the restless fever we call life;

After the weariness, the aching pain.

The wayward struggles which have seemed in vain;

After our toils are past, He gives us rest at last.

Funeral services were held on June 26, at the Miller Funeral Home and the Painter Creek Church of the Brethren. The Services were conducted by Elder Herbert Parker at the Funeral Home. At the Church, by Elder John Fidler from the Church of the Brethren, who was assisted by Bro. Harold Frantz from the Englewood Congregation. His body was laid to rest in the Newcomer Cemetery.

Sis. Sylvia Surbey, Cor.

EMMA LEE STUCK

Who resided at 4607 Maplewood Drive, Simonton Lake, Elkhart, Ind.; died at 3 a. m. Sunday, June 19 in Elkhart General Hospital, where she was admitted on Saturday evening with a heart ailment.

Emma Lee was a native of Haverhill, Mass., born to Heath and Harriett Bockman, on Sept. 18, 1877. She was married to Melvin B. Stuck on Feb. 22, 1938, who served as a deacon in the Goshen Congregation before his death. Sister Stuck had one sister, Grace Miller of Elkhart, who preceded her in death. There are no immediate survivors, yet she leaves many friends and the brethren

and sisters of the Goshen Congregation, who mourn her passing.

Sister Stuck, with her husband, united with the Dunkard Brethren Church soon after its organization and she remained a true, faithful member during her life. She was a former resident of Goshen and was employed as a book-keeper at the Stiver Furniture Store, from 1900 to 1919.

Please note the selections published in the July first and July fifteenth issues of the Bible Monitor, "The Portals of Light" and "The Way to God", selected by Sister Stuck. Are they not timely? A portion of the "Portals of Light" was published just prior to her death and I was made to think, How fitting the lines:

And when His voice calls in the
morning
With no plea but the one,
"Thou hast called me"
I shall enter the portals of light.

Services were held at the Goshen Church, conducted by Bro. Floyd Swihart. She was laid to rest by her husband, in the Grace Lawn cemetery, Elkhart.

Sister Maurine Carpenter, Cor.

NELLIE NEFF

Wife of Josiah Neff died at 7 a. m., July 5, at the age of 82. On June 22, she was taken from her home in New Paris, Ind., to the Goshen Hospital, suffering from a broken hip.

Sister Neff was born to Mr. and Mrs. Joseph Stump on Sept. 19, 1873. She was married to Bro. Neff, Sept. 18, 1897. She had lived in the communities of Goshen and New Paris, all her life. To this union was born two sons: William J. who lived with his parents and Joseph who preceded his mother in death several years ago.

Surviving besides the husband and son; a brother, Lawrence Stump of Ft. Wayne, Ind.; three sisters, Mrs. Pearl Frenger, Etna Green, Ind.; Mrs. Zullo Dellman and Mrs. Grace Wagley, both of Bremen, Ind.; a brother, Clarence of York, Pa., preceded her in death.

She was a member of the Goshen Dunkard Church and had been a faithful member to the end. Her health and other hindrances did not permit her to attend church much, for the last several years, but she has been extremely happy since her husband affiliated himself with the Dunkard Brethren, two years ago. She will be greatly missed in the home, especially by her aged husband and we pray the Lord will bless him abundantly in his declining years.

Services were held at the Goshen Church, with Bro. Harry Gunderman in charge. Burial in the Union Center Cemetery, near Nappanee, Ind.

Sister Maurine Carpenter, Cor.

HOLINESS

Without which no man shall see the
Lord. Heb. 12:14

Can a man be ever holy?

Can he be so like his God?

Can he live above the sinful?

Can he walk as Jesus trod?

Many questions for an answer,

Can we find them anywhere?

Let us search the Holy Bible,

Text with text we can compare.

Man in natural state is "sinner",

But he "must be born again";

"Born of God", and "born of Spirit"

To these facts we say, "Amen".

John 3:3; John 1:13.

But when all of this is granted,

Surely he is not the same;

"Child of God", a "New creation".

Sinner then is not his name.

Gal. 2:26; 1 John 3:8-9.

Saint is opposite of sinner,

And is the name that God has
given

To the ones that He redeems,

When from sins their hearts are
riven.

Eph. 2:19; 4:12; Psalms 97:10.

Surely then they stop their sinning,

Look to Jesus for His grace,

And within His holy temple

Find a perfect dwelling place.

1 Cor 3:16-17; 11 Cor. 6:16.

There the Lord has opened fountain

For a cleansing full and free;

You should not remain unholy—

It's His blood that cleanseth thee.
Zech. 13:1; 1 John 1:7-9.

He has loved His people dearly,

On the cross has bled and died

That they all could have no blemish

But through blood be sanctified.

Eph. 5:25-27; Rev. 7:14.

Faith in Christ for full atonement

Brings the cleansing of the heart,

From "Old Adam's" strong defile-
ment,

Which is wholly, not in part.

Titus 2:14; Rom. 6:6; Acts 15:9.

"Be ye holy, I am holy",

Children must like Father be.

Of His nature thus partaking,

Till no other can He see.

1 Pet. 1:16; 2 Pet. 1:4.

"Can he live above the sinful?"

Surely "soul that sinneth it shall
die"

"Sin (o'er saint) has no dominion".

Now God's Word we'll not deny.

Ezek. 18:4; Rom. 6:14.

"Can we walk in Jesus' footsteps?"

There is just one "narrow way"

That is leading ever upward

To the home of endless day.

John 14:6; Heb. 10:19-23.

Sin can never enter heaven,

Sinful man is just the same,

He must surely then be holy

In his heart as well as name.

"Holy, holy," sing the angels.

"Holy holy", heaven's song;

"Holy, holy God Almighty",

"Holy" too, is saintly throng.

Sel. by Ruth M. Snyder

THE ILLUMINATION OF THE SINNER

The atonement which Christ made upon Calvary secures the redemption of the whole human family. The apostle tells us he tasted death for every man. "But we see Jesus who was made a little lower than the angels, for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man". Yes, Christ hath redeemed us from the broken law; he became a curse for us. It was written, cursed is every one that hangeth upon a tree. Christ did hang upon the tree; and now he is to us the tree of life. "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth upon a tree".

Adam's sin is no longer imputed to his posterity, the transgression of Adam will damn none of his children, it has been completely answered by Jesus Christ. But it is certain that the mere atonement which Christ made does not eradicate from the heart, that depraved nature which we have inherited from Adam: but as I have already asserted, it is not imputed unto us, that is as long as we remain in a state of childhood, not capable of distinguishing good from evil. So, then, we may say, all that part of Adam's family who depart this life before they arrive at the years of maturity

will be saved, in and through the atonement made by Jesus Christ.

Our Saviour, speaking of the state of little children, declared they are of the kingdom of heaven: "But Jesus said suffer little children and forbid them not, to come unto me, for of such is the kingdom of heaven". "Verily, I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven", Matt. 18:3. We do not read in the Gospel of the conversion of little children. It is evident, since the atonement, that little children are not sinners; they are no-where called so in the Gospel. Understand me correctly—By little children, I mean such as have not the use of their reason, and of course, cannot act from motive.

It is, therefore, sinners that must be converted, because they are such as have committed sin. "Sin is the transgression of the law", 1 John 3: 4; and Paul says, "Where no law is, there is no transgression", Rom. 4: 15. It is not stated in the Gospel at what age we arrive to a state of accountability. Everyone can know this for himself. Some at the age of six years have more understanding than others at the age of twelve. But let that be as it may, whenever God would have us to account to Him for our conduct, then it is that He opens the eyes of our understanding, and He will require of us in proportion to the light and knowledge we

receive. Note the parable of the talents, Matt. 25:14-30.

We read in Mark 11, how our Saviour sent two of His disciples to a certain place, where they would find a colt tied, and that they should loose the colt and bring him; and in the 4th verse it reads "And they went their way and found the colt tied by the door without, in a place where two ways met; and they loose him". Now this colt may represent the infantile part of the human family. They are tied, or confined, in a place where two ways meet.

Now these two ways may represent the ways of obedience and disobedience, the way to heaven and the way to hell; and when the children of men arrive at the years of maturity, then it is that they are untied, or set at liberty, to choose for themselves which of these two ways they will travel upon: and the design of their liberation is, that they, by the word and spirit of God, should be brought to Jesus, that he might rule and govern them to the salvation of their souls.

But it is a stubborn fact, that we all do abuse this liberty or light; that is we do not walk in the light, we prefer darkness to light, therefore we are called in the Gospel, "Children of the night", 1 Thess. 5. By nature we have a carnal mind, which mind the apostle tells us, "Is not subject to the law of God, neither indeed can be", Rom. 8:7.

Now, this carnal, or fleshly mind is in our very nature, and increases as we increase in days and years: but God does not impute it to us until He puts it in our power to overcome the same. Then it is that we are to die to this nature; and if we do not crucify it we shall be damned. There is no alternative; the second death will be our portion: "to be carnally minded is death, but to be spiritually minded is life and peace", Rom. 8:6.

If the atonement which Christ made, as some would have us to believe, exempts the human family from all future punishment, so that there will be no future punishment, then there would be no necessity for the Gospel. The civil law would be sufficient, because death would put an end to all punishment. The righteous and unrighteous, the most pious and most profane, would all appear upon an equal footing.

But be not deceived, God is not mocked, "For whatsoever a man soweth, that shall he also reap; for he that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting", Gal. 6: 7-8. It is certain that the children of men do not reap the reward of all their doings in this life. Now is the seed time, and in eternity we shall reap the reward of our doings.

If the reader will seriously peruse the Gospel he will find, that notwithstanding the atonement, the

"wicked will be punished with everlasting destruction, from the presence of the Lord, and from the glory of his power", 2 Thess. 1:9. This punishment will not take place until after the revelation of Jesus Christ. The preceeding verses make it plain, Our dear Redeemer knew that it would be necessary, not only to make an atonement for the first sin that was committed in the world but also to make provision for those actual transgressions which Adam's family commit since the atonement; for if the atonement puts saints and sinners on a level immediately after they depart this life, then it is not the Gospel, but the separation of the soul and body, that qualifies the human family for heaven; which is too absurd to admit of discussion.

Before the atonement was made by Jesus Christ, He was pleased to give a revelation of His Father's will, which will interest the intelligent part of the human family, such as have an ear to hear, and a heart to understand. We read in John 1, Christ is the true light which enlightens every man that comes into the world. Paul tells us that "The grace of God, that bringeth salvation, hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world", Titus 2:11-12. Thus Christ, the sun of righteousness, has risen upon our world

to illuminate the dark and benighted children of men.

Sel. from Nead's Theological Works

WHEREWITH WE ARE COMFORTED.

I hold my sorrow close, so close
I only see beyond it, things that heal
Like skies, trees, flowers and kindness
That, loving hearts reveal.

I hold my sorrow close, so close
it pains
Is part of me, but yet my heart
Is free to lift, to soothe, to help
Where'er my sore heart understands.

I hold my sorrow in my heart, so close
It cannot hide the brightness of my face;
That needs must shine, with faith and hope
In a dark world. God grant to me this grace.

Sel. by Sister Blanche Sweitzer.

JUDGE NOT

Judge not your fellowmen too harsh
Of things you see them do,
Perhaps before the throne of God
They are just as true as you.

We could make this world a paradise

Yes, I am sure we could,
And we'd love each other better
If we only understood.

We too are doing many things
That folk say are "no good",
Perhaps they wouldn't be so harsh,
If they only understood.

Some day up there we all will meet
The folks we here misjudged,
And how we'll wish when its too late
That we had understood.

For there we'll see them all in white
Close by the throne they'll stand,
'Tis then we'll see how we misjudged,
Yes then we'll understand.

So let us, while we journey here,
Give the erring one a hand,
Let's sweep away the faults we find,
Let's try and understand.

Mrs. Alma Day.

Sel. by—Sister Jeanette Poorman

AUGUST

Sowing time, growing time,
Harvest comest at last;
Falling showers, growing flowers,
Soon the summer's past.

Golden fields, bounteous yields,
Gather while we can;
From the sod, this gift of God,
For the need of man.

So our life, though in stife,
Has its harvest, too;
What we bring to the King
Must be right and true.
Living time, growing time,
For our brother's need;
Walk in love, as Christ above,
This our holy creed.

Sel.—Sister Dottie Pifer.

That I Thy will may do
Show me the way;
For this my strength renew
From day to day;
This is my earnest plea,
Thine wholly, Lord, to be,
And Thee obey.

If all were easy, if all were bright,
Where would the cross be, where
would the fight?
But, in the hard place, God gives to
you
Chances for proving what He can
do.

No language can express the power and beauty and heroism and majesty of a mother's love. It shrinks not where man cowers, and grows stronger where man faints, and over the wastes of worldly fortune sends the radiance of quenchless fidelity like a star in heaven.

As objects close to the eye shut out larger objects on the horizon, so man sometimes covers up the entire disc of eternity with a dollar, and quenches transcendent glories with a little shining dust.—E. H. Chapin.

THE DESIGN OF BAPTISM

A little crap-apple tree grew in our yard once, and as boys we drew our little wagon around it many time; we knocked the bark off of it; we broke off its limbs, and threw at it for a mark. Finally it assumed a form peculiar to itself. We could tell the cause of its present shape

better than anyone else, because we had watched its growth.

Ideas and thoughts and doctrines grow, and you can tell better what you believe, if you know why you believe it, and how you came to that belief. Various positions on the design of baptism have been strongly taken by different men in different ages, and opinions differ widely at the present time. Very early in the Christian era baptism was regarded as essential to salvation. Yet should one professing conversion die before he could be baptized his confession was considered sufficient. Baptism and regeneration were frequently considered as the same thing. Virtue was believed by many to be in the baptismal water itself.

About the year 500, the idea of necessity of baptism had grown considerably. Without baptism meant without salvation, and there were no exceptions. Augustine had pressed the importance of baptism, and through his influence the church throughout the west had come to the general belief that even infants, unbaptized, were lost.

About the year 100, somewhat of a reaction from previous opinions on the subject had taken place. It seemed hard to think of the innocent little ones as going to destruction; and that, when having done no wrong, nor being themselves accountable. Now came the idea of an abiding place for infants that die

unbaptized, where God is not, but otherwise it was not a particularly unpleasant place to be; or where only light punishment was inflicted.

About the year 1500, we are in the heat of the reformation. Luther assumes that infants can exercise faith; while others say they certainly cannot. The Augsburg Confession allow that baptism is necessary to salvation, and the Scottish Confession emphatically denies. To much of any one idea will invariably bring about the opposite extreme. In trying to break away from the evils of their day, even the reformationists found themselves taking very one-sided opinions. So, today a man can find company in the holding of any opinion whatever. Yet it is not company that we may be seeking, except the truth and its happy assurance.

Baptism is an act of obedience. "Be baptized", Acts 2:38, was the earnest preaching of the apostle Peter. It is the will of the Lord Jesus who commissioned Peter to preach. A mother remarks to her son that her eyes are growing weak, and that some of these years she will have to begin to wear glasses. That son loves his mother. He says to himself, "I will surprise mother and get her the glasses now". She had not told him to get them for her. She had hardly hinted for them. Yet the son procured them because he loved her. If God, on the other hand, had merely hinted that bap-

tism was a good thing, good people surely would be seeking baptism, because they love Him. But there is not a hint, for He asks you to do it. Now, what is the measure of your love to Him? Love acts, love obeys, obedience is the best test of love to a superior.

Baptism is a test of faith. "And why call ye me, Lord, Lord, and do not the things which I say?" Luke 6:46, is a straight question. Such questions ought to be answered fairly. Avoiding an issue of right, I am condemning myself. How does my faith compare with a grain of mustard seed when my Lord has given an injunction and a promise, and I expect to win the promise on some other basis? So doing, do I not question His veracity? Why do I call Him Lord, Lord, when I make my own conditions and leave Him only to make the promises? Faith in anything acts for, and in harmony with, it.

We claim a change of relationship with the Lord when accepting Him. Now, in His own way, we make an open confession of that change. It is the complement of the inward birth, both together sealing the promise. Divide a right angle into two parts equal, or unequal, and the one part is the complement to the other. Each is complementary to the other, and without either, the angle is incomplete. The water-birth without the spirit-birth is of little value, and the spirit-birth with-

out the water-birth is incomplete, perhaps even impossible. "Except a man be born of water and of the Spirit", John 3:5, his birth is not complete.

We may not claim the Spirit and neglect the water. We dare not urge the water and neglect the Spirit. Both, or neither, promise or not. By both the promise is sealed. This is best of all, to be sure of heaven's favor. "Ye shall receive the gift of the Holy Ghost", Acts 2:38. "And he went on his way rejoicing", Acts 8:39. "He shall be saved", Mark 16:16. Here is the promise sealed, for this life and that which is to come.

It is "the answer of a good conscience toward God", 1 Pet. 3:21. All heaven calls to every sinner, "Cease to do evil", "Learn to do well", "Come unto me". A good conscience toward God will certainly answer the call of God. In baptism we are answering the call. A good conscience, when enlightened by the truth, will call too, for surrender and submission unto the Lord. In love to Him we answer that call and are baptized in His name.

It is for the remission of sins. One time a student asked a great preacher whether a man could be saved without baptism. His answer was, "I know this, that with it we have the sure promise". So it is now with us. The question is not whether we can have our sins forgiven

without baptism, but being great sinners we seek a sure remedy. John preached the baptism of repentance for the remission of sins and Mark records it without wavering, Mark 1:4. Peter preached baptism for the remission of sins, and Luke makes mention of it in full faith, Acts 2:38. Paul believed that in baptism he had his sins washed away, Acts 22:16. From the time of these ancient, worthy men unto the present day, there have been witnesses and there are now many who would gladly testify, that in obedience unto baptism in water, they had a barrier between them and God removed, and then saw, brighter than ever before, the clear light of heaven.

It is in the blood of Christ we have the hope of our salvation, Without the shedding of blood there is no remission of sins, Heb. 9:22. No more is the sacrifice offered up, for Christ is our sacrifice. We are baptized into Christ. More, we are baptized into His death. Paul's words are these, "Know ye not, that so many of us as were baptized unto Jesus Christ were baptized into his death?" Rom. 6:3. Was it not in His death that the saving blood was shed? If we are baptized into His death, have we not the blood applied? Can not we sing, "Washed in the blood of the Lamb?" Can we not then say we are saved by the blood of the Lord Jesus? Can this be called baptismal salvation? Ah, the

blood of Christ is the sin-cleansing power, and is applied by faith and simple, loving obedience.

In conclusion, it may be added, the church is a divine institution. Baptism has long been considered the initiatory rite, by which, believers are admitted or born into the kingdom of God. So may it continue to add glory unto the name of Him whom we claim as our Savior.

SEARCH FOR HAPPINESS

Search for happiness afar,
Seek it in a distant place;
Reach for it as toward a star,
You will never see its face!
Search for happiness at home,
Look for it in duty done;
And you will never need to roam,
For your happiness is won.

PRIMARY SUNDAY SCHOOL LESSONS

- Sept. 4—Elijah Finding a Helper.
I Kings 19:4-21.
- Sept. 11—A Woman who was kind
to Elisha. 2 Kings 4:8-11;
Matt. 22:34-39.
- Sept. 18—Elisha Returning a Kind-
ness. 2 Kings 4:18-22; 27-37.
- Sept. 25—(Review) Showing our
thanks to God. 2 Cor. 9:6-13.
- Oct. 2—A little Girl who helped her
Master. 2 Kings 5:1-14
- Oct. 9—A little Girl who cared for
her Brother. Ex. 2:1-10.
- Oct. 16—Moses, God's Helper. Ex.
3:7-17.
- Oct. 23—Bringing Gifts for God's

House. Ex. 35:4-10; 36:4-7.

Oct. 30—Building a Beautiful Temple. 1 Chron. 28:6-10; 2 Chron. 2:1-6; 5:1.

ADULT SUNDAY-SCHOOL LESSONS

Sept. 4—The Value of the Soul. Matt. 16:13-28.

Sept. 11—We are Commanded to Hear Jesus. Matt. 17:1-13.

Sept. 18—Unbelief will Hinder our Work for the Lord. Matt. 17:14-27.

Sept. 25—Offences are to be Avoided. Matt. 18:1-14.

Oct. 2—Jesus is instructing us on Forgiving our Brethren. Matt. 18:15-35.

Oct. 9—We are not to Interfere with God's Ways. Matt. 19:1-15.

Oct. 16—All Things are Possible with God. Matt. 19:16-30.

Oct. 23—God's Labourers will Receive a Just Reward. Matt. 20:1-16.

Oct. 30—Lord, that our Eyes may be Opened. Matt. 20:17-34.

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BIBLE MONITOR

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Lorenz Geo r2 jan56

NO. 17

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

TERRIBLE HEAT

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought to be in all holy conversation and godliness", 2 Pet. 3:10-11.

According to a number of reports which we have received, this country has just passed through a period of severe heat and also drouth in many places. In many places even the evening breezes, which usually are cool and refreshing, were dry and hot and did not give any relief. A number of times we heard someone cry-out "O this terrible heat". If it really was as bad as it sounded, in the true sense of the words, it must of been severe. How often do you think, dear reader, of the time coming, for those who do not know and obey the teachings of our Lord and Saviour, which will be many times worse than what has just been experienced. At present many

at least, has enjoyed a relief from the heat, the Lord has sent refreshing showers and their accompanying refreshing breezes, so much that people and even the growth of nature has taken on a refreshing look. But dear reader, such will not be so at the end of this earth, for the torments of hell are eternal. Christ tells us of the rich man, who fared sumptuously every day, "And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame", Luke 16:24.

It is possible that the words of our text did not seem very real to those, who heard Peter and even the readers since. Why, because such things were so far from the usual happenings of their time and it seemed almost impossible that such a devastating thing could take place. However people in this day and age should wake up and take notice. Our text advises us, What manner of persons ought ye to be in all holy conversation and godliness. Is such true today? How much New Testament godliness do we find among

the people with whom we come in contact, church members included? Less than this, do we find any conversation which is not holy, among people in general, among our associates, among ourselves? Why should people in this day wake up? Dear people today such happenings are real, why even puny, carnal man is working toward that end. He is so dangerously close to such a flaming end, that he even fears himself what might happen in the near future if destruction is not controlled in some way. We feel it is only a trifling thing for God to control the elements, so as to melt the earth and even the visible heavens, with great noise and fervent heat. We feel also that God will never allow man to do these things but rather will stop time, before man gets that far. However man may bring much destruction and great wonders, such should be a serious warning to us that man is getting very close to the secrets of God and we should take serious warning. Not what shall we do, how shall we escape but Are We Ready for the revelation of God?

"Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?", 2 Pet. 3:12. It was a simple matter for God to destroy all that inhabited the earth with water. Only through the strict obedience of a few, was any life saved. God has promised

never to destroy the earth again with water but He also warns, in many places, that the next time it is reserved unto fire and it will come out a new heaven and a new earth. We all know enough about the destroying and refining of such a fire, that no one should question how different it will be.

Why should there be such a thing, why would God plan or allow such a suffering? "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels", Matt. 25:41. Such was never planned for God's children, but only for the rebellious devil and his angels, and all who will serve and follow them. All the words we might use, would not exaggerate the terribleness of the punishment for sin, "to be cast into hell fire; where their worm dieth not, and the fire is not quenched", Mark 9:47-48.

The contrast is so great that, one day with the Lord, will be worth all the sacrifice, suffering and efforts we might put forth for our God. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" Rev. 21:7-8.

Actually you will find that even

here on earth, true, devoted christian service will be comforting, satisfying and joyful; much less the great reward promised for eternity. "They shall not hunger nor thirst; neither shall the heat nor sun smite them; for he that hath mercy on them shall lead them, even by the springs of water shall he guide them", Isa. 49:10. "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless", 2 Pet. 3:14. Do we hear—do we have control of ourselves enough to obey?

LAND OF THE NILE RIVER

The land of the Nile is a part of the Bible Land, linked through God's Holy Word and the pages of History; from the days of the Shepherd Kings, the Pharaohs of Joseph and his phenomenal rise from slavery to freedom, and of Moses and the Great Exodus across the Red Sea to the Promise Land. If the Sphinx and the Pyramids could speak out, what tales they could relate and what great secrets they could reveal!

An extraordinary feature of this land is its hot, dry and rainless climate. In other parts of the world the passing centuries would have obliterated all traces of art and literature, and worn away inscriptions on stone. In Egypt such ancient treasures have been marvelously preserved.

The Egyptians in early times manufactured and used their own brand of writing paper. It was made from a reed which grew in abundance in the Nile Delta. From the Greek names of this plant, *byblos* and *papyrus*, the words "Bible" and "paper" were derived. The fibrous inside linings of this plant were laid side by side. Over these were laid at right angles another layer of strips. After being treated with a gum solution, the sheets were pressed and pounded. The material was then cut lengthwise into thin strips, dried in the sun, and smoothed to become the most durable and famous writing paper of antiquity.

It is interesting to note, that even while the papyrus reeds were still growing luxuriantly along the Nile Delta, this significant Bible prophecy was addressed to Egypt: "The paper reeds by the brooks, by the mouth of the brooks, shall wither, be driven away, and be no more", Isaiah 19-7. True to this prophecy, the plant has long ago entirely disappeared from Egypt, though it still grows in Sicily, in some parts of Palestine and in the African interior.

Throughout Egypt are monuments in stone testifying to the grandeur of the temples and palaces, the tombs of the kings and pharaohs, and the treasure cities which have long ago been robbed of their riches and left to disappear in the shifting desert sands.

BIBLE MONITOR

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The Pyramids of Gizeh, covered in a former article, the statutes of Ramses II and the Great Temple at Amoun at Karnak, along with other ancient man-made monuments along and in the Land of the Nile, are awe-inspiring to see.

Many ancient Tombs have been uncovered and opened in Egypt. King Tut's was one and described in a former article. Another Tomb opened recently contained a colorful frescoe in which fourteen cows are featured. The first seven appear nice and fat while the other seven are poor and lean. No caption or description is given but Bible readers do not need any.

Frequent mention is made in the Old Testament to the land of Egypt, to its political importance and its

economic trade. Students of Egyptian History are quite certain that civilization developed quite early in the Nile area because the barriers of desert on three sides and the Mediterranean on the other, afforded protection from possible enemies on the outside. The waters of the Nile made agriculture and transportation relatively easy.

Egypt is still today a great and interesting land. It is a land where East meets West. Burrows and camel trains carry their packs down the roads side by side with noisy trucks and modern American made motor cars. Men in long white gowns walk side by side with others attired in the latest "western" fashion. The veil of the Moslem woman is gradually becoming a thing of the past, but many women are still seen covered from head to toe in black, while their sisters dress in Paris style.

Christianity is a struggling religion in the Land of the Nile which is ninety-one per cent Moslem. The remaining minority of the people are, first, of the Coptic religion which is considered Christian, and the remainder divided between Protestant and Roman Catholic.

This section of the Bible Land still needs to hear the words first spoken by Moses and Aaron, "Thus saith the Lord God—How long wilt thou refuse to humble thyself before Me? Though thousands of years have passed, this question still re-

mains to be asked of each succeeding generation of men in every land under the sun.

Archaeology in Egypt has supplied a marvelous background for the Bible narratives. Characters of the Old Testament have taken on new life, color and interest. Subsequent excavations prove the authenticity of our Bible in the light of history. The Bible stands unimpeached, and none who cling to its unerring messages will fail to receive its Heavenly reward.

The Land of the Nile, in which Moses was hid from Pharaoh, at that time, played an important role in Biblical History. Today, this same Land of the Nile, through recent excavations, is confirming the history already recorded.

Bro. Paul R. Myers,

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Greentown, Ohio.

A SYNOPSIS OF THE NEW TESTAMENT AND CHURCH OF JESUS CHRIST

Part 4

In articles one, two and three on the above subject, we have given you readers of the Monitor this brief synopsis. In our succeeding articles we shall discuss some of the cardinal doctrines pertaining to our eternal salvation, as well as those doctrines which pertain to our Christian life here below.

The apostle Paul tells us in 2 Tim. 3:16 that, "All Scripture is given

by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness". In view of this inspired text from the Word of God we are made to know that, the Christians faith and hope is based on the Holy Scriptures. The doctrine of our Lord and Saviour Jesus Christ, teaches us to believe in his death, burial and resurrection as Gods plan of redemption for the human race.

In consideration of this fact, realizing that all scripture is inspired of God, we know of a truth that all the doctrine contained therein pertains to the Christian faith and hope of eternal life. Therefore, we conclude it does make a difference how we believe in Jesus, the kind of faith we have in him.

Hence we take up faith as the first principal of doctrine, claiming our notice in the continuation of this synopsis. Some would place Repentance ahead of faith, we believe Repentance and Faith are closely connected in the Word of God and Repentance embraces turning from sin, while Faith is that which brings us to God, when met with all its conditions.

Heb. 11:6, "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." First in the discussion of Faith, let me say the faith which we hold, the

faith of the Dunkard Brethren, is evangelical.

A faith which embraces love for our fellow man, for the whole world, that would have all men to come to a knowledge of the truth and be saved. Gal. 5:6, "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." Faith that leads to God is a working faith.

"So then faith cometh by hearing, and hearing by the word of God," Rom. 10:17. One must first hear of Christ before he can believe in or have faith in him. Faith is the ground of our hope, Heb. 11:1, "Faith is the substance of things hoped for, the evidence of things not seen." Faith is the ground of our justification, Rom. 5:1-3, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God".

Faith is the condition of pardon, Rom. 10:9, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved". And in Mark 16:16, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned".

Faith that saves and leads to God must be demonstrated by works, Jas. 2:18, "Yea, a man may say,

Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works". To you dear reader, who would dare to accept a faith for salvation, based upon a faith without obedience or good works, will you hear Paul about this matter. Rom. 6:17-18, "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness".

"Even so faith, if it hath not works, is dead, being alone." "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." Jas. 2:17; 1:25. "What doth it profit my brethren, though a man say he hath faith, and have not works? can faith save him"? As the apostle James says, so say we, NO, for "Ye see then how that by works a man is justified, and not by faith only". See Jas. 2:14, 24.

On the subject of faith, which we want to discuss more thoroughly, before passing on to other principles of the doctrine of Christ, let me mention this, that faith is a comprehensive term and embraces and takes in every principle of the teaching of the Lord Jesus Christ that He commanded us to observe and do. The Dunkard Brethren are in line on the

subject of faith. Our faith is in identity or identifies us with the church of the New Testament, of which Christ said "I will Build".

So we continue farther the subject of "BIBLE FAITH", in detail. We give you true bible faith for salvation. In Jno. 3:18, We read, "He that believeth on him (Christ) is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God".

Let us say at the on-start of our message on faith, that there is no denomination nor creed, who believes more in the letter or literal meaning of the above text, than do the Dunkard Brethren.

Also the verses preceeding John 3:14-17, make the words of our text stronger. Shewing plainly that to believe in or on Christ, insures eternal life and is the first and only condition of our salvation; when observed and engaged in according to all the other conditions, or we would say includes all other conditions laid down in the gospel. What do we mean by this statement? Simply that in order for any one to believe in or on Christ, one must believe in Him so thoroughly as to be willing to accept the Son in all that He taught. In other words, it would mean an un-conditional surrender of our will to His will, His word is His will.

Hence to believe on the Lord Jesus Christ according to the gos-

pel would mean not only: to trust Christ, to rely on Christ, to have confidence in or depend on Him, but it means also, according to the gospel, to obey Christ. Many in Christendom today strike out obedience for eternal life.

Where do we get the authority to say this? In the gospel, where we also get the words of our text, Jno. 3:18. That gospel reveals that, when we believe on Him we are made willing to accept the fact that—"Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation (life) unto all them that obey him".

To be continued,

Wm. Root,
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TRUTH

God is the author of the truth, the devil is the father of lies. If the telling of a truth shall endanger thy life, the author of truth will protect thee from that danger, or reward thee for thy damage. If the telling of a lie may secure thy life, the father of lies will beguile thee of thy gains, or traduce thy security. Better by losing of a life to save it, than by saving of a life to lose it. However better thou perish than the truth.

Herodotus tells us, in the first book of his history, that from the

age of five years to that of twenty, the ancient Persians instructed their children only in three things: to manage a horse, to shoot dexterously with the bow and to speak the truth. This shows how much importance they thought it to fix this virtuous habit upon the minds of youth.

The smallest dew drop on the meadow at night, has a star sleeping in its bosom, and the most insignificant passage of Scripture has in it a shining truth. Truth bears the impress of her own divinity, and though reason may be able to take cognizance of the fact, she may be filling the chamber of the soul with a light and glory that is not born of earth.

The study of truth is perpetually joined with the love of virtue, for there is no virtue which derives not its original from truth; as on the contrary, there is no vice which has not its beginning from a lie. Truth is the foundation of all knowledge and the cement of all society.

The adorer of truth is above all present things; firm in the midst of temptation and frank in the midst of treachery. He will be attacked by those who have prejudices, simply because he is without them, decried as a bad bargain by all who want to purchase, because he alone is not to be bought. He is abused by all parties because he is the advocate of none.

Truth is a standard according to which all things are to be judged. When we appeal to it, it should be with sincerity of purpose and honesty of feeling. Divesting ourselves of all partiality, passion, paradox and prejudice; of every kind of sophistry, subterfuge, chicanery, concealment and disguise. Laying the soul open to what is honest, right and true; our only desire should be judge of things as they really are, candidly and truly to acknowledge and receive them as such. For this is truth, the perception and representation of things as they are.

Truth, divine in its nature and pure before heaven, is the foundation of all human excellence; the keystone of all sincere affection and the seal of true discipleship with the good Shepherd. It is impossible to love one in whose truthfulness we cannot confide, or to slight one, whose words, purpose and actions are without dissimulation.

Truth or silence should be our alternative. We should not disturb the souls sweet complacency by adverting ourselves to, the too frequent deceptions of good breeding. Into God's holy place, our hoped for future home, nothing can enter which loveth or maketh a lie, the ineffable beauty of which every earthly household, circle and human heart should be modeled.

Joseph H. Myers,
r2 Glen Rock, Pa.

BY HIM ALL THINGS CONSIST

Rev. 1:8, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is and which was and which is to come, the Almighty". Col. 1:15-17, "Who is the image of the invisible God, the firstborn of every creature; for by him were all things created, that are in heaven, and that are in earth, visible and invisible.... All things were created by him and for him: and he is before all things, and by him all things consist".

Eph. 1:9-10, "Having made known unto us the mystery of his will, according to his good pleasure which he hath proposed in himself. That in the dispensation of the fullness of time he might gather together in one all things in Christ, both which are in heaven, and which are on earth". Vs. 22-23, "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all".

He is the head of the body, the church: who is the beginning, the firstborn of the dead; that in all things He might have the preeminence. For it pleased the Father that in Him should all fullness dwell. And having made peace through the blood of His cross, by Him to reconcile all things unto Himself. Even the mystery which hath been hid from ages and from generations but

now is made manifest to His saints. What is the riches of the glory of this mystery, among the Gentiles, which is Christ in you, the hope of eternal glory. As ye have therefore received Christ Jesus the Lord, so walk ye in Him, and ye are complete in Him, who is the head of all principality and power.

By Him the resurrection consists. By Him faith consists, saving faith is faith in Jesus, not merely believing things about Him. The Gospel is simply the good news about Jesus and the power of salvation. That He came and died on Calvary's cross, and rose again. In whom we have redemption through His blood, even the forgiveness of sins. Many people believe that there was, one Christ Jesus on earth, but are not willing to walk in His ways. Col. 2:6, "As ye have therefore received Christ Jesus, the Lord so walk ye in him: rooted and built up in him, and established in the faith, as ye have been taught". So it means a practical faith and life. Not many so-called christians are fully persuaded in their mind that He was the Messiah, Jesus the Christ, the only begotten Son of God, the one who filleth all in all.

Phil. 2:9-10, 11, "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth,

and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father". Eph. 1:22, "For above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come".

John 13:16, "Verily, verily, I say unto you, The servant is not greater than his Lord". Ye call me master and Lord, and ye say well, for so I am. If I then your Lord and master have washed your feet, ye also ought to wash one another's feet". Many great men of today say this is not necessary and that is not essential, and just ignore some of the Lord's commands or change them to read as they would. John 12:47-48, If any man hear my (Jesus) words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him, the word that I have spoken, the same shall judge him in the last day.

Well could Jesus say as recorded in Matt. 28:18, And Jesus came and spake unto them, (the eleven disciples) saying, all power is given unto me in heaven and in earth. Teaching them to observe all things whatsoever I have commanded you. Who? All men, even to the end of the world. Mark 1:14-15, "Jesus came into Galilee, preaching the gospel of the kingdom of God". It is

at hand, repent ye and believe the gospel. Do we really believe all of the Gospel, the whole counsel of God, or just a part?

Acts 20:27, 26, the apostle Paul teaches, For I have not shunned to declare unto you all the counsel of God, Wherefore I take you to record this day, that I am pure from the blood of all men. Take heed therefore unto yourselves, for this I know, that after my departing grievous wolves shall enter in among you. Also of your own selves, shall men rise, speaking perverse things, to draw away disciples after them. This is being fulfilled in this day and age. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men. Men made rules and not after Christ. For in Him dwelleth all the fullness of the Godhead bodily. Ye are complete in Jesus the Lord.

When Christ, who is our life, shall appear, then shall ye also appear with Him in glory. Let the Word of Christ dwell in you rightly in all wisdom. Knowing that of Him ye shall receive the reward of the inheritance: for ye serve the Lord Christ. Today many men and women serve the church, or rather a church, and are made to believe this is salvation, having never been born again. John 3:5, "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Marvel not that

I said unto thee, ye must be born again. Matt. 7:21-22, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name?"

Eph. 1:13, "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise". When the times of refreshing shall come from the presence of the Lord, Jesus Christ, which was preached unto you. Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began.

Rom. 2:16, "In the day when God shall judge the secrets of men by Jesus Christ according to my gospel". He will render to every man according to his deeds. Rom. 14:10, "For we shall all stand before the judgment seat of Christ".

DALLAS CENTER, IOWA

We plan to hold our Revival Meetings from Sept. 11 to 25, with Lovefeast services on Saturday, the 24th. Bro. Paul Reed is to be our Evangelist.

Beulah Fitz, Cor.

NEWS ITEMS

MAILING LIST

The Mailing List has just been revised and all Renewals and changes of address should be corrected, up to those received by August 10. We appreciate the prompt notification of change of address and prompt renewal of expired subscriptions. We sincerely thank all who are keeping up to date and the work of the correspondents in notifying us and gathering renewals.

A number of subscriptions are still not renewed or were renewed so late that they are almost expired again. Please keep your subscription up to date so that you may not miss any issues. We have several extra issues, even back to the first of the year and earlier, if you have missed any or can use some of them; please notify us and they will be mailed to you postpaid.

Editor.

QUINTER, KANSAS

Bro. Ammon Keller of Lebanon, Pa., will begin a series of meetings, at the Quinter church, on Oct. 11. Communion service on October 22. All-day services on both Oct. 22 and 23. We urge all who possibly can, to come and enjoy these meetings with us. May we all pray for the success of these meetings and for the evangelist.

Elma Jamison, Cor.

SNOWVILLE, VA.

The Mt. Jackson congregation plans to begin their revival meeting, Sept. 7 and continue through Sept. 18. Eld. Hayes Reed of Modesto, Calif., is to be the evangelist. Lovefeast services Saturday Sept. 17. Everyone is cordially invited to attend these services. We ask an interest in your prayers for the success of these meetings.

Sister Inez Reed, Cor.

ANTIOCH, W. VA.

The Ridge Congregation has decided to hold their evangelistic meetings, the Lord willing, from October 21 to 30, with a Lovefeast on Oct. 29. Bro. Melvin Roesch will be the evangelist. We ask a interest in your prayers in behalf of these meetings.

On July 9, we met for regular council meeting, with Eld. W. A. Taylor in charge. All business was disposed of in a christian manner. We invite all who can, to come and worship with us whenever possible.

Sister Irene Harris, Cor.

WESTERNPORT, MD.

The Broadwater Congregation began our series of meetings July 22, with Bro. Harley Flory as our evangelist. The Lord did wonderfully bless us, as three young souls gave their hearts to the Lord and were received into the church by christian baptism.

On Saturday, the 30th, we had

eighty surrounding the communion tables with Bro. Flory officiating. Ministers present throughout the services were: Zenas Mellott, Addison Taylor, Harley Flory, Eldon Flory and George Dorsey. We appreciate the presence of the members who came from adjoining congregations. It encourages us very much and we pray the Lord will reward them for their efforts.

We closed our Lovefeast with an all-day meeting, on Sunday, with a very good attendance. We hope everyone was built up spiritually. Pray for us that we may continue faithful and come to worship with us at the little church on Savage river.

Viola Broadwater, Cor.

PERU, IND.

The Midway congregation has just decided to observe her Lovefeast services, this year on Saturday, Sept. 17. Preaching services to begin at 1 P. M. C.S.T., this date is three weeks later than our usual time.

On the following day, Sunday, Sept. 18, the Plevna-Midway harvest meeting will be here Sunday-school at 8:30 C.S.T., followed by the harvest meeting sermon, which will be brought by a visiting minister. Preaching services in the afternoon also.

The last two weeks in October, we are expecting Bro. Hayes Reed, of California to preach for us in a

revival meeting. In behalf of all these meetings, we request your attendance and prayers, that each of us might be spiritually built up and encouraged. Let us realize that if we participate in these services merely as formal rituals or men's traditions, we will be profited nothing.

Paul B. Myers, Cor.

NOTICE

The Vienna Congregation Lovefeast, announced for September 4, will not be held.

McCLAVE, COLO.

The Lord willing, the Cloverleaf Congregation will hold their series of meetings, beginning Sept. 27 with Bro. Paul Reed as our evangelist.

Our Lovefeast will be Oct. 8, with services beginning at 10:30. On Oct. 10, the District Meeting of the Third District will be held in our church. Come and worship with us in these services.

Rozella Kasza, Cor.

WATERFORD, CALIF.

Bro. Paul Reed held a two weeks revival meeting for us following General Conference. Each evening Bro. Reed brought us a spirit filled message from God's Word. We had very good attendance, several families remained with us after Conference for the meetings.

On Saturday, at the close of the meetings, we had our examination service and during this service six

people came forward and united with the church. Saturday evening we had our Communion and these six brethren and sisters, came to the tables with us and enjoyed the services of the Lord.

Sunday afternoon three others were baptized, also another young girl had been baptized previously; making ten members that came into the church. We greatly appreciate Bro. Reed working so diligently, while he was in our midst and I feel sure the Lord will richly bless him, for his labors in His field.

Sister Doris Byfield, Cor.

OBITUARIES

ORA ETHEL REED

Daughter of the late William B. and Mary E. Dulaney, was born July 24, 1898, in Floyd County Virginia and passed from this life March 12, making her stay on earth 56 years, 7 months and 18 days. In 1916 she was united in marriage to Roscoe Q. E. Reed. To this union was born five sons and three daughters. One son and one daughter preceded her in death.

Those remaining to mourn her passing are: her husband and the following children: Mary Alice Leah, Inez, Nelson and Ord, all of Snowville, Va.; Harold of Roanoke, Va.; Carl of Grandview, Mo.; thirteen grand-children; four sisters, two brothers and a host of relatives and friends.

She united with the Church of the Brethren in 1912 and in 1928 she became a charter member of the Dunkard Brethren Church, in which she lived a consecrated life and a life of service to those around her.

Funeral services were conducted March 15, in the Church of the Brethren, Christiansburg, Va., by Elders, David Ebling, Paul R. Myers and Ord L. Strayer, assisted by Eld. Horace C. Spangler. Burial in Sunset Cemetery, Christiansburg.

NOTICE

We wish to express our sincere thanks and appreciation to all of the Brethren and Sisters, of the Brotherhood as well as friends and neighbors, for the "Get well cards" to Mother and the sympathy cards and letters which we have received since her passing.

May God bless you and we desire an interest in your prayers, that our bereavement may not be greater than we can bear but that the Holy Spirit may comfort and guide us in our walk of life.

The Roscoe Reed family.

NOAH MICHAEL O'BRIEN

Son of John and Mary Likens O'Brien, was born Nov. 9, 1874, near Antioch, W. Va. He departed this life July 31, having passed 80 years of age.

While young in life he became a member of the Dunkard Brethren faith, of which he has been a faith-

ful member. Bro. O'Brien has been in ill health and almost blind for years. He resided at the home of Robert O'Brien, Ridgeley, W. Va.

He leaves to mourn his departure: five brothers and three sisters: Mrs. Mollie Hill, Keyser, W. Va. Mrs. Elizabeth Arnold, Hartmonsville, W. Va.; Mrs. Martha George, Purgitsville, W. Va.; Charles O'Brien, Mt. Lake Park, Md.; Taylor O'Brien, Wiley Ford, W. Va.; Joseph O'Brien, Short Gap, W. Va.; Edward O'Brien, Antioch, W. Va.; and Robert O'Brien, Ridgeley, W. Va.

Funeral services were conducted from the home of Robert O'Brien, Tuesday, August 2, with Rev. H. W. Peters in charge. The body was laid to rest in the Abe Cemetery.

Sister Irene Harris, Cor.

ELLA LOU HEDRICK

Ella Lou Hedrick, daughter of Mr. and Mrs. John Hedrick, was born at Knoxville, Tenn., on Jan. 3, 1882. She passed away, Aug. 10, 1955, at the home of her daughter in Freeman, Mo., at the age of 73 years, 7 months and 7 days.

At the age of 3 years she moved with her parents to Jackson County, Mo., where she spent the most of her life. On March 14, 1898 she was united in marriage to Henry Clarence Knapp. To this union was born six children, four daughters and two sons.

She with her husband were bap-

tized into the Church of the Brethren in the early 1900's, later uniting with the Dunkard Brethren, where she remained a faithful devoted member. She believed and lived the plain and simple life which her saviour taught.

For the past four years she had been in failing health, and the past four months confined to her bed, she endured her suffering as a good soldier of the cross, knowing that the way of the cross leads to heaven.

Her husband, one daughter and two sisters preceded her in death. She leaves to mourn her departure: three daughters, Mrs. Rose Parcher, North Hollywood, Calif.; Mrs. Ethel Whitaker, Grandview, Mo.; Mrs. Beverly Jones, Freeman, Mo.; two sons, Roy Knapp, Peculiar, Mo.; I. R. Knapp, Harrisonville, Mo.; two half sisters, Mrs. Elizabeth Huston, Mrs. Esther McMillan, and one half brother, John Hedrick, all of Kansas City; 16 grandchildren; 19 great-grandchildren; many other relatives, and a host of friends and neighbors.

MOTHER

There's a vacant place in our home
today

Because of one who has gone away,
And left us dazed with the mystery
of

The life that is, and the life to be!
Left us missing the willing hand
That vanished into an unknown land
Missing a heart that loved us true

Whether our mood was bright or
blue.

But, shall we say we have lost her?
No,

Her days were spent. She was glad
to go.

Glad for the rest and relief from
pain,

Glad to again meet friends she had
once known,

And so our hearts take hope and
cheer.

From the fact she was so helpful
here.

And when we cross that Great
Divide

May we meet her on the other side.

Funeral services were held in the Dunkard Brethren Church, Kansas City, Mo. Services were conducted by Elder Harry Andrews and Elder Isaac Jarboe. Burial was in the Six Mile Cemetery.

Sister Bertha Jarboe, Cor.

ENLIGHTENING SINNERS

Enlightening precedes the conversion of the sinner. For as it was in the natural, so it is in the new or spiritual creation; God separated the darkness from the light, and as this was the work of the first day of the creation of the world, so is it also the first work in the new creation of the heart. "God said let there be light; and there was light", Gen. 1:3. It is the Spirit's office to "reprove the world of sin, of righteousness, and of judgment", John 16:8.

Yes, this blessed spirit strives with the children of men, and would fain conduct them to that fountain which was opened for sin and uncleanness.

One thing in this place is worthy of notice. The Spirit always agrees with the Gospel and never operates contrary. There exists a beautiful coincidence, or harmony, between Father, Son and Holy Spirit. In the conversion of the sinner each one performs a particular work upon the heart of the sinner, in order to his conversion. "No man can come to me, except the Father which has sent me draw him, and I will raise him up at the last day". In John 3, we read that Christ declared unto Nicodemus, that a man must be born again. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Now, in order that this birth may take place with the sinner, he must receive the word of God; for the word of God is the seed of this birth.

Peter gives us to understand, "Being born again not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever", 1 Pet. 1:23; and "The seed is the word of God", Luke 8:11. The word of God is not a dead letter, as some do assert; "It is the power of God unto salvation", Rom. 1:16. Christ says, "The words that I speak unto you, they are spirit, and they are life", John 6:63. Again, "Faith cometh by hearing, and hearing by the word of God", Rom. 10:

17. It is very obvious from the above quotations, and many more which I might produce, that the Word and Spirit are the instruments which God makes use of in regenerating sinners.

If the reader will examine the Word of God with attention, he will find that that blessed book "Is able to make him wise unto salvation", 2 Tim. 3:15. More wisdom than this is not necessary, neither can be obtained. David tells us, that, "the law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple; the statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes". Psa. 119:7-8. "The word of God is quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of the soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart", Heb. 4:12.

Thus it is plain, that the Word of God is so perfect, that it needs no alteration or amendment; and every thing of the kind is strictly forbidden, "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall

take away his part out of the book of life, and out of the holy city, and from the things which are written in this book", Rev. 22:18-19. Therefore, let us be careful how we handle the word of God. O what a pity, what a curse it is, that men will take the liberty, notwithstanding the above plain prohibition, to add to, or diminish from the Gospel.

Hear what the apostle saith concerning this matter, "But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached, let him be accursed", Gal. 1:8. But so it is, the children of men have ever been prone to revolt against the Word of God. How common is it for men to be unwilling to yield to the Gospel in every respect; they act as though they were wiser than the Saviour, and it is owing to this departure from the Gospel, that there are such a diversity of sects and opinions, relative to the plan of salvation, whereas, if the children of men, from the first, had contented themselves with the Gospel, as we have the same revealed in the New Testament, there would not be such confusion in Christendom.

I have already proven, that the Word of God is sufficient to accomplish the purpose for which it was intended. Yes, a regular order is laid down in the Word, by which the sinner can so shape his conduct as in the end, to reap Eternal Life. The book of God is not a book of

confusion, but of harmony. It reveals but one order, and but one mode of worship, in the performance of those sacred injunctions, obligatory upon all those who desire to flee the wrath to come. I have already asserted, that the spirit strives with sinners, not willing to give them over to a hard heart and reprobate mind, "The spirit and the bride say come, and let him that heareth say come, and let him that is athirst come, and whosoever will, let him come and take of the water of life freely", Rev. 22:17; "Come for all things are now ready", Luke 14:17.

Thus a general invitation is given to sinners to come and be saved. God does not compel them, He deals with them as free agents, and if sinners make no resistance against the Word and Spirit of God, their situation will be plainly revealed unto them. Then it is that they have an idea of their lost and undone state. Their sins are all set in order before them: they see that the way which they are in, leads down to everlasting woe; and now is it that they become inquiring souls. The language of their hearts is, what must I do to be saved? Who can tell me the way of salvation? The weight of my sins is a burden too heavy for me to bear; and if they are not removed, they will sink me down into that lake which burneth with fire and brimstone.

Persons under a conviction for

sin, cannot be too careful how they proceed in order to the removal of that guilt which they have contracted by disobedience; for persons under a sense of sin, or in great distress, are very pliable and can be easily persuaded to believe, and led into measures: therefore, much will depend upon the characters of whom they make inquiry. If they be such as are clear of prejudice and bigotry, and have the naked Word of God for the man of their counsel, they may be of great service to inquiring souls. But should they be of contrary principles, having a creed or discipline, invented by fallible man, in room of the Gospel, in its present simple and unadulterated state, they will be in great danger of building upon the sand.

The one will cite them to a compliance with those means which have been appointed by Jesus Christ, and which the inquiring soul can read for himself in the Word of God: when the other will cite him to the use of no means at all, telling the inquirer that he can do nothing, that God must do all, and that whenever God commences the work He will accomplish it, in spite of all opposition, and so you must have patience, make yourself easy; seeing that God works by irresistible means: and if He should be cited to obedience to certain means, they will be of man's appointment, therefore, it becometh the inquirer after salvation to prove all things, and

comply with that which is Gospel. Follow no man farther than he follows Jesus Christ.

Sel. from Nead's Theological Works

—o—
This Poem is for all the little boys and girls just starting school and especially for our little son, Fred.

SEPTEMBER

He's gone to school, our Fred
The bus stopped here at eight;
But he's so very little,

I wish it had been late.
He'll learn to spell dog, kitten;
And two and two make four.

The house here is so lonesome,
I dare not shut the door.

The old clock will not hurry;
Tick, Tock, it does not know
Fred is gone, since morning
And Oh! I miss him, so.

I wonder, is he happy,
The other children kind.

He'll have to sit so quiet
He'll have to learn to mind.
We'll say a prayer for Fred
And God will understand

It is for all the Freds

In all this School Day Land.

Sister Dottie Pifer

TODAY'S TASK

Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them and while their hearts can be thrilled by them.

—Henry Ward Beecher.

MORNING PRAYER

Ella Syfers Schench

Lord, in the quiet of this morning
hour,

I come to Thee for peace, for wis-
dom, power

To view the world today through
love-filled eyes,

Be patient, understanding, gentle,
wise;

To see beyond what seems to be, and
know

Thy children as Thou knowest
them; and so

Naught but the good in anyone be-
hold.

Make deaf my ears to slander that is
told;

Silence my tongue to aught that is
unkind;

Let only thoughts that bless dwelt
in my mind;

Let me so kindly be, so full of cheer
That all I meet may feel Thy pres-
ence near,

O clothe me in Thy beauty, this I
pray,

Let me reveal Thee, Lord, though
all the day.

Sel. by Sister Blanche Sweitzer.

You can preach a better sermon
with your life than with your lips.

—Oliver Goldsmith.

Every man must do his own
growing, no matter who his grand-
father was.

—Anonymous.

THE BOOK OF BOOKS

Within this ample volume lies

The mystery of mysteries.

Happiest they of human race

To whom their God has given
grace

To read, to fear, to hope, to pray,

To lift the latch, to force the way;

But better had they ne-er been
born

That read to doubt or read to
scorn.

—Sir Walter Scott.

The most powerful weapon on
earth is the human soul on fire.

—Marshall Foch.

LITTLE THINGS

Little words are the sweetest to
hear; little charities fly farthest, and
stay longest on the wing. Little
lakes are the stillest; little hearts
are the fullest, and little farms are
the best tilled. Little books are
read the most, and little songs the
dearest loved. And when Nature
would make anything especially rare
and beautiful, she makes it little:
little pearls, little diamonds, little
dews. . . . The Sermon on the Mount
is little, but the last dedication dis-
course was an hour long. Life is
made up of littles; death is what re-
mains of them all. Day is made up
of little beams, and night is glorious
with little stars.

—Anonymous.

“REGENERATION”

The result of the new birth is a new heart, a new mind, a new nature, a new love for God and His people.

1st—A New Heart.

“A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh”, Ezekiel 36:26.

2nd—Passing From Death to Life

“Verily, verily, I say unto you, he that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life”, John 5:24.

3rd—Putting On a New Man.

“And that ye put on the new man, which after God is created in righteousness and true holiness”, Ephesians 4:24.

4th—Created Anew, Not Made Over.

“Therefore if any man be in Christ, he is a new creature; old things are passed away; behold all things are become new”,—2 Corinthians 5:17.

5th—Washed White, Not White-washed.

“Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost”, Titus 3:5.

6th—Victory Over Sin.

“Whosoever is born of God doth not commit sin”, 1 John 3:9.

7th—Translated Into a Kingdom.

“Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son”, Colossians 1:13.

8th—Created to be Used for (Workers).

“For we are his workmanship, created in Christ Jesus unto good works”, Ephesians 2:10.

Because we are born with an earthly nature and are sinners against God, we must have a heavenly nature, to be happy with God. It is the carnal nature that causes one to sin; it is the God nature that keeps one from sin.

“But ye have not so learned Christ; if so be that ye have heard Him, and have been taught by Him, as the truth is in Jesus: that ye put off (concerning the former behavior) the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness”, Ephesians 4:20-24.

“Jesus answered and said unto him (Nicodemus), Verily, verily, I say unto thee, except a man be born again he cannot see the kingdom of God”, John 3:3.

“That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I said unto thee, ye must be born

again", John 3:6, 7.

Have you been Born of the Spirit?

"But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God", John 1:12, 13.

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever", I Peter 1:23.

"Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust", 2 Pet. 1:4.

Paul told the Christians, "For in Christ Jesus I have begotten you through the gospel", 1 Cor. 4:15.

Repentance—A Requisite for Salvation.

What does it mean? In the Greek the word means a change of mind, such as leads one to confess all his sins, forsake them, and turn to God.

"The time is fulfilled, the kingdom of God is at hand: repent ye, and believe the gospel", Mark 1:15.

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost", Acts 2:38.

Have you repented, and are you ready for the blessing God has for

you?

"Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord", Acts 3:19.

God is commanding us to repent.

"And the times of this ignorance God winked at; but now commandeth all men everywhere to repent", Acts 17:30.

"And they went out and preached that men should repent", Mark 6:12.

"And that repentance and remission of sins should be preached in His name among all nations", Luke 24:47.

"Except ye repent ye shall all likewise perish".

"Repent ye, for the kingdom of heaven is at hand", Matt. 3:2.

"I came not to call the righteous, but sinners to repentance," Luke 5:32.

Does this verse mean you?

"But shewed first to them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance", Acts 26:20.

Sel. by A. H. Leatherman.

LIFE'S TRAGEDIES

There are two tragedies in life. One is not to get your heart's desire. The other is to get it.

—George Bernard Shaw.

WORDS

When you are tempted to speak ill
Of neighbor, friend or foe,
Weigh well your words and stop and
think,

Before you let them go.

They may return to do you harm,
To pierce and wound your soul,
When once they're spoken they are
gone

Beyond your weak control.

How easy to conceal and shield
The wrongs we know we do;
But how the tongue delights to
swell

A neighbor's faults to view .

For shame I hide my face to pray,
O God forgive the past;
When I have bowed to evil speech
Or wrong conclusions cast.

Man can not tame the fiery tongue,
It takes a power divine
To seal the lips, to hush the words
That would ill will design.

Then entertain not evil thoughts,
Reject their deadly lure;
Let kindly thoughts and prayer's
desire

The tongue's grave weakness cure.

The Golden Rule is of no use to
you whatever unless you realize that
it is your move.

—Dr. Frank Crane.

JUST HAVE FAITH

Though our lives seem dull and
cheerless,

Be the weather cold and gray
We can always find some comfort
If we've only faith to pray.

For God is in His heaven,
Ever ready to bestow
Loving kindness and forgiveness
On His children here below.

If we will be cheerful,
Help our brother with his load;
It will lighten many heartaches
As we walk life's winding road.

If you find some one has fallen,
Do not spurn, but give him aid;
Tell him of the Master's promise—
Speak God's message, unafraid.

—o—

**HOME DEVOTIONS FOR
SEPTEMBER, 1955
SERVICE**

Memory verse, Ex. 23:25, "And ye
shall serve the Lord your God,
he shall bless thy bread, and thy
water; and I will take sickness
away from the midst of thee".

Thurs. 1—Ex. 23:14-26.

Fri. 2—Ex. 23:26-33.

Sat. 3—Ex. 24:1-9.

Memory verse, Psa. 40:8, "I delight
to do thy will, O my God: yea,
thy law is within my heart".

Sun. 4—Ex. 24:9-18.

Mon. 5—Ex. 31:1-12.

Tues. 6—Ex. 31:12-18.

Wed. 7—Ex. 32:7-19.

Thurs. 8—Deut. 4:1-14.

Fri. 9—Deut. 4:14-25.

Sat. 10—Deut. 4:25-41.

Memory verse, Deut. 10:12, "And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart, and with all thy soul".

Sun. 11—Deut. 6:16-25.

Mon. 12—Deut. 10:12-22.

Tues. 13—Deut. 11:22-32.

Wed. 14—Deut. 15:1-12.

Thurs. 15—Rom. 12:1-9.

Fri. 16—Rom. 12:10-21.

Sat. 17—Rom. 15:15-33.

Memory verse, Psa. 2:11, "Serve the Lord with fear, and rejoice with trembling".

Sun. 18—Rom. 16:17-27.

Mon. 19—I Cor. 7:17-25.

Tues. 20—I Cor. 11:17-34.

Wed. 21—I Cor. 13.

Thurs. 22—Gal. 1:1-14.

Fri. 23—Gal. 3:1-15.

Sat. 24—Gal. 4:1-15.

Memory verse, Heb. 12:28, "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear".

Sun. 25—Gal. 5:1-18.

Mon. 26—Gal. 6:1-10.

Tues. 27—Eph. 5:1-15.

Wed. 28—Eph. 6:10-24.

Thurs. 29—John 12:1-9.

Fri. 30—John 12:23-37.

FAITH

This is a day and age that requires all the faith that we have to carry us through to spiritual victory. Faith is so essential that the writer of Hebrews declares, "Without faith it is impossible to please Him". Faith in God is the foundation of our religious experiences and life. The Word of God asks that we have faith in God, in ourselves and in others. Faith in ourselves is not enough, faith in others is often misplaced, but faith in God never fails.

In these trying times all of us are forced to have faith in God for the future. What else can we do when we have sons and daughters in our care, but commit them to the faithful Father who cares? We can give them unto God by faith, knowing that He alone can protect them. We dare not place faith in ourselves alone, for final victory. Let us remember the words of the prophet, "Not by might, nor by power, but by my spirit, saith the Lord of Hosts". This is still God's world, we are His children and the Heavenly Father will care for His own.

"Now faith is the substance of things hoped for, the evidence of things not seen. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh. By faith Enoch was translated that he should

not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by which he condemned the world, and became heir of the righteousness which is by faith. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed: and he went out, not knowing where he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God", Heb. 11:1, 4-10.

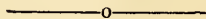
"We see that they could not enter in because of unbelief", Heb. 3:19. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him", John 3:36. "So then faith cometh by hearing, and hearing by the word of God", Rom. 10:17. "Being therefore justified by faith, we have peace with God through our Lord Jesus Christ. Even so faith,

if it hath not works, is dead, being alone. But wilt thou know, O vain man, that faith without works is dead", Jas. 2:17, 20.

Each day God has a particular blessing to bestow upon us. But how can you place yourself in the way of today's special blessings, if you insist on cluttering up your imagination with all the evil that may befall you in countless days to come? The sure cure for worry lies in having simple faith in God, a faith that will give you each day, the strength to bear anything that may happen to you on that day. Can anyone who calls himself a christian, have any less faith?

O God, our help of ages past, our hope for years to come, be with us in these trying hours. Increase our faith that we may see clearly and act wisely. Through faith in Thy Son, Jesus Christ, we may be able to overcome the world. Let this be a prayer for each and everyone, who puts his faith and trust in Thee.

Sister Viola Broadwater
Cumberland, Md.



No language can express the power and beauty and heroism and majesty of a mother's love. It shrinks not where man cowers, and grows stronger where man faints, and over the wastes of worldly fortune sends the radiance of quenchless fidelity like a star in heaven.

BIBLE MONITOR

VOL. XXXIII

SEPTEMBER 15, 1955

No. 18

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

BRETHREN

"Now I am no more in the world, but these are in the world, and I come to thee, Holy Father, keep through thine own name those whom thou hast given-me, that they may be one, as we are. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me, and the glory which they gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me", John 17:11, 20-23.

In this wonderfully outstanding prayer for His disciples, Christ prays mainly for three things concerning them: first that they may be pure and holy; second that they may be one, united, knit together in love; and third that they may be, though in the world, separated and

apart from it. We could hardly expect Christ's followers to be one in spirit and purpose unless they were first; pure, holy and obedient unto God. If one was guilty of one sin and another of another sin, how could they expect to be united in spirit? Also, how could they expect to keep pure in spirit and united in one body if, they continually mixed with the world and its sins?

Dear Brethren and Sisters, how near are we to being one, compared to the oneness of Christ and The Heavenly Father? Christ did not pray for His immediate disciples but for His followers throughout all ages; for anyone who would believe on Him through the Words which His chosen Apostles taught. God and Christ continually worked toward one purpose and so must His followers also. We cannot work together as I think and practice, or as you think and practice but as Christ and His apostles taught and practiced. We must continually strive and labor toward, not only a similarity, but perfection with Christ and God. How much we are even pleased with agreement and harmony in the

things of this world; my how it must be in perfect accord with one another in Spiritual things, of which their is no question of their value and reward.

'For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus", Gal. 3:27-28. "For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another", Rom. 12:4-4. What keeps us from being united and in harmony with one another and with God? Is it not one or another form of sin? Wealth, honor, esteem, class distinctions, pride, jealousy and many other inclinations of the carnal mind. The nearer we come to the life which Christ lived, the nearer we will be to the helping and encouraging one another to higher living in Christ, rather than to elevate ourselves and lower the other person.

"That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel", Eph. 3:6. "Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief

corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord", Eph. 2:19-21. How thankful and appreciative we should be, since we have been cleansed from so many terrible sins, that we can fellowship with God and His followers and be able to serve under the guidance of His blessed Holy Bible. Come from where and through whom we may have, we can be cleansed through Christ to be heirs with Him. Notice one thing, "fitly framed together", would you want a piece of timber in your house that was not fitly framed? As it may have been lying in the woods, or aside of a pile of timbers, it would be very unfitting and disgraceful in your nice home; however after having been fitted and properly framed, it not only is beautiful but makes the other timbers more beautiful by filling in its place. Are you willing to be fitly framed according to the words of Christ and His apostles?

"From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love", Eph. 4:16. Every part, brother or sister, is necessary to complete and build up the Church as the Bride of Christ. His bride will be ready when He comes, with every place filled; there is a place for each of us and if we are

not ready to fill it, someone else will be and we will be "cast into outer darkness". No matter how little or great, the use of your talents is to God, they supply something and that something is necessary to the increasing and building of the body of The Church.

"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently", 1 Pet. 1:22. We purify ourselves through God's directions, by obeying the Truth. God has even sent the Holy Spirit to guide us in the way of truth. Remember Christ prayed that: we might be pure, we might be united and that we might be separate from the world. Am I, if not why not? God is love, do we have love, which we read so much about, for God, for Christ our Savior, for one another? We are taught to pray for and to love; sinners—even those who spitefully use us. If we cannot love and pray for our Brethren, how can we expect to show the love of God towards, strangers, sinners and enemies?

I have often thought of the attitude, in all phases, which we should have for our brethren. The concern and the warmth of feeling their should be between us, just because we are of like precious faith. I do not say that we should love and commend the evils and shortcomings which our brethren may have,

for we all make mistakes. We do not find complete agreement of opinion in the early church, at all times. But they came together and considered the matter and then went about rejoicing in the conclusions they reached. I cannot forget some years back when we stopped in the evening, in another state at the home of a brother and sister. I doubt if they ever heard of either of us, although we had heard of them. I shall never forget the fine welcome we received, after we were introduced to one another, and the christian fellowship which we had together until leaving the next morning. Through prayerful consideration of all differences, in the light of God's Word, we should be firmly united as Brethren. If we cannot be brethren here, on this sinful, uncertain earth: how can we ever expect to be united in Heaven?

UNTO THEE AND THY SEED

In the religious history of mankind, Palestine, the land of Israel, has been cherished not only by Mohammedans and Christians but also by the Jews. To the Jew, the Holy Land holds special meanings of history, revelation and inspiration. Much of the world's interest in religion lies cuddled in an Eastern Land smaller than the state of Massachusetts.

Palestine has many problems today. Our own country, aware of con-

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ditions and interested in the welfare of all the people in that region and interested in safe-guarding the ideals of democracy, grants support and technical assistance to aid in preventing the exploiting, by other less Christian nations, of Palestine's social, economic and religious life.

The Palestine problem is of importance, too, because it symbolizes human despair as well as human achievement. The great conflict between the Arab and the Jew is one of long duration and has affected nearly every nation on the face of the earth.

Every civilized person should be concerned with the Jewish and Arab refugee problems, involving a million a half homeless men, women and children. Thousands thrown to the mercy of mankind, helpless, through

no immediate fault of their own, presents a challenge to Christians everywhere as to whether we will help "bear burdens" or pass by on the other side.

After many centuries, Israel was again declared a nation. For a nation to reappear after an interval of so many years, would in any event, be unusual. The emergence of Israel as a state after an interlude of nearly two thousand years is indeed, remarkable. Israel is remarkable, for the Jewish people, dispersed from their own soil, endured centuries of cruel persecution and wandered from one land to another, for more than nineteen centuries.

When the colonists first came to America, they had to establish themselves. They plowed the land, scaled mountains, forded the streams and built homes and cities. They struggled to gain a livelihood. Similarly, the Jews inherited deserts, hills, valleys, sand dunes and wadis, which washed much of the good top soil into the sea.

As America was growing into a nation, it had to gain land and freedom by war and bloodshed. The Jewish nation achieved its independence by the same route. After much war, Britain ordered the withdrawal of its armed forces in May, 1948. The proclamation of the state of Israel followed forthwith. The Arabs rebelled at making Israel a state. No help was given the Israelites and consequently, they were

left to defend themselves against the Arabs.

Israel's uniqueness lies, therefore, neither in colonization nor its struggle for freedom and independence, but rather in achieving the seemingly impossible task of restoring the children of Israel, scattered for nearly two thousand years over the face of the earth, to their ancient homeland and building there again the Jewish commonwealth.

The age-old longing of the Jewish people for Palestine, as a national homeland, has echoed down through the centuries. Now that prayer is fulfilled. It began with the migration of the Hebrews from Egypt in the fourteenth century before the Christian era, when Moses led his people to the Promised Land. It is fast being fulfilled by the thousands who are now returning to Israel.

At the time of the Babylonian exile, six centuries before the Christian era, and after the Dispersion which began in 69-70 A. D.; the Jews nurtured that hope. Through the next eighteen centuries, a people dispersed throughout the world yearned ceaselessly for their return and remained confident that it would take place.

Palestine has played a singular role in the history of the Jewish people for more than three thousand years. It was indisputably their land from the time of Joshua's conquest 1300 B. C. through and long after the Roman conquest of Jerusalem in 69-70 A.D. As late as the 4th

century of the Christian era, the Jews still constituted a majority of the population of Palestine. Despite invasions and changes of rule, large numbers remained in the country until the First Crusade in 1090 A.D. when they were nearly wiped out. In the years between that period and the beginning of modern Jewish resettlement in the nineteenth century, they continued to come to Palestine in groups of hundreds and thousands in spite of many and varied difficulties.

The link between the People of Israel and the Promised land of Israel may have been nearly obscure to mankind, but not to God. He had made them a promise. It took centuries to bring its fulfillment.

The Patriarch Abraham proclaimed this indissoluble connection, "The Lord made a covenant, saying, "Unto thee and thy seed have I given this land". Ezra and Nehemiah restated this pledge many times. And, as far as man is concerned, it miraculously came to pass. The ancient promise, foretold by the prophets, was fulfilled. Not only Jews stood amazed, but non-Jews as well, the fulfilling of their hope, had overtones of the Eternal. Seeing this prophecy fulfilled should be a great stimulant to our belief, that all prophecies shall be fulfilled.

Certainly, the return of the Jew is a prerequisite to the Second Coming of Christ. Their return now being in progress should alert us to

be ready for the possible near return of Christ, our Redeemer.

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Greentown, Ohio.

A SYNOPSIS OF THE GOSPEL—AND CHURCH OF JESUS CHRIST PART 5

In the preceeding chapter we have shown that "Bible belief or faith means trust, dependence, confidence, reliance and obedience". Many folk won't accept obedience in the term believing in or on Christ, but the scriptures which we have cited prove that obedience is accepted in Bible faith.

A question was propounded to brother Alexander Mack: "Whether baptism in water be so absolutely necessary? That no one can by any means be saved without it, however, faithful, holy and irreproachable he might be"? Our answer to those questions, (as Bro. Mack's was) "In both the Old and New Testament, a blessing and salvation is promised only to the believers; and the believers at all times were mindful and disposed".

This brings out our thought that to believe in anything, we submit our mind and will to it. To believe then in or on the Lord Jesus Christ, would demand our un-conditional surrender to Christ, our mind and our will is surrendered to him. "Not as I will, but thy will be done".

We see this was manifested in faithful Abraham, the father of all the faithful, being obedient in all things to God, and obtaining the promise, on account of his living faith, by which he also wrought works of obedience. "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?" Jas. 2:21.

Was not the Phillipian jailor justified by works of obedience? When, "And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway", Acts 16:33. Paul and Silas had told him to "believe and be saved", but how could he believe on him, in whom he had not heard?" For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" Rom. 10:13-14.

But the jailor heard and obeyed the preacher, (preachers) the preacher was right there and taught him. For the thirty second verse tells us, after that they had pointed out the way for him, "And they spake unto him the word of the Lord, and to all that were in his house", Acts 16:32.

Was not the eunuch justified by God's good work of obedience to baptism, after he had heard the preacher, Philip? "And the eunuch

answered Philip and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? Then Philip opened his mouth and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water: and the eunuch said, See, hear is water; what doth hinder me to be baptized?

And Philip said, if thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God", Acts 8:34-37.

If Philip had not preached unto this eunuch "baptism", then how would he have known baptism was necessary? Would he have truly believed if he had refused baptism? He shewed obedience and surrender to the will of God in his salvation.

In the Great Commission, which our Saviour gave as recorded by Mark, chapter 16:16, the question has been asked, If baptism in water be absolutely necessary? Whether this scripture does not prove rather the contrary? when Christ so emphatically says, "He that believeth not, (and not he that is not baptized) shall be damned."

The latter clause of Christ's statement does not in the least destroy the force of His words, "He that believeth and is baptized shall be saved". Because baptism as given throughout the scriptures is a manifestation of one's faith or belief, or he that believeth. For if one believ-

eth not, of course he will not be baptized and if he "believe not" he will "be damned". Dear reader. It is not on account of baptism, (water only) but only through faith in Christ that eternal life is promised. But the question is, "Faith in Christ" demands baptism in water, to believe in Him demands it. To disbelieve in Him condemns us, as our text above gives it.

It is surprising how some, seemingly try to get away from obedience or a willingness to baptism, in faith for salvation, they single out certain texts to try to substantiate their practice. For instance they go to Gal. 3:26, and quote, "For ye are all the children of God by faith in Christ Jesus". How children of God? They place emphasis on faith only. Do they not know what that little word "FOR", as a conjunction means? making verse 26 conditioned on verse 27? The same is true with verse 25, let us read. "But after that faith is come, we are no longer under a schoolmaster. Why? because the word "FOR", makes verse 25 conditioned upon verse 26, which reads, "For ye are all the children of God by faith in Christ Jesus".

The same is true of verse 26, the first word, "FOR", a conjunction in verse 27, makes verse 26 conditioned on verse 27, else we destroy the context, which reads, "For as many of you as have been baptized into Christ have put on Christ". All

is plain now, isn't it? all are children of God by faith and baptism into Christ. We now ask the question, What is true bible "faith"? Merely to believe in the existence of God is not all of faith. It is only faith in the abstract sense, only a part of that. While it is necessary to believe in His existence, for the word says, Heb. 11:6, "But without faith it is impossible to please him: for he that cometh to God must believe that he is, (His existence, Yet more) and that he is a rewarder of them that diligently seek him".

We must have a faith that will lead us to seek His will and do it. Yea, to believe only in God's existence is not all of bible faith. Devils have that faith, Jas. 2:19, "Thou believest that there is one God; thou doest well; the devils also believe and tremble".

Some say we are saved by faith only, without obedience, when we mention "obedience" in God's plan of "Redemption", they cry out "Works". When we read all that the Bible says about saving faith, we get a complete and accurate picture of how it saves us.

True Bible faith is active in obedience to God. Not works of the old Law or Covenant, Not works of self righteousness. See Rom. 3:20-31.

Also, as Paul says, Tit. 3:5, "Not by works of righteousness which we have done, but according to His mercy he saved us, by the washing

of regeneration and renewing of the Holy Ghost".

It has been charged, that Jesus called baptism a work of righteousness. He said not that his baptism was a work of righteousness, but rather, "Suffer it to be so now: for thus it becometh us to fulfill all righteousness", Matt. 3:15.

Baptism is an act of obedience to the Father's will, a condition of faith, a surrender of our will to the will of God. Is not a work of man's righteousness.

It is a command of the gospel, which reveals the righteousness of God. Paul says, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith", Rom. 1:16-17.

So when men read Eph. 2:8-9, and say "We are saved by grace alone", "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works lest any man should boast". When they read this, are they not aware that the Lord (the Word) says we are saved by grace, through a faith that accepts and obeys God's will? When we obey the gospel we are partaking of God's righteousness and it is through obedience to his word that we are saved by his grace.

Our next article will continue the condition of faith.

Wm. Root,
1612 Morphy St.,
Great Bend Kansas.

ABOMINATION

I have been thinking of this subject for some time, but as you know I have been blind for the past year and therefore not able to read or write. A friend has offered me her assistance so we are submitting a few thoughts.

It may be well to give a few definitions to know what abomination really is. We cannot find any better definition than what the Bible gives, Luke 16:15, "For that which is highly esteemed among men is abomination in the sight of God". God forbid that I condemn any religious doctrine or faith, but we are all warned of God to send out the warning lest their blood be required at our hand. I wish to warn each and everyone that they may not commit abomination, that they may not become a curse, for there are so many ways that we can be condemned if we follow not the truth.

For this cause God will send strong delusions that they all may be damned, that believe not the truth. Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing. Also in Rev. 18:4, "And I heard another voice from Heaven, saying, Come out of her,

my people (our from among the world) that ye be not pertakers of her sins, and that ye receive not of her plagues". Come out from them that live in error. 1 Pet. 1, In confirming them in hope of the increase of God's grace, he exhorteth them by faith and good works to make their calling sure, and warneth them to be constant in the faith of Christ.

Just a few questions for our meditation. What did the Lord mean when He wrote this to His servant, 2 Pet. 2:18, "For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them that live in error". Do I live in error? Does the church in which I am a member live in error? Did the Lord mean, I was to have no fellowship with those that live in error? May we each look to the Word of God for our answers.

For the lust of the flesh and the lust of the eye and the pride of life, is not of God but of the world. Lust is one of the main things to lead us to commit abomination. Is not lust after such things as: worldly pleasures, jewelry, bobbed-hair an abomination? I Tim. 2:9, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array". Did Paul mean that we should adorn our bodies in modest apparel or did he say

we could do as we please? You be the judge, or did he write just to have something to write about?

I have two men in mind, One was a certain rich man, the other a rich young ruler. He wanted to know of Jesus what he might do to inherit eternal life. No doubt he has heard of Christ's teaching. In John 3:16, we have these words from Christ, "Whosoever believeth in Him should not perish, but have everlasting life." This man being a Jew, not calling Him Christ said, "Good Master what must I do to inherit eternal life?" Christ told him to keep the commandments. As we all know, the law was written by Moses and in this law, was the Ten Commandments. This man not hesitating said, all these things have I kept from my youth up. The rich man said, What lack I yet? Christ said, "One thing thou lackest". Jas. 2:10, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all". As we have stated before, this rich young ruler, having kept all the commandments, was condemned for the lack of one thing. For the lack of that one thing he was guilty of all. Christ told him to go and sell what thou hast and give to the poor. We are told he went away sorrowful, because he had great possessions.

If you will allow me we will turn the picture over. Let us compare the rich man to ourselves. This is not a parable but a real picture. This

rich man being a Jew, talked face to face with his Master. We being God's creation can only talk to Christ through the written Word. If we were to ask as this rich man did, What must I do to inherit eternal life? We would hear the same sentence, keep that which is written. Can we say, as the rich man did, We have kept them from our youth up? I fear many of us would hear a different story. I fear He will say unto many of us, Thou lackest many things. Can you or I or the Church of which I am a member, be guilty of any of the things we have written about? Let us go back where we started, to what Christ said, That which is highly esteemed among men, is an abomination in the sight of God. The things the world runs after, we can be assured are abomination unto God.

A closing thought we read, He that loveth the world, the love of the Father is not in him. Christ tells us, If ye love me keep my commandments. He also said, If ye say ye love me and do not the things I say, is a liar. So it is up to us to keep the commandments that we may not become an abomination and a curse unto our Heavenly Father.

Thornton Mellott,
Needmore, Pa.

NEWS ITEMS

CLEARVILLE, PA.

The General Mission Board re-

ceived a request to open a Mission Point in Bedford County, Pa. Brother and Sister Owen Mallow, one of our ministers and family, have been living there for the past ten years and have been holding services in their home, once a month with no outside help, as far as the Ministry is concerned. We certainly appreciate the earnestness and zeal that is manifested on the part of brother and sister Mallow.

There is now available a county School-house, which is no longer being used, and which we plan to use for public worship. This is known as Ward's School and is located seven miles southwest of Clearville, along a hard surfaced road.

To get to this place; take Route 26, running north and south between Routes 30 and 40, go to Clearville, there leave Route 26 and go directly south a short distance to a fork in the road, bear to the right and continue on the hard surfaced road to the School-house, which is on the left side of the highway.

We have arranged for a nine-day meeting, from Saturday evening Oct. 1 to Oct. 9, closing with the Sunday evening service. Eld. James Kegerreis is the Evangelist. On Oct. 2 we plan to have an all-day meeting, with the Dedication service in the afternoon, evangelistic services in the evening and throughout the following week. Come, bring your lunch, your friends and enjoy the day, worshipping the Lord in Bedford

Valley's pure mountain air.

Remember, some will hear, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me". Others will hear, "In as much as ye have not done it unto the least of these brethren, ye have not done it unto me". Brethren and Sisters, this is our challenge, our attitude towards it will determine what we hear, when the Lord returns.

Fraternally,

A. B. Keller,
Chairman, General Mission Board.

PLEVNA, IND.

On Aug. 19, the Plevna Congregation met for quarterly council. After hymn No. 485, Bro. Harley Rush opened the meeting, reading Eph. 5:1-27 and prayer. Eld. Melvin Roesch then took charge. Minutes of the last meeting were read and accepted. Report of the visiting Brethren was made and preparation for our Revival Meetings were discussed. Treasurer's report and minutes were read. We closed with Hymn no. and prayer by Bro. Levi Miller.

Tuesday, October 4, we plan to begin our two-weeks revival meetings with Bro. Hayes Reed of Modesto, Calif. as the Evangelist. Communion services will be Oct. 15, with services starting at 10 A. M. All who can are welcome to be with us, to hear the Word and sing praises unto God.

Ruthanna Kintner, Cor.

BRYAN, OHIO

The Pleasant Ridge Congregation plans to hold their Lovefeast services Oct. 8, the Lord willing. Services beginning 10 A. M. Saturday.

Ruth St. John, Cor.

REVIVAL MEETINGS

Walnut Grove, Md.,—Sept. 19-Oct. 2.

West Fulton, O.—Sept. 18-Oct. 2.

McClave, Colo.,—Sept. 27-Oct. 9.

Plevna, Ind.—Oct. 4-16.

Quinter, Kans.—Oct. 11-23.

Ridge, W. Va.—Oct. 21-30.

Midway, Ind.—Oct. 17-30.

LOVEFEAST SERVICES

Dallas Center, Ia.—Sept. 24.

Mt. Dale, Md.—Sept. 25.

Walnut Grove, Md.—Oct. 2.

Mechanicsburg, Pa.—Oct. 8.

McClave, Colo.—Oct. 8.

Pleasant Ridge, O.—Oct. 8.

Berean, Va.—Oct. 15.

Plevna, Ind.—Oct. 15.

Orion, Ohio,—Oct. 16.

N. Lancaster, Pa.—Oct. 16.

Englewood, Ohio—Oct. 22.

Quinter, Kans.—Oct. 22.

Waynesboro, Pa.—Oct. 23.

Ridge, W. Va.—Oct. 29.

Bethel, Pa.—Oct. 30.

Shrewsbury, Pa.—Nov. 6.

OBITUARY**JOHN ANDREW WYATT**

The son of Mr. and Mrs. Wilson Wyatt, was born March 3, 1870 in Covington, Ohio, and departed this

life on August 18. He was married in 1899 to Mary Etta Boyd. They lived in Missouri for 25 years, before moving to North Dakota and later to California.

The family has lived in this community since 1917, where brother Wyatt was engaged in farming. He joined the Dunkard Brethren faith in 1902 and became a deacon in 1903. Bro. Wyatt served faithfully until his health failed him, being a faithful member of the Pleasant Home congregation.

In addition to his wife, Mary Etta of Chowchilla, Calif., he is survived by two sons: Boyd and Oakley both of Chowchilla; six grandchildren and one great-grandchild. He also had three brothers: Charles Wyatt of Bellflower, Calif., Rufus Wyatt of Ohio and Henry Wyatt of Kansas; also one sister, Susie Harbit of Missouri.

There is a home for saints prepared,

Far from pain and sorrow here,
High in Heaven bright and fair,
Meet me there.

Saints will dwell forever there,
Free from toil and sin and care,
Pure eternal joys to share.
Meet me there.

Sister Doris Byfield, Cor.

OUR GUIDING STAR

The first churches were governed alone by the New Testament, and as long as the professors had no oth-

er rule among them, then, it was that they worshiped God agreeably to His Word and Will. And furthermore, there was not so much contention about the proper mode of worship: they could then all see alike. But when the mystery of iniquity began to work, different modes for the admonistration of the institutions took place, as well as disobedience to many of the commandments of the Lord Jesus Christ, under pretence of all things being done which are necessary to salvation. It was from this, that many were led to believe that many of the commandments are not essential to salvation. But let the sincere inquirer at all times, keep an eye upon the Word of God; for it is the compass or star, by which he must steer his course in quest of the Saviour of sinners.

At the time of our Saviour's birth, an extraordinary star pointed out the place where He was to be found. The star was discovered by certain wise men in the East. They knew that this star denoted the birth and pointed out the place of Israel's king. They went in quest of this new born king, and neglecting the star they went to Jerusalem to make inquiry for Him who was born King of the Jews. But He was not to be found in that great city. They were sadly disappointed, for they also lost sight of the star. There is no doubt in my mind, that they went too much by

their own imaginations. They concluded, because Jerusalem was the city of the Great King, that there would be the place of His birth.

So it often happens with those who set out for the Saviour. The day star, which rises in their hearts, namely the Word of God, if kept in view, would finally lead them to the Saviour. But they must be careful and guard against every thought that tends to the exultation of the carnal mind. It is the besetment of the human family to have vain imaginations. The apostle charged the Corinthians to "cast down their imaginations, and every high thing that exalteth itself against the knowledge of God, and bring into captivity every thought to the obedience of Christ", 2 Cor. 10:5.

Christ is seldom found among the great and noble of this world, and how natural it is for us to turn our attention to that source for information. We are apt to reason thus with ourselves. These are great and learned men, and of course, are qualified to give me the information I desire. When alas, it has long since been proven, that it is the fewest number of that description of characters, who do submit to the simplicity of the Gospel, notwithstanding the thousands of that class who assume the office of the ministry, and the tens of thousands who profess to be the children of God, 1 Cor. 1:26-29.

Sel. from Nead's Theological Works

OUR RULE OF FAITH AND PRACTICE

Man is a religious being. He must have some system of worship. Therefore he needs a guide. We offer him the Bible, as the only safe and perfect guide known to man. This book contains all that is revealed of God and His will to the human race. We regard it as the only Book ever authorized by Him and the only one written by holy men, who wrote as they were moved by the Holy Spirit.*

All those desiring to occupy safe ground should certainly accept the Bible as their guide in all religious matters. Whatever may be said concerning the merits of other books, we most assuredly know that the Bible is a safe guide. We are also confident that our salvation does not depend upon what is in other books, but upon what is in the Sacred Volume that God has given us.

We therefore accept the Bible and that alone, as the only infallible rule of faith and practice. In doing so, we are confident that we have something all religious bodies in Christendom must accept and acknowledge as absolutely safe; and if we obey from the heart the form of doctrine therein so clearly taught, all must admit that we occupy safe ground.

Among Christians there can be no dispute as to the Bible being a safe guide. Whatever disputes or doubts

may exist, are about other books. In them is where all the doubts may be found. Then, in accepting the Bible as our guide, we place ourselves, in this respect, beyond the reach of doubts. People may have their disciplines and confessions of faith, and even place great confidence in them, but they must always remain in doubt concerning their correctness of lawfulness. Furthermore, we certainly are not to be judged by the contents of other books, but by the Bible. The rules laid down in other works may be good, and even useful, but we are not to be judged by them. The Bible is the book which it to be opened on the day of judgment and by that, and that alone, are we to be judged. Jesus said, "The words that I have spoken, the same shall judge him in the last day", John 12:48. This He said in reference to the judgment. Since the Bible is the only book, by which we are to be judged in the last day, it is certainly important that we do our utmost to conform our lives to it.

It never has been unsafe, or wrong, to obey all that God has required of His people, but it has always been unsafe not to obey Him. It is not a question whether it is safe to believe and obey the written Word, but is it safe neither to believe nor obey it? All must certainly admit that the man who obeys the Bible is not only right, but on safe ground. Is the man who does not

obey it either right or safe? Here is where we find the doubts.

Among the believers in the Holy Scriptures, it is not questioned whether or not there is a place of happiness for the righteous. This is undisputed; no one has the least reason to doubt it. But, is there a place of punishment for the wicked? is the question that troubles many.

The same revelation that declares there is a heaven, also state just as plainly that there is a hell. You show me a man who does not believe in the future punishment of the wicked, and I will show you one who does not obey the Bible. Whenever I find a man who obeys from the heart that form of doctrine once delivered to the saints, I always find one, who not only believe that the righteous have the promise of eternal life, but that there is a place of punishment reserved for those who obey not God's holy commandments. That the righteous occupy safe ground has never been questioned; but do the wicked occupy ground that is neither right or safe? This is the unsafe ground. Even those who believe that all mankind will be saved, whether they obey the Gospel or not, are all the while preaching their doctrines as though a man had to believe in it in order to be saved.

Since all are agreed that there is a place of happiness in the future, a fact which is universally admitted, now the question is, Who shall enjoy that happiness in the future

world? That those who obey the Gospel will, is admitted to both saint and sinner. This much then, is settled. But now comes the fearful question, Can those who do not obey the Gospel be safe? Here grave doubts come in. There are no doubts respecting the destiny of the righteous, but that of the sinner is all uncertain.

Let us ask some of those, who hold this universal salvation, a few questions; Do you believe that the Bible is the Word of God? The reply is, Certainly we do. Then is it right to obey this Word of God? Does not the man who obeys the teachings of the Bible, as a rule, enjoy life as well as those who violate them? Will he not also be happy in the world to come? They cannot but answer yes to each of these.

Now, in view of this important subject, I summon the whole Universalist Fraternity and ask them to render an impartial verdict in the case. It is agreed that the Bible is the Word of God, that it is right to obey it, and that the man who does so will be happy in this world and also in the world to come. Now then, I want to know if that man is not infallibly safe? Here is where the doctrine of universal salvation brings in the difficulties. For the man, who willfully ignores the teachings of the Scriptures, is not safe; he is, beyond question, occupying ground that is very questionable. He is running the risk of losing both

soul and body in hell.

We are confronted on every hand by conflicting theories and discords concerning the Christian religion. The masses have become so confused that thousands have grown seemingly indifferent. Amidst these conflicting theories we desire to point out a course that must remain unquestionably safe.

If the Scriptures teach anything at all, they certainly set forth the following:

1. One God, who is the Father of us all, the Creator of all things, the one true and living God.

2. One Lord, the only begotten Son of God; our Redeemer, the Christ, the Head and Founder of the Christian church.

3. One Spirit, our Comforter, who is to guide us into the way of all truth.

4. One church, of which Jesus Christ is the Head, Founder and Law-giver. The church of the living God—the one body.

5. One Law, which is the New Testament, a perfect law, to which we must not add and from which we dare not subtract.

6. One faith, of which Jesus Christ is both Author and Finisher, a faith which is made perfect by works.

7. One baptism, which is administered "into the name of the Father, and of the Son, and of the Holy Ghost".

All true believers must worship

this one God, obey and follow this one Lord, be guided by this one Spirit, be connected with this one body, even as called in one hope of their calling; obey this one law, be in full possession of this one faith, and submit to this one baptism. All admit this to be safe ground; nobody denies it, about this there is no question, all the trouble is about the other systems.

In the beginning of the Christian dispensation there was but one true evangelical church; all the apostles and disciples of Christ were connected with this one body. They had but one law, the Gospel. They all heard this, believed and obeyed it; so that in faith and practice there were no divisions among them, but they were perfectly joined together in the same mind and in the same judgment, all speaking the same thing. They heard, believed and obeyed the whole law. About those who believed and obeyed the whole law being on safe ground, there is not one particle of doubt, all the doubts are about those who did not obey the whole law.

This one church was founded by Jesus Christ, and is the only church ever founded by him; all other churches were founded by somebody else. This church had one uniform system of faith and practice; the members had but one law to govern them and that was the Gospel. Paul did not shun to declare the whole counsel of God to

the members of this church. The Gospel that they obeyed was precisely the same that we now have in the New Testament. They not only believed it, but obeyed it.

They did not select a part of the law to suit their own taste; they took the whole law. Their plan of salvation was then safe. About it there was no trouble, because they had the whole law. The only troubles were about other plans that did not embrace the entire law, and there is just where all the difficulties are today. Everybody admits that they who obey the whole law are on safe ground; the only difficulty is about those who obey but a part of the law; here is the trouble in this world. There is just where the trouble is going to be in enjoying the world to come.

No church can be the church of Christ unless it is governed by the whole law. A church that obeys but a part of the law is not the church founded by Christ. That the church which carries out the form of doctrine "delivered unto the saints", is the church of God, the body of Christ, can be questioned by none.

If the great Judge of all the earth sees proper to merely wink at their departures and conflicting speculations and admit them through the shining gates of heaven to the everlasting "paradise of God", He certainly will not exclude those who have kept the "unity of the faith" and "obeyed from the heart" all

things whatsoever Christ and the apostles have commanded. Conceive the idea, if you can, that it could so turn out, that all mankind, irrespective of character, will be made holy and happy in the future world; will not those who obey the Gospel be as happy as the others? Then, without question, the stand we occupy is safe.

Sel. from writings of J. H. Moore.

SEPT. 25 MATT. 18:1-14

What does it mean "to become as little children"?

Verse 4, Is humility all that is needed to enter and be great in the Kingdom of Heaven?

What does it mean to receive "one such little child in my name"?

What are some of the ways by which we may offend "one of these little ones"?

In what temporal ways are we willing to cripple ourselves, that we might enter into life?

How may we "despise one of these little ones"?

If anyone perishes, whose will is it?

OCT. 2 MATT. 18:15-35

What is the first step in reconciliation? The second? The third?

Do I observe these steps?

Do we realize that He is in our midst?

What does it mean to "forgive him"?

What is the stand of our Church
on collection of debts?

Have I been forgiven of any debt?

To what extent should I have
compassion?

Is there any New Testament ob-
ligation upon me, as a debtor?

Ever since the world began

Man has tried to conquer man,
Committing foul deeds with bloody
hands;

Defying our Lord's great com-
mands.

Trying to conquer the sky and sea,
Little knowing what their fate
will be,

They're trying to enslave one an-
other,

While they should be living like
brothers,

Ever since the world began,

Man has tried to conquer man.

DO NOT WAIT UNTIL TOMORROW

Do not wait until tomorrow,

If you'd make your life worth
while,

Bring a cheer to those in sorrow;

Bless them with a happy smile.

Golden moments swiftly passing

Soon will be forever gone.

Hasten then to be a blessing;

Wait not for tomorrow's dawn.

Do not wait until tomorrow

To be true in word and deed

To your neighbor, friend and broth-
er

Who may be in direst need.

Give your flowers and your roses

To your friends while yet in life.

Sing God's praise, bear your crosses,

Shun all evil, sin and strife.

Do not wait until tomorrow

If you'd make your life sublime.

Grief and pain will surely follow

Wasted days and years of time

Dearest friends will soon be missing

And our life will soon be done,

But today while life is teeming

Great rewards may yet be won.

Do not wait until tomorrow

To bestow a helping hand

To the many souls in sorrow,

Languishing on sinking sand.

Feed the hungry, lift up Jesus.

Bring the dying to the fold.

While the day is yet before us

Gather in the sheaves of gold.

Do not wait until tomorrow

For the work you have to do;

If you wait 'twill bring you sorrow,

And of troubles not a few.

Oh, why should you linger longer

And consume your time away!

Christ is yours, and Heaven yonder

If you live for God each day.

SEPTEMBER

Go to the ant, the Good Book says;

I went—

And I saw them work from dawn

till dark, content.

They hid away the summer's food

to hold

In storage for the winter days
of cold.
Deep in the earth their barn were
full below,
While other creatures starved
in snow.
I learned my lesson from the ants
that day:
"In summer plan for winter time",
They say.
Shall not we store away God's
Word in Youth?
Our minds the close-filled granaries
of truth!

Sel. Sister Dottie Pifer

"Go to the ant, thou sluggard; consider her ways, and be wise; Which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in Harvest",
Prov. 6:6-8.

THE LORD OF COMMON THINGS

For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the word to confound the things which are mighty.", I Cor. 1:26-27.

I love the name of Christ the Lord,
The man of Galilee,
Because He came to live and toil
Among the likes of me.
Let others sing their praise of
A mighty king of kings;

I love the Christ of common folks,
The Lord of common things.

The beggars and the feeble ones,
The poor and sick and blind;
The wayward and the tempted ones,
Were those He loved to find.
He lived with them to help them,
Like a brother and a friend;
Or like some wandering workman
Finding things to mend.

My job is just a poor man's job,
My home is just a shack;
But on my humble residence
He has never turned His back.
Let others sing their praises to
A mighty king of kings;
I love the Christ of common folks,
The Lord of common things.

—Selected.

That I Thy will may do
Show me the way;
For this my strength renew
From day to day;
This is my earnest plea,
Thine wholly, Lord, to be,
And Thee obey.

If all were easy, if all were bright,
Where would the cross be, where
would the fight?
But in the hard place, God gives to
you
Chances for proving what He can
do.

GOD AND THE DOCTOR

God and the doctor we alike adore
When on the brink of danger, not
before;

The danger past, both are alike re-
quited:

God is forgotten and the doctor
slighted.

Old Proverb.

YE DO ERR, NOT KNOW- ING THE SCRIPTURES

John 5:39, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me", Jesus' words. He is referring to the prophets, who foretold of His coming. 2 Pet. 1:21, "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. Knowing this first, that no prophecy of the scripture is of any private interpretation". "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness", 2 Tim. 3:16.

The Sadducees, who say that there is no resurrection of the dead, asked Jesus some questions, and Jesus answered and said unto them, Ye do err not knowing the scripture, nor the power of God. 2 Tim. 2:15, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth". In other

words, to rightly interpret the Scriptures. For God hath not given us the spirit of fear: but of power, and of love, and of a sound mind. Be thou partaker of the affliction of the Gospel according to the power of God. Who hath saved us and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began. But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death and hath brought life and immortality to light through the Gospel.

1 Cor. 14:37-38, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things I (Paul) write unto you are the commandments of the Lord, but if any man be ignorant, let him be ignorant". So if we want to be ignorant we can be so, but to our disgrace. We have many people ignorant of the things of divine revelation, in a land of liberty and opportunity. Does ignorance excuse us from doing our duty? Rom. 10:3, "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law, for righteousness to every one that believeth". Why are so many church members so ignorant of this fact? Gal. 5:3-4, "For I testify again to every man that be

circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace". A sad and pitiful condition. For ye are all the children of God by Faith in Christ Jesus. We prove by our words that we do not fully believe in Jesus, by not accepting Him as our Saviour or worshipping Him as Lord.

John 5:23, "For the Father judgeth no man, but hath committed all judgment unto the Son: that all men should honour the Son, even as they honour the Father, He that honoureth not the Son honoureth not the Father which hath sent him". Christ hath redeemed us from the curse of the law, being made a curse for us. No man is justified by the law in the sight of God, they may be in the sight of men. Knowing that a man is not justified by the works of the law, but by faith of Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ, and not by the works of the law. Ye do err, not knowing the scripture. So we understand that we may err by being ignorant. When the fullness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.

Rom. 3:22-24, "The righteousness of God which is by faith of Jesus Christ unto all and upon all them

that believe. For all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus". Mark 12:24, "Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God? Jas. 5:19-20, "Brethren, If any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error or his way shall save a soul from death, and shall hide a multitude of sins". 2 Pet. 3-17, "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. Knowing this that there shall come in the last days scoffers walking after their own lusts, and saying, where is the promise of His coming? For this they are willingly ignorant of.

1 John 4:6, "He that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error". Psal. 95:10, "Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and have not known my ways. Unto whom I swear in my wrath that they should not enter into my rest". Heb. 4:11, "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief". Mark 12:27, "He is not the God of the dead but of the living: ye there-

fore do greatly err", refering to the Scribes.

One of the Scribes asked Jesus, saying, which is the first commandment of all? Jesus answered him, the first of all commandments is, hear O Israel: The Lord is our God . . thou shalt love the Lord thy God, with all thy heart and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment. The second is like namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these. Gal. 5:14, "For all the law is fulfilled in one word, even in this; thou shalt love thy neighbor as thyself". It is briefly comprehended in this saying, Love worketh no ill to his neighbor: therefore love is the fulfilling of the law. Let us therefore cast off the works of darkness, and let us put on the armor of light. Put ye on the Lord Jesus Christ, and do not think of gratifying the flesh, to fulfill the lusts thereof. To love his neighbor as himself is more than all whole burnt offerings and sacrifices. When Jesus saw that he answered discreetly, He said unto him, Thou art not far from the kingdom of God.

If we are born again from the natural or human nature, to a divine nature we cannot harbor hatred and evil thoughts or designs, or be of a revengeful disposition. Gal. 5:22-24, "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness,

goodness, faith, meekness, temperance, against such there is no law: and they that are Christ's have crucified the flesh with the affections and lusts". Jas 1:13-15, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man. But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death". A Spiritual death or falling away from grace and favor, or even from fellowship with the Lord.

1 Cor. 6:11, Ye do wrong and defraud. . Know ye not that the unrighteous shall not inherit the kingdom of God? such were some of you, but ye are washed but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God, and by the blood of the Lamb. Rev. 1:5, "Jesus Christ, who is the faithful witness and the first begotten of the dead. Unto him that loved us and washed us from our sins in his own blood". 2 Pet. 2:20-22, "Of whom a man is overcome, of the same is he brought in bondage. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have

known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them". Though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not, and the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Heb. 4:1-6, "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief". How about us of this day and age? Many are planning to change the divine revelation? Is your all on the altar of sacrifice laid? Does your heart your spirit control? You can only be blest and have peace and sweet rest, as you yield Him your body and soul. Do not err my beloved brethren.

Wm. N. Kinsley,
Hartville, Ohio.

HOME DEVOTIONS FOR OCTOBER, 1955

SOWING AND REAPING

Memory verse, Gal. 6:7, "Be not deceived; God is not mocked, for whatsoever a man soweth, that shall he also reap."

Sat. 1—Rom. 6:12-20.

Memory verse, John 4:36, "And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together."

Sun. 2—Prov. 16:1-20.

Mon. 3—Prov. 16:21-33.

Tues. 4—Psa. 49:1-15.

Wed. 5—Isa. 28:1-13.

Thurs. 6—Isa. 28:14-22.

Fri. 7—Isa. 28:23-29.

Sat. 8—Isa. 30:1-7

Memory verse, Job 4:8, "Even as I have seen, they that plow iniquity, and sow wickedness, reap the same."

Sun. 9—Isa. 30:8-18.

Mon. 10—Hosea 8:5-14.

Tues. 11—Psa. 52.

Wed. 12—Prov. 28:1-10.

Thurs. 13—Isa. 57:1-12.

Fri. 14—Isa. 57:13-21.

Sat. 15—Amos 6:1-11.

Memory verse, Psa. 126:5, "They that sow in tears shall reap in joy."

Sun. 16—Job 36:1-12.

Mon. 17—Luke 18:9-14.

Tues. 18—Gal. 6:5-10.

Wed. 19—Luke 17:22-37

Thurs. 20—Matt. 23:1-12.

Fri. 21—Matt. 23:13-26.

Sat. 22—Matt. 23:27-39

Memory verse, Gal. 6:9, "And let us not be weary in well doing, for in due season we shall reap, if we faint not."

Sun. 23—Rev. 18:1-8.

Mon. 24—Rev. 18:9-20.

Tues. 25—Rev. 14:12-20.

Wed. 26—Gal. 5:1-15.

Thurs. 27—Gal. 5:16-25.

Fri. 28—Col. 3:16-25.

Sat. 29—Heb. 10:26-31

Memory verse, Rev. 14:16, "And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped."

Sun. 30—Gal. 6:5-10.

Mon. 31—Rev. 20.

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BIBLE MONITOR

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No. 19

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

COMMUNION

"Then Jesus said unto them, Verily, Verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me", John 6:53-57.

Life upon earth, in its glory as created by God, was forfeited through sin. This sin was so bad, whenever God allowed it to run for a few hundred years, that it ever repented God that he had made man. However, Christ humbled Himself, took upon Him the flesh of carnal man and came to this earth, that He might fully reveal God's will unto us and even suffer and bleed that we might be reconciled unto God.

Through faith in and obedience unto the Words which Christ left

us, we are fed spiritually upon the emblems of Christ's body and blood. "All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men", John 1:3-4. No wonder His body could be sacrificed for our spiritual food. Dear reader: In Him was life in the beginning, In Him is life now and In Him will be life in the future. It may be a strong statement but we are convinced, that anyone who is trying to live without Christ has no idea what true living is. Such a person is only wandering about.

Spiritual eating begins with "Blessed are they which do hunger and thirst after righteousness: for they shall be filled", Matt. 5:6. Meat, even from God, looked upon will not nourish us but once eaten and assimilated becomes a part of us that we may grow thereby. We may write pages about how our bodies are nourished by our natural food and yet we have just entered the subject, and it is even much more complicated with spiritual nourish-

ment and growth. Our text is plain enough of the importance of feeding on Christ. Can you grasp the intimate union with Christ through feeding our souls upon Him? These wonderful words of our text demand our sincere meditation and study.

The Communion proper is a feast upon the sacrificed body and blood of our Lord and Savior. We can be in communion with God, through alliance with Christ by these sacred emblems. To properly partake of this feast we accept His sacrifice on our behalf and ally ourselves with Him. Thus we profess to be Christ's guests and covenant to faithfully serve Him. Thus we have things in common with all true christians and accept all the obligations as servants of God through Him.

Christ is the true bread of life, come down from the Heavenly Father. We are scattered sinful creatures gathered into His Kingdom. By partaking of this bread of life, we can be united into one body. The unleavened bread of Communion is our emblem of Christ's broken body, broken for us, that we might be reconciled back to our Heavenly Father. If we properly partake of these emblems, we profess our dependence upon Him and unite with others of His mystical Body, as one, to serve the Living God.

"Without shedding of blood is no remission", Heb. 9:22, Lev. 17:11. It is astonishing as we read the

sacred Record, at the amount of blood of clean beasts, which was shed under the Old Law for the sins of men. Actually all would have been to no avail, without the blood of the true sacrifice, Christ Jesus. However, if properly shed in faith believing, the blood of bulls and goats and the offering of an heifer was accepted by God as pointing forward to the true atonement.

"Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils", 1 Cor. 10:21. Sad is our condition when we realize and taste of the good things of God, enjoy and partake of the blessings of the Lord's table and yet go away to serve Satan in any of his pernicious ways. This scripture very definitely tells us that we cannot serve God and Satan, both. Without question we know to serve God, but yet allow ourselves to feed upon the fruits of the flesh and follow after the foolish things of the world. "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God", Gal. 5:19-21.

THE GREAT TREES

As one gazes at the huge redwood trees, one cannot help but think of God. Their immensity dwarfs man in His sight to nearly insignificance.

Those who were privileged to attend General Conference saw many forms of mother nature at her best. Possibly the greatest living wonders are the age old redwoods. The Redwood Highway traverses the Redwood Empire. San Francisco is the southern terminus while Grant's Pass, Oregon, is the northern terminus, covering some 469 miles.

Ninety seven per cent of the world's redwoods are found in the Redwood Empire. These magnificent giants of the forest are thousands of years old and reach a height of 364 feet and a diameter of over 25 feet. These monarchs of the ages are the oldest living things on the face of the earth. They grow in their native state only in the coast range and nowhere else in the world. The Redwood Highway itself is lined with over 100 miles of Redwood giants.

Several of the unusual redwoods are unusual in themselves. One giant in Underwood Park spans the road, with a great tunnel cut through its trunk for cars and trucks to pass through. Another massive Redwood has a house hollowed out of its trunk. A door, window and chimney out the side of the trunk makes the house livable. Another

tree is hollowed out and contains a ladies and a gents rest room, complete.

The Shrine tree is hollowed out in its trunk for a height of fifty feet. The cavity is so huge that a congregation of fifty to sixty people could hold church services within its confines.

The "Big Tree" is 345 feet tall and 72 feet in circumference. Should this tree be cut into lumber, there would be sufficient to build 25 average five room houses and enough scrap left to heat each of them several years. The tallest tree is 364 feet high and over 25 feet in diameter.

Millions of these trees stand in the Redwood forests. Most of them singly. Often, two, three and as high as seven will be growing tight together. Many groups are named the "Twins", "The Three Sisters", etc.

Standing at the base of these large trees provokes thought and reverence. When one sees these mighty monsters, one must meditate on the scripture, "What is man that thou are mindful of him"? One must think of Job when he said, in chapter 33:12 "that God is greater than man".

These huge trees have many things in common. They are well rooted. They all look up to heaven. They are as straight as a die. They live in one particular part of the earth. They cluster together. Their

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close grouping together protects them from storms. If fire or disease harms them, they do not die, but go on growing into stateliness.

Where they grow in rank, no other variety attempts to crowd them out. They have a bark and foliage which identifies their species.

These trees teach men many lessons as they stand shoulder to shoulder together.

We should be well rooted in the Word of God. We should look up to Heaven from whence cometh our help. We should live straight and honest lives. We should live in the church, and not in the world. We should stay close to God and He will stay close to us. Thus we will be protected from the storms of Satan. Should discouragements or

trials come upon us, go on living for Christ as if nothing happened. It will heal over. Grow so strong in the Lord that Satan can not get a foothold. Maintain identity as to our faith. Then be true to it.

These trees occasionally develop what is known as burl. Authorities differ as to what burl is. It generally consists of a large ball or knob growing from the trunk of the tree. Some say it is a result of a wound or damage to the tree when it was young. Regardless of what causes it, burl finishes into the finest of wooden products. It takes a high gloss finish and has a beautiful grain pattern.

Again we can take a lesson. Often, when we have suffered a little for Christ and the church, if we are willing to let it heal over, it can be the means of making a very beautiful christian out of us. God often uses trials and persecutions to bring out the hidden traits and characteristics of his followers.

Millions of people have never heard of a Redwood burl. Multiplied millions of heathen have never heard the gospel. They need not learn of the burl; but it is our duty to teach them the gospel, lest their blood be upon our shoulders.

The Redwoods stand as a challenge to every man, woman, boy and girl who are living a life for Christ. Here, sown by the Creator's hand,

In serried ranks, the Redwoods stand,

No other clime is honored so,

No other lands their glory know.

The greatest of earth's living forms,
Tall conquerors that laugh at
storms;

Their challenge still unanswered
rings,

Through fifty centuries of kings.

The nations that with them were
young,

Rich empires; with their forts far-
flung,

Lie buried now, their splendor gone,
But these proud monarchs still
live on.

So shall they live, when ends our
day,

When our crude citadels decay;
For brief the years allotted man,
But infinite perennials stand.

This is their temple, vaulted high,
And here we pause with reverent
eye,

With silent tongue and awe-struck
soul,

For here we sense life's proper
goal.

To be like these, straight, true and
fine,

To make our world, like their's, a
shrine,

Sink down, Oh, traveler, on your
knees,

God stands before you in these
trees.

—J. B. Strauss, Author.

Paul R. Myers,

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Greentown, Ohio.

A SYNOPSIS OF THE GOS- PEL AND CHURCH OF JESUS CHRIST

Part 6

In continuing our subject, "The rule of faith", we turn to James 2: 14. We read: "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?" (He then gives an example.)

"If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone.

Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

Thou believest there is one God; thou doest well: the devils also believe, and tremble.

But wilt thou know, O vain man, that faith without works is dead?

Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was

called the Friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?

For as the body without the spirit is dead, so faith without works is dead also".

In this passage the apostle impresses, through the inspiration of His word, our lesson, that faith must be perfected in obedience or it will not save us.

Just as Paul also says in Heb. 5: 8-9, "Though he were a Son, yet learned he obedience by the things which he suffered;

And being made perfect, he became the author of eternal salvation unto all them that obey him".

Abraham is used as an example of how faith saves. His faith was "imputed unto him for righteousness", after he obeyed the Lord. Without obedience to the Lord's will, our faith is as dead as a body without a spirit.

To teach that we are saved by faith in God's existence alone, is to teach that we are saved by faith without its own expression, which is obedience.

The body and the spirit must be united for us to have physical life, so faith and obedience must be united for us to have spiritual life.

The relation of faith and works may be illustrated by a boat with

two oars. One oar is marked "faith" and the other "works". When only one oar is used, the boat turns round and round and gets nowhere; but when both oars are used the boat glides smoothly through the water to its destination.

When we read one passage in the Bible and conclude that we are saved by faith only, because only faith is mentioned in the passage, our conception of faith is inadequate. No wonder then that James would say that "faith without works is dead also, being alone".

Peter preaching on the day of Pentecost, "said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost".

Then his words by Divine inspiration in verse forty, "And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation". We see by this that Peter's words would have us to understand that convicted men and women are to do something for their own salvation, that is to obey God.

Paul also said, Phil. 2:12, "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling".

According to these scriptures, to believe in Christ or to have scriptural faith men must do something

to be saved, they must hear Christ. "Faith cometh by hearing and hearing by the word of God", Yet they cannot boast of being their own Saviour.

Another illustration, Just like a drowning man is thrown a rope, he takes hold of the rope and is pulled to safety. He did something, yet he can not boast of being his own saviour. Some one else saved him, yet in a sense he saved himself by taking hold of the rope.

Had he rejected that rope he would have been lost. This illustrates "salvation by grace". Men are sinking in sin, the Lord holds out the gospel to them, if they take hold of it it will save them, but if they fail to take hold of it they are lost.

They must take hold of God's Son, believe in him; by accepting him, by obeying him, then it is that God's grace saves them, reject him or his words and you are lost.

Paul tells us in Titus 2:11, "For the grace of God that bringeth salvation hath appeared to all men".

He did not say that all men take hold of it, for he taught that for those that do take hold, obedience is required. "Fight the good fight of faith, lay hold on eternal life". "Teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world".

We are first saved from sin by believing in Christ, by a willing obedience. We are kept saved by a liv-

ing faith, through a life of obedience.

Eph. 2:10, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them".

But someone will say, "Once saved always saved". They will read where Christ says, Jno. 10:27, "My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand".

They seem to think this teaches, once saved always saved. They do not seem to stop and consider, Christ promised to give them eternal life after they followed him.

He does not say that he gives them eternal life now, that they cannot be lost, regardless of how they live. They must follow him all the way to the end of life, to receive the crown of life.

He promised that no man could pluck them out of his hand, but in Jno. 16, Christ taught that his Father would cut off the branches. Meaning his people who would become unfruitful. He said, "Every branch in me that beareth not fruit he taketh away. I am the vine and ye are the branches". "If a man abide not in me, he is cast forth as a branch and is withered; and men gather them and cast them into the fire and they are burned". No man can pluck Christ's disciples out of his hand, but the Father can. And the Bible

says that He will cast off those who become unfruitful.

Then there is the revelation of the church at Laodicea, Christ said, "I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth," Rev. 3:15-16.

Christ is talking to his people and he threatened to spew them out of his mouth, because of their lack of warm zeal. Does that sound like, once saved always saved?

Peter promised Christians that they would be kept by the power of God through faith. But Paul warned that "some would depart from the faith", 1 Pet. 1:5; 1 Tim 4:1. The power of God is the gospel to believers. Rom. 1:16, as long as Christians believe and obey the gospel, they are kept by the power of God, but if they depart from the gospel they will be lost.

Matt. 7:21, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven". 2 Pet. 2:20, "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ they are again entangled therein, and overcome, the latter end is worse with them than the beginning".

Well, Dear reader the great masses of Christendom turn to Acts 16:

31, where Paul said to the Philippian jailor, "Believe on the Lord Jesus Christ and thou shalt be saved".

Seemingly to do so, with them is just a thought of the intellect, an acknowledging him or a feeling, with no willingness to obey him. They say keeping His ordinances and keeping His commandments have nothing to do with being saved or inheriting eternal life. Yes, they say baptism has nothing to do with salvation.

When we study the story of the jailor's conversion, we learn that Paul preached, or "spake unto him the word of the Lord, and to all that were in his house". And the man was baptized "he and all his straightaway". He did more than believe as men do today, he believed with a willingness to obey and did obey the Lord in baptism. After his obedience in that, he rejoiced, the same was true of the eunuch.

Listen Friends, to the knowledge of the writer, after that Christ gave the great Commission, there is not an instance in the New Testament where the Lord says anyone was saved until after he was baptized.

When men use Acts 16:31, to prove that baptism is not necessary—he takes it out of its context and makes a mere pretext of it.

To be continued

Wm. Root,
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BROKEN PIECES

Many times throughout Scripture do we find where God has used Broken Things and people for His glory. Back in the book of Judges we find there were three hundred elect soldiers under Gideon that brake their pitchers. Proving to their adversaries, "The sword of the Lord and of Gideon".

Then too we find in the book of Esther, that Esther broke through the rulings of the court that she might obtain favor to rescue her people from death.

It was when Jesus took the five loaves of bread and brake them that the bread multiplied in the act of breaking, sufficient to feed the five thousand. Another instance over in Mark of, "Jesus being in Bethany in the house of Simon the leper, and as he sat at meat there came a woman having an alabaster box of ointment of spikenard very precious." What happened? She brake the box and poured it on His head.

Take for instance the kernel of corn or the grain of wheat, or whatever seed we wish to plant. The kernel or seed is broken up in the soil, in death, that the very heart of the seed may burst forth with life, to bear hundreds of other grains. So it is all down through history, all vegetation and all spiritual life, God must have broken things. These are just a few instances in scripture of

broken things that God has used for His purpose. I am sure you can find others.

Jesus allowed His body to be broken, that His innermost life might be poured out, that all might drink and live.

Some people are broken by wealth, others by health, self will, ambitions, worldly reputations and affections. Families, may be broken apart. Ties broken that seems unfair to us at times. We wonder about confused, dazed, and ask why, Why must these things be? Why this breaking to pieces? Have we become so centered on the material things of life, that we cannot see through the darkness, that God's light may shine again in these broken pieces? Have we shut out God's light and glory that things and people have to be broken for His Glory to show forth again? God's ways are sometimes hard to understand. But only if our will is resigned to His, His shall be the Glory.

Remember, when the poor widow broke the seal of the little pot of oil, and poured it forth, that God multiplied it to pay her debts and supply her means of support?

Let us then be careful in our hurry and scurry, in our everyday life, that we tread not on the broken pieces that God wishes to use for His Glory.

Sister Bertha Hicks,
Bryan, Ohio.

NEWS ITEMS

ASTORIA, ILLINOIS

The South Fulton Congregation have postponed their Communion from October 8 and 9 to November 12 and 13, Saturday afternoon services at 2 (C.S.T.), Lovefeast at 7:30. All day services on Sunday.

Martha I. Harman, Cor.

MECHANICSBURG, PA.

We just closed our two-weeks revival, during which Eld. Melvin Roesch gave us sixteen strong gospel sermons. As a result another precious soul decided to leave the sinful world and live a new life.

Others were undecided as to what course they should take, we hope they may soon come into the fold.

We had good attendance and good weather. We pray Bro. Roesch may continue to preach the Word in other fields of labor. We feel that each of us should be much stronger now, since hearing these sermons and having christian fellowship so often. May God bless each one who is trying to serve Him. Pray for us as we are few in number but if we faithfully serve God, who can be against us. May peace and holiness abide with us all.

Harry L. Junkins, Cor.

SWALLOW FALLS, MD.

On Aug. 20 eleven members of the Swallow Falls Congregation met in council. Bro. Otto Harris opened

the meeting after which our presiding Elder Ray S. Shank took charge. A number of items came before the meeting and were disposed of in Christian harmony. We elected church and Sunday School officers for the coming year, an evangelist was chosen for 1956, two papers were passed to District meeting, and the visiting brethren gave an encouraging report of the annual church visit. Closing prayer was offered by Bro. Homer Mellott.

On Aug. 19, Bro. Otto Harris, of Antioch, W. Va., began a series of efforts in revival at Swallow Falls. He worked earnestly for the upbuilding of God's kingdom and the redemption of sinners at this place. We are sorry that no one counted the cost seriously enough during these meetings to forsake the world and its allurments to stand up for Christ.

On Saturday afternoon we met for Lovefeast services. We were glad for messages from the visiting brethren: Bros. Eldon Flory, of Mich.; Ray S. Shank, Mechanicsburg, Pa.; George Dorsey, Salisbury, Pa.; and Bro. Otto Harris. In the evening 41, from six congregations, surrounded the tables of the Lord with Bro. Harris officiating.

Sunday morning we met for Sunday School and Worship. Bro. Eldon Flory brought the message of the morning. Dinner was served in the basement and we met again for afternoon service. Bro. Harris, Bro.

Shank, and Bro. Dorsey brought the messages. We wish to thank them all for coming and pray that God will bless them for their efforts.

Bro. Shanks term as presiding Elder will soon expire, so during the meeting the voice of the church was taken for a presiding Elder for a term of two years. As Bro. Shank desired to be relieved, Eld. George Dorsey was chosen. We wish to thank Bro. Shank for his untiring efforts in the work at Swallow Falls.

As this goes to press Reuben Friend, husband of Sister Mary Friend, of Rt. 1, Oakland, Md., is awaiting burial as the result of a fall from an apple tree, the fall of which is attributed to a heart attack. Pray for Sister Mary that she may lean on the everlasting arm and be comforted in this hour of sorrow and through her remaining years.

Ruth M. Snyder, Cor.

YORK, PA.

The Shrewsbury congregation held their regular quarterly council on July 25, at 7:15 P. M. After singing a hymn and reading a scripture, Bro. Reinhold led in prayer. Our Elder J. H. Myers then took charge.

We did not have much business at this meeting. A few items were disposed of and as our Elders time was up, we elected a Moderating Elder. Elders Adam Fahnestock and Benj. Reinhold were with us. The voice of the church was taken and

the lot fell on Bro. Fahnestock. We sang a hymn and was dismissed.

On Aug. 8 we began our two weeks revival with Elder Melvin Roesch, of Wauseon, Ohio, as our evangelist. We believe Bro. Roesch feels as Paul said in Rom. 1-16, "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believest". He brought us 16 spirit filled sermons, now it is for us to live it out in our lives.

As a result of these meetings four were willing to stand on the Lord's side and were given christian baptism. We pray God's blessings upon them as they go through life, may God give them strength to stand for the right as there is so much evil in this world. Yea, we are commanded to abstain from all appearance of evil.

Here are a few subjects and notes which our Brother brought to our minds.

Secret of True Greatness, Luke 1:5-17, Here we have two, Zacharias and Elizabeth who, "Were both righteous before God, walking in all the commandments and ordinances of the Lord blameless". Can we say we are doing that or do we fall short? Through this true greatness in living a Godly life, they were blessed with a son whom the angel said, should be called John. Luke 1:15-17 gives the account of John's true greatness. "For he shall be great in the sight of the Lord, and

be filled with the Holy Ghost, and shall go with the Spirit and power to turn the hearts of the disobedient to the wisdom of the just and to make ready a people prepared for the Lord”.

Matt. 22:34-40, The Pharisees came to Jesus and one of them asked a question, tempting him, “Which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself.” Some may say, Who is my neighbor? Who was the neighbor to the man wounded laying along side of the road? It was he who was willing to lend a helping hand, the good Samaritan. Even so with us, we should be ready to help in time of need, either near or far, thus we can be a neighbor to someone. “We love him because he first loved us,” I John 4:19. “For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life”, John 3:16. Many times we read in the Old Testament of God’s people who turned from God and went the way of Baal, but God so loved them and shewed His mercy to them and they again returned to God. Do we love God as we ought, in doing His will and bidding? “Resist the devil, and he

will flee from you. Draw nigh to God and He will draw nigh to you”, James 4:7-8. “Jesus said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind”, Matt. 22:37. This means an all-surrender of self to Christ. How are we living? Are we living a life for Christ, showing others the love of Christ? Paul says, “I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me, and the life that I now live in the flesh I live by faith of the Son of God, who loved me and gave Himself for me,” Gal. 2:20. May God give us new courage, new zeal and new strength and let us turn a new leaf, get away from these sinful things in life.

Obedience. “To obey is better than sacrifice” I Sam. 15:22. “Yea, a man may say, Thou hath faith, and I have works. Shew me thy faith without thy works, and I will shew thee my faith by my works,” James 2:18. James had faith in the Almighty God. Would to God that men could be willing to hear the Word of God and obey. Jesus was obedient to His Father in heaven. “If ye keep my commandments, ye shall abide in my love; even as I have kept my Father’s commandments, and abide in His love”, John 15:10. We should live a meek and holy life, obeying the Lord in all things. “Blessed are they that do His commandments, that they may have right to the tree of life, and

may enter in through the gates into the city," Rev. 22:14.

A Greater than Solomon is here. Solomon prayed for wisdom in building the temple, he was obedient and God gave him more, He gave him riches and glory. With all the wisdom Solomon had, he later stooped to sin. When enticed by his wife his wisdom was taken away from him. Jesus never sinned. Isa. 53 gives the account of Jesus bearing the sins of many. "Wherefore God also hath exalted Him, and given Him a name which is above every name," Phil. 2:9. "Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world," I John 4:4.

Jesus, the way of eternal life. "I am the door, by me if any man enter in, he shall be saved, and shall go in and out, and find pastures," John 10:9. John, while he was here on earth, had a wonderful mission to "Prepare ye the way of the Lord, make His paths straight," Luke 3:4. We should be thankful for the plan of salvation. All that ever came before me are thieves and robbers and in verse 12 it speaks of the wolf coming and scattereth the sheep. Oh, how careful we should be in living for Jesus who has been here on earth and shown us the way of life and died on the cross for our sins. We must repent and be baptized. Jesus expects us to have holiness in His way of life. Be careful

you do not lose the way.

The Church, Matt. 16:13-20. I Peter 2:1-8 The power and authority and origin of the church. Jesus said, Upon this rock I will build my church. We are glad that the church was not built on the cornerstone of men. Christ put the church in the world, not the world in the church. There should only be one church. He that doeth the will of My Father in Heaven shall be saved. The church is to save souls. The world's faithful believers and doers of the Word constitute the Church of Jesus Christ. We should be lively stones, not stumbling stones. God's Church is to be without spot or blemish. Some may say, This is not necessary and that is not necessary, or that I can do a kind deed to my neighbor and that is the same as washing feet. These ordinances and commandments are for us to keep and observe. Jesus gave us the example and said, "For I have given you an example, that ye should do as I have done to you," John 13:15. God's word means just what it says, it cannot be changed and is so plain a child can understand. "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this

book" Rev. 22:18-19. We must be careful we do not twist the scriptures around to mean something else other than God intended, thus leading others astray. It is possible that people think they are saved, but we must read the scriptures, pray for understanding and do God's bid-dings.

It is a dangerous thing to speak against God. The children of Israel spake against God and God sent fire serpents that they might bite them and many died. They saw their mistake and came to Moses and said, we have sinned, we have trans-gressed. As Moses lifted up the serpent in the wilderness, so shall Jesus be lifted up that we may have eternal life. We are to follow him, "For other foundation can no man lay than that is laid, which is Jesus Christ," I Cor. 3:11. They now say, all you need to do is to fall down at your radio and be saved. This is in vain. People are sinking down in sin. If it is ever a time we ought to cling to God, it is now.

The great controversy between right and wrong, Gen. 3, Here we see the controversy began in the garden when the serpent beguiled Eve. Satan is here today to tempt God's people. Satan was working all along, even before Jesus was in this world and up to the time of the temptation in the wilderness, and he isn't done yet. One of the greatest temptations that came to Jesus was the temptation in the Garden of

Gethsemane. At the crucifixion Satan had triumph, thinking now I have Him. At the resurrection Satan lost out. Jesus rose triumphant over hell and the grave. "There is a way which seemeth right unto man; but the end thereof are the ways of death", Prov. 14:12.

The influence of a godly life, Ruth 1:1-22. A man and a woman, named Elimeleck and Naomi went out to a different country, a sinful country because of the famine. They didn't leave their religion at home, they took it along because we can see it later on in the life of their daughter-in-laws. Later Elimeleck the husband of Naomi died and also her two sons. After all things were taken away Naomi returned to her own country again. She asks that the daughter-in-laws return each to their own mother's house. They both wished to go with Naomi, but upon Naomi's continued insisting, Orpha kissed her mother-in-law and returned to her country but Ruth clave to her. Ruth begged that she might follow her mother-in-law, she said, "Where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: Where thou diest, will I die, and there will I be buried". Ruth 1:16-17.

Surely Naomi lived a Godly life and her life was a great influence to Ruth. Where are our Godly moth-ers to-day. Mothers are wondering leaving their children to take care of themselves and some in the hands

of others. We are measuring ourselves by ourselves. We should first pick the beam out of our own eye before we can pick the mote out of our brother's eye. We can always see other's faults but never see our own. We measure ourselves by our good intentions. Things to be done but never carrying them out. Naomi had faith in God. Do we have faith in God? When Naomi left her home country she was very happy, feeling the Lord had wonderfully blessed her she felt full but on her return she felt she was empty. Job had great substance; so that he was the greatest of all the men of the east, but all things were taken from him, even his sons and daughters, Job was not moved. He fell down upon the ground and worshiped God and said, The Lord gave, and the Lord taketh away. He also felt empty. He was afflicted with sore boils from the sole of his feet unto his crown, still Job worshiped God, showing a Godly life. Could we endure what Job did and still live a Godly life? Our influence should show to someone else what a Godly life really is.

Sin Gen. 44:16. Through the sin of jealousy Jacob was deceived of his father-in-law, Joseph was sold, later placed in prison. Samson lost his great strength and power through a certain woman, a Philistine woman. One of the most dangerous things is to play with sin. Samson played with sin. Jesus came to break the spell that we can break

away from sin. When lust hath conceived, it bringeth forth sin: and sin, when it is finished it bringeth forth death. Self-righteousness is one of the greatest sins of today. He that knoweth to do good and doeth it not to him it is sin. Jesus is able to forgive sins. Be sure your sins will find you out. Sometime your sins are going to come to light.

No room for Jesus, Luke 2:1-7, Jesus came poor as the poorest. No room for Jesus in the inn. "Foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head", Luke 8:58. Matt. 8:32-34, Here we have the account of Jesus casting out devils and they entered into a herd of swine and they ran into the sea and were drowned. Then those who kept the swine ran into the city and told what had happened and the whole city came out to meet Jesus, not to see the miracle he had done, but besought him that he would depart. No room for Jesus. They would rather have their herd of swine then have one cleaned up. No room in people's heart to-day for Jesus. No room for Jesus in the church. Jesus in looking over Jerusalem said, "How often would I have gathered thy children together, as a hen doth gather her brood under her wings and ye would not!" If we do not accept Jesus he is a rejected Jesus. How would it be if you were rejected. There are two knockings. The first is when Jesus

knocks at your heart's door, the other is knocking at the door for admittance in the heavenly kingdom, and no admittance. People are getting so hard-hearted they will not turn to Jesus, no room for Jesus.

The reward of unrighteous, Rev. 18:1-24, measure double for sin. This city must receive their reward. "Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap".

Jesus said, My God, my God, why hath thou forsaken me? Blood came from His side when they pierced Him, for our sakes, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom", Luke 12:21, "Blessed are they that do his commandments, that they may have right to the tree of life; and may enter in through the gates into the city", Rev. 22:14. "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing", II Tim. 4:7-8. Can we say we have fought a good fight, we have kept the faith?

Sister Shella Stump, Cor.

OBITUARY

ANNA ELIZA (Knapp)
STEVENSON

Was born Dec. 22, 1869 in Vin-

ton, Iowa and passed away August 23. She came to Kansas City, Mo. with her parents, in a covered wagon, when she was four years old. She was married to George Stevenson, April 16, 1889. To this union were born ten children four of whom with her husband, preceded her in death.

Surviving are: three daughters, Martha Berkheiser, Mina Woodman and Bernice Buxton; three sons William A. Stevenson, Richard S. Stevenson and Jack L. Stevenson; three sisters, Mattie Rimbrell, Viola McMillin and Hattie Masden; one brother, Lon Knapp; 17 grandchildren and fifteen great-grandchildren and a host of friends.

She was a member of the Dunkard Brethren Church and was baptized in the little Blue River, at Blue Mills in 1904. Funeral services were conducted in the Waldo Funeral Home, in Kansas City, by Elders H. I. Jarboe and Harry Andrews. Burial in the Brooking Cemetery.

OCT. 9—MATT. 19:1-15

V. 5, How close is the marriage bond?

Who joins this bond?

Who separates it?

What is the penalty for other separation?

V. 14, What is the meaning of "such"?

OCT. 16—MATT. 19:16-30

V. 17, On what condition can we have eternal life?

V. 21, Is perfection necessary?

Who is a rich man?

V. 29, Why forsake natural ties?

V. 30, Who sets the order of things?

—o—

A SAVING FAITH

Matt. 9:22, "Daughter, be of good comfort; thy faith hath made thee whole". Luke 17:19, "Jesus answering said Arise, go thy way: thy faith hath made thee whole". Luke 8:48, "And Jesus said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace". Mark 10:51-52, Jesus said unto the blind man, "What wilt thou that I should do unto thee? Lord, that I might receive my sight. And Jesus said unto him, Go thy way, thy faith hath made thee whole. And immediately he received his sight".

Luke 7:50, And Jesus said to the woman, Thy faith hath saved thee: go in peace. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much. Matt. 8:13, 10", Jesus said unto the Centurion, Go thy way, and as thou hast believed, so be it done unto thee. And Jesus said to them that followed, verily I say unto you I have not found so great faith, no, not in Israel". Mark 2:5, "When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be

forgiven thee. But that ye may know that the Son of Man hath power on earth to forgive sins, he saith to the sick of the palsy, I say unto thee, arise, and take up thy bed, and go thy way into thine house".

Mark 5:34, "And Jesus said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague". Luke 5:20, 23-25, And when Jesus saw their faith, he said unto him, Man, thy sins are forgiven thee. Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? But that you may know that the Son of Man hath power upon earth to forgive sins. And immediately he rose up before them, and took up that whereon he lay, and departed to his own house. Luke 8:21, "Jesus answered and said unto them, My mother and my brethren are those which hear the word of God, and do it".

Luke 18, Jesus asked the blind man saying, What wilt thou that I shall do unto thee? Lord, that I may receive my sight. And Jesus said unto him, receive thy sight: thy faith hath saved thee. John 5:8-9, "Jesus saith unto the impotent man, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath. Afterward Jesus findeth him in the temple, and said unto him, Behold thou art made whole: sin no more, lest a worse thing came

unto thee". John 4:49-50, "The nobleman saith unto Jesus, Sir come down ere my child die. Jesus saith unto him, Go thy way, thy son liveth. And the man believed the word that Jesus had spoken".

John 6:28, "They said unto Jesus, What shall we do, that we might work the works of God?" This is in the minds of some people today that they might work, or buy their way to heaven. Jesus answered and said unto them, This is the work of God, that ye believe on Him whom He hath sent. What sign showest thou then, that we may see and believe thee? Then said Jesus, except ye see signs and wonders, ye will not believe. John 1:7, "John came for a witness, to bear witness of the Light (Jesus), that all men through him might believe". John 4:39,42, Many of the Samaritans of that city believed on him for the sayings of the woman. And many more believe because of His own words, and said unto the woman now we believe: For we have heard him ourselves, and know that this in indeed the Christ, the Savior of the world.

1 Pet. 2:6, "Behold, I lay in Sion a chief cornerstone, elect, precious: and he that believeth on him shall not be confounded". Rom. 1:16, The apostle Paul stated, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth." Acts 16:30-31, "Sirs what must I do to be saved? and they said Believe on

the Lord Jesus Christ, and thou shalt be saved". Rom. 5:1, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ". God commendeth his love toward us in that while we were yet sinners, Christ died for us. Being now justified by His blood, we shall be saved from wrath through Him. We also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. For Christ is the end of the law, for righteousness to every one that believeth. How about those who deny the divinity of Jesus Christ, and thereby become anti-christ?

Rom. 10:9-11, 13, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed?" Abraham believed God, and it was accounted to him for righteousness. Jesus said to Thomas, Be not faithless, but believing.

John 20:29-31, "Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet

have believed. These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name". Without faith it is impossible to please Him. 1 John 5:5, "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God". This is the victory that over-cometh the world, even our faith. These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

Mark 4:40, "And Jesus said unto them, Why are ye so fearful? how is it that ye have no faith?" Luke 8:25, "Jesus said unto them, Where is your faith?" Luke 17:5, "And the apostles said unto the Lord, Increase our faith". Luke 22:31-32, "The Lord said Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat, but I have prayed for thee that thy faith fail not". Acts 16:5, And so were the churches established in the faith. Watch ye stand fast in the faith. Gal. 2:20, "I live by the faith of the Son of God, who loved me, and gave himself for me". 1 Cor. 2:5, "That your faith should not stand in the wisdom of men, but in the power of God".

2 Cor. 13:5, "Examine yourselves whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ

is in you, except ye be reprobates?" 1 Cor. 11:28-29, "Let a man examine himself and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself". Rom. 1:5, "Concerning his Son Jesus Christ our Lord, by whom we have received grace and apostleship, for obedience to the faith among all nations, for His name among whom are ye also the called of Jesus Christ". Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Receiving the end of your faith even the salvation of your souls.

Hymn: By faith we live, by faith
we see

That Jesus gave His life for me,
By faith we venture on His grace
And through His blood, our sins
efface.

Yet faith alone will not suffice
To bring us to that paradise?
But with works of love and charity
And above all things, fervent char-
ity.

Our deeds on earth are works of
love

To frame our minds for things above
And if we would on Christ depend
His blessed voice we should attend.
Than let us learn to watch and pray
And strive to walk the narrow way
And if we want true pleasure find
All our sins be left behind.

Wm. N. Kinsley,
Hartville, Ohio.

THE RECORD OF JESUS

Matt. 12:40, "So shall the Son of man be three days and three nights in the heart of the earth". Heb. 10:7, "Then said I, Lo, I come (in the volume of the book it is written of me), to do thy will, O God". Heb. 10:10, "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." Heb. 1:3, "When he had by himself purged our sins, sat down on the right hand of the Majesty on high".

1 John 2:2, "He is the propitiation for our sins: and not for our's only, but also for the sins of the whole world". John 1:29, "Behold the Lamb of God which taketh away the sins of the world," John 5: 10. "He that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son". Matt. 4:4, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God".

Psa. 17:10, "For thou wilt not leave my soul in hell neither wilt thou suffer thine Holy One to see corruption". Acts 2:31, "David, seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption". Isa. 53:5-6, "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his

stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all".

Gal. 1:1, "Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead)". John 5:19, "Verily, verily, I say unto you, The Son can do nothing of himself, but what things soever he doeth these also doeth the Son likewise". He kept himself pure, that He might purge the sins of the world from our lives. Ye must be born again, washed in water baptism, according to His Word. 1 Cor. 2:14, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned".

1 John 5:7, "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one". Eph. 5:1-2, "Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour". Rev. 1:5-6, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever". Bless Him ever.

1 Pet. 2:23, "Who, when he was

reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously". John 4:25-26, "The woman saith unto him, I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am he". Bless Him ever. Heb. 10:26-31, "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin. It is a fearful thing to fall into the hands of the living God". We have a full mission here upon this, while God gives us life; to learn His Word, carefully follow it in our lives, resist satan with his carnal desires and teach others to serve Almighty God. May we stand fast in the Lord, looking for that blessed hope and the glorious appearing of our Savior Jesus Christ. Bless Him ever.

Sister C. Rensberger,
Goshen, Ind.

"HE CARETH FOR YOU"

Rose Benn

Are you troubled, weak and weary,
Through the lonely hours of night,
Watching for the break of morning.
Longing for the dawn of light?
Oh! remember, One is near you,
Who had lonely nights and days
On the mountain top of sorrow,
And He careth! yes, always!

Are you far from friends congenial,
Toiling through life's busy throng?
Have you lost the one sweet center
Of your human heart and song?
Has the minor key of sadness
Locked your soul within its
groove?

Oh! remember that He careth
With unutterable love!

Have the friends you trusted failed
you

In your hour of deepest need,
And you sit within the gloaming
Thinking o'er each broken reed—
Oh! lean hard upon your Saviour,
Who was left alone to die,
When they all forsook and failed
Him

At the Cross of Calvary!

For He careth, oh! He careth
With a tenderness so sweet;
With a love that passeth knowledge;
With a sympathy complete!
Then cast all your care upon Him,
For He careth night and day!
You have never far to seek Him—
He's beside you! yes, always!

— The Christian

Sel. by Hazel Sidebottom

I MAY WALK WITH JESUS

What honor has my Savior
Upon my life bestowed,
As day by day I journey
Along life's unknown road;
For He, the King of Glory,
Calls me His friend to be,
And I may walk with Jesus
And He will walk with me.

What wondrous light illumines
 This little life of mine,
 As words that He has spoken
 Across by pathway shine!
 Though smooth it be or rugged,
 I press on trustfully;
 For I may walk with Jesus,
 And He will walk with me.

What glory does His promise
 To my poor life thus lend,
 That He will be my Comrade
 E'en to my journey's end!
 And all of life grows holy
 In Jesus' company;
 For I may walk with Jesus,
 And He will walk with me.

—Selected.

BUILD

Build up—instead of tearing down,
 Create and not destroy;
 Don't think a thought or speak a
 word

To kill another's joy.
 Don't let a single act of yours
 Take anything away
 From anyone—or cause them hurt,
 Today or any day.

It is so difficult to build,
 So easy to tear down
 A reputation or concern
 Of merited renown;
 So build and boost and benefit
 Just everything you can—
 Because the fellow who tears down
 Is not a friend of man.

BE MY COMPANION, JESUS

When hours and days are lonely,
 It's empty everywhere;
 Be my companion Jesus;
 I long for one to care.

When problems are the hardest,
 And clouds are hanging low,
 Come very near, dear Jesus,
 For only you can know....

How much my heart is yearning
 For one who really cares,
 The presence of a dear one
 Who loves—and lifts—and shares.

My burdens make me weary—
 Touch of a loving hand,
 Be my companion, Jesus;
 You, only, understand.

Oh, let me feel your presence;
 And hear your tender voice
 Speak to me in the darkness—
 "I'm near you, child, rejoice".

"If all good people were clever,
 And all clever people were good,
 The world would be nicer than ever
 We thought that it possibly could.

"But somehow, 'tis seldom or never
 The two hit it off as they should;
 The good are so harsh to the clever,
 The clever so rude to the good".

As objects close to the eye shut
 out the larger objects on the hori-
 zon, so man sometimes covers up
 the entire disc of eternity with a dol-
 lar, and quenches transcendent glori-
 es with a little shining dust.

E. H. Chapin.

FINE GOLD

Themes and texts.—Prayer (I Chron. 7:14); Sin (Rom. 6:23); More Sin (Jonah 1:6); The Cross (Jno. 3:14); The Blood (I Pet. 1:18, 19; Acts 22:16); Why men will not come to Christ (Jno. 5:40); Grace (Tit. 2:11); Repentance (Luke 15:17, 18); Faith (Mark 2:5); Regeneration (II Cor. 5:17); Justification (Rom. 4:25); The Value of a soul (Matt. 16:26); Hell, and Who Goes there (Psa. 9:17); Christian growth (II Pet. 1:5-7); The second coming of Christ.

Spiritual victories are won by prayer.

When we're in the will of God, He prepares the way.

The Son has settled the sin question; we must settle the Son question.

God has made provision in Christ for victorious living.

There is no one who is not included in the will of God.

There's a common meeting place for every sinner at the foot of the cross.

Work as though all depended on you, and pray as though all depended on God.

Man at his best is just man.

If God's love won't reach us His judgment will.

We can hold on, but God does the holding out.

"Let go—Let God!"

It isn't the great amount of faith

that counts but a little faith in a great God.

Jesus Christ took the world in one hand and with the other took God and brought us together at the cross.

Not what I do but what I allow Christ to do.

As God set forth His perfect love at the cross, so also He set forth His hatred for sin.

Put the best thing in the best place for the best purpose.

Just as soon as the last stone has been placed in the building the Lord will come.

Sel. the Gospel Herald.

LIKE JESUS

I want to be like Jesus,

So lowly and so meek;

For no one marked an angry word
That ever heard Him speak.

I want to be like Jesus,

So frequently in prayer;

Alone, upon the mountain-top,
He met His Father there.

I want to be like Jesus;

I never, never find

That He, though persecuted, was
To any one unkind.

I want to be like Jesus

Engaged in doing good;

So that of me it may be said,

"She hath done what she could".

Alas! I'm not like Jesus,

As any one may see;

O, gentle Savior, send Thy grace,

And make me like to Thee.

FIVE POINTS FOR YOUNG CHRISTIANS

J. McIntosh

Five things, if remembered, will help
you each day;

Obedied, they will keep you from go-
ing astray;

Though Satan may tempt you and
trials betide,

You surely will conquer, and in
Christ abide.

"Keep looking to Jesus", He never
can fail,

And walk in His footsteps in every
detail;

The world's vain allurements will
vanish from sight

By "looking to Jesus", your Saviour
and Light.

"Read daily your Bible", if you
would be strong

To witness for Jesus and overcome
wrong;

"The Author", "the Book", and "the
doer" abide,

But they who neglect it will surely
backslide.

"Pray without ceasing". This will
bring you to Him

Who cleanses and keeps you a victor
o'er sin;

There's nothing so great that our
God cannot do,

And nothing so small but He'll un-
dertake, too.

"Confess Him to others", be bold
for your King

To those who are lying in darkness
and sin;

What help can you better to all
recommend,

That this blessed Jesus—the needy
one's Friend?

"Do something for Jesus", He did
all for you;

Your joy find in willing His sweet
will to do;

So seeking to please Him through
life day by day,

His presence shall gladden each step
of your way.

Sel. by Sister Sidebottom.

REMEMBER

Remember the blind—the sightless
ones,

Whose eyes can never see
The beauty of the lovely earth,
The glory of a tree.

Remember the lame, on crutches
bent,

For they can never know
The thrill of movement, running free
With strong, swift limbs aglow,

Remember the deaf, the lonely deaf,
For they have never heard

The wonders of a human voice,
The rapture of a bird.

Remember the dumb—with speech-
less lips

In silence set apart,
Who never can express in words
The longing of the heart.

And so if we grow bored and dull
As down Life's path we drift,

Remember, and be thankful for
Each good and perfect gift.

Sel. by—Eileen Poorman

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

FEAST OF TABERNACLES

"Seven days shalt thou keep a solemn feast unto the Lord thy God in the place which the Lord shall choose: because the Lord thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice", Deut. 16:15. Concerning the importance and the lavish ceremonies connected with the feasts of the Jewish people, this feast was above and foremost of the various feasts of the people of Almighty God throughout the Old Testament.

Perhaps the main reason for this was that, in a country where their main occupation was farming, so much depended upon the results of the harvest whether it was to be a year of joy and happiness or whether it would be a year of saving and perhaps famine. This feast was to continue for eight days, from one sabbath to the next sabbath, in the middle of the seventh month, at the usual beginning of the harvest season.

Certainly a people, who were apt to forget their dependence upon Al-

mighty God just as we are and who were taken up with the cares and toils of life just as we are: should be able to fully turn to God and sincerely worship Him, when they see the maturity of the crops. Their ways of processing and preserving food was not as far advanced as we know today and so their livelihood depended more upon the success of one year's crops than is true in our time. Also, just as today, our carnal natures are apt to forget our Heavenly Father and His goodness unto us when things are plenty and all goes well, so they and we need something to remind us of how appreciative we should be for the blessings we receive.

It is remarkable to read of the amount of sacrifices and the joy which was to accompany the feast of tabernacles. The purpose behind all this feast was, that the people might remember, worship and serve their God, from whom all these blessings came. I wonder whether we need some sacred days or occasion, to draw our minds to honor, adore and thank our Heavenly Father for His many blessings?

Is it possible that such an enlightened age as ours might forget to thank the source of all these blessings and perhaps take for granted that, a harvest comes regularly and that we will have plenty of the things which constitute our living?

Even in the complex mode of living which we are accustomed to, our existence depend wholly upon the rewards of the fruits of the earth. We realize this perhaps the most when a certain crop is short or considered a failure, in this country we still may have that type of food preserved one way or another, but the price we pay for it is much above the normal price when there has been a sufficient crop. Without question we need such a feast or some similar reminder or we will completely forget our dependence upon our Heavenly Father. We need more and more, as life becomes more complex, to make us realize the thanks, worship and adoration we owe to God. The ways of life have been developed with such speed and man is so bent on material gain that we fail to spend sufficient time in worship and service to Almighty God.

What would happen if we set aside a week to worship, serve and praise our God? Would we have given too much honor and dependence upon God? The Jews were to live in tents of limbs from the trees, during this week; that they might think how their fore-fathers did on

their journey from Egypt and that they might realize how God had cared for and blessed them. Could we spend a week in any better way, than to live in the way and use the tools which our forefathers used two hundred years ago. I feel we do not appreciate nor properly appropriate the use of the many blessings which we now enjoy.

We need to take time to consider, from whence cometh all these blessings. How quickly life or health is taken away and then what use are all the things of this life. Can we even spend one day in seven, in the service of God? What return are we giving for the blessings of God? Perhaps some of our crops are not as bountiful as we would like, but considering all of them, what better could we expect? What more would we want than what we now have? How can we better thank and show our appreciation to God through our Lord and Saviour, Jesus Christ?

"Let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed do all in the name of the Lord Jesus, giving thanks to God and the Father by him", Col. 3:15-17.

HARVEST

Autumn time is upon us once again, and our thoughts turn once more to gathering and reaping.

Besides the many material provisions which the Lord has so abundantly made for us we are also grateful for the common faith and spiritual interests which bind us together as God's people. When we think the matter through, we discover that our greatest blessings are the privilege of being christians and the privilege of living in a normal christian land where freedom of worship is freely granted. This freedom has been bought with the price of many sacrifices and much suffering, and we must not consider it lightly. Thus, Thanksgiving Day spent without taking time for prayer or the exercise of worship, lacks the very motive that prompted the observance in the beginning.

We are calling upon our people to so plan their day as to have at least one day that we may do as the Pilgrim Fathers did: go to the house of God and offer Thanksgiving to God for all his mercies during this past seed time and harvest, and to invoke His favors upon the days ahead. We are sure that having done this we will all be able to enter more joyfully into whatever other interests the day may hold for us.

There are very few of us who do not have some personal reasons to be thankful. Many can look back

upon some day or hour, in which God has been merciful and good. Even if we've had grief, sorrow and misfortunes we can still be thankful that in those experiences they were given spiritual strength and guidance to see them through. For God is ever abiding with us, He knows our every need, our every care and weakness. "Let us not be weary in well doing: for in due season we shall reap, if we faint not", Gal. 6: 9, which makes us think of a greater seed time and harvest when God putteth out the sickle because the harvest is come. Help us to bear good fruit, that we may be in the crop that is worth harvesting when He comes, "Herein is my Father glorified that ye bear much fruit: so shall ye be my disciples".

Sister Viola Broadwater,

Cumberland, Md.

A SAVING FAITH

Matt. 9:22, "Daughter, be of good comfort; thy faith hath made thee whole". Luke 17:19, "Jesus answering said Arise, go thy way: thy faith hath made thee whole". Luke 8:48, "And Jesus said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace". Mark 10:51-52, Jesus said unto the blind man, "What wilt thou that I should do unto thee? Lord, that I might receive my sight and Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight".

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Luke 7:50, Jesus said to the woman, Thy faith hath saved thee: go in peace. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much. Matt. 8:13, 10. "Jesus said unto the Centurion, Go thy way; and as thou hast believed so be it done unto thee. And Jesus said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel". Mark 2:5, "When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee. But that ye may know that the Son of Man hath power on earth to forgive sins, he saith to the sick of the palsy, I say unto thee, arise, and take up thy bed, and go thy way into thine house".

Mark 5:34, "And Jesus said unto

her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague". Luke 5:20, 23-35, And when Jesus saw their faith, he said unto him, Man, thy sins are forgiven thee, whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? But that you may know that the Son of man hath power upon earth to forgive sins. And immediately he rose up before them, and took up that whereon he lay, and departed to his house. Luke 8:21, Jesus answered and said unto them, My mother and my brethren are those which hear the Word of God and do it.

Luke 18, Jesus asked the blind man saying, What wilt thou that I shall do unto thee? Lord, that I may receive my sight. And Jesus said unto him, receive thy sight: thy faith hath saved thee. John 5:8-9, "Jesus said unto the impotent man, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath. Afterward Jesus findeth him in the temple, and said unto him Behold, thou art made whole: sin no more, lest a worse thing come unto thee". John 4:49-50, "The nobleman saith unto Jesus, Sir, come down ere my child die. Jesus saith unto him Go thy way; thy son liveth. And the man believed the word that Jesus had spoken".

John 6:28, "They said unto Jesus, What shall we do that we might work the works of God?" This is in the minds of some people today, that they might work or buy their way to heaven. Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. What sign showest thou then, that we may see, and believe thee? Then said Jesus, except ye see signs and wonders, ye will not believe. John 1:7, "John came for a witness, to bear witness of the Light (Jesus), that all men through him might believe" John 4:39-42, Many of the Samaritans of that city believed on him for the sayings of the woman. And many more believed because of his own words, and said unto the woman, now we believe: For we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

1 Pet. 2:6, "Behold, I lay in Sion a chief cornerstone, elect, precious: and he that believeth on him shall not be confounded". Rom. 1:16, The apostle Paul stated, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth". Acts 16:3p.-31, "Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved". Rom. 5:1, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ". God commendeth his love toward us in that while

we were yet sinners, Christ died for us. Being now justified by His blood, we shall be saved from wrath through Him. We also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. For Christ is the end of the law, for righteousness to every one that believeth. How about those who deny the divinity of Jesus Christ, and thereby become anti-Christ?

Rom.10:9-11,13, 'If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed?" Abraham believed God, and it was accounted to him for righteousness. Jesus said to Thomas be not faithless, but believing.

John 20:29,31, "Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen and yet have believed. These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name". Without faith it is impossible to please Him. 1 John

5:5, "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God". This is the victory that overcometh the world, even our faith. These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

Mark 4:40, "Jesus said unto them, Why are ye so fearful? how is it that ye have no faith?" Luke 8:25, "Jesus said unto them, Where is your faith?" Luke 17:5, "And the apostles said unto the Lord, Increase our faith". Luke 22:31-32, "The Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat, but I have prayed for thee, that thy faith fail not". Acts 16:5, And so were the churches established in the faith. Watch ye stand fast in the faith. Gal. 2:20, "I live by the faith of the Son of God, who loved me, and gave himself for me". 1 Cor. 2:5, "That your faith should not stand in the wisdom of men, but in the power of God".

2 Cor. 13:5, "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" 1 Cor. 11:28-29, "Let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh dam-

nation to himself". Rom. 1:5, "Concerning his Son, Jesus Christ our Lord, by whom we have received grace and apostleship, for obedience to the faith among all nations for his name: among whom are ye also the called of Jesus Christ". Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Receiving the end of your faith even the salvation of your souls.

By faith we live, by faith we see
That Jesus gave His life for me,
By faith we venture on His grace
And through His blood, our sins
efface.

Yet faith alone will not suffice
To bring us to that paradise,
But with works of love and charity
And above all things fervent charity.
Our deeds on earth are works of
love

To frame our minds for things above
And if we would on Christ depend
His blessed voice we should attend.
Than let us learn to watch and pray
And strive to walk the narrow way,
And if we want true pleasure find
All our sins be left behind.

Wm. N. Kinsley,
Hartville, Ohio.

One's life is what he is alive to;
to be alive only to appetite, pleasure,
pride money-making, and not to
goodness and kindness, purity and
love, history, poetry flowers, stars,
God and eternal hopes, is to be all
but dead.—Babcock.

NEWS ITEMS

NORTH CANTON, OHIO

The Orion Congregation plans to hold their Lovefeast Oct. 15, instead of Oct. 16 as reported in the recent issue.

Paul R. Myers.

LITITZ, PA.

The Northern Lancaster County Congregation plans to start a series of Meetings, at Lititz, Monday evening, Oct. 31, with Bro. Paul Reed of Mt. Jackson, Va., as evangelist. A hearty invitation is extended to all who can, to attend these meetings.

Susanna B. Johns, Cor.

GOSHEN, IND.

The Goshen Church held its annual harvest meeting Sunday, Sept. 18, with Bro. Eldon Flory giving the message, assisted by Bro. Harley Flory. We had a good attendance, 124 being in Sunday-school.

On Saturday evening, Sept. 24, we held our quarterly Council, with Bro. Floyd Swihart opening the meeting. The report of the annual visit was given and work concerning some repairs to the church-house and a new heating system. It was decided to hold a spring Lovefeast, as well as our fall Lovefeast which will be Saturday, Nov. 5, beginning at 2 P. M. E.S.T., at the close of our revival meetings.

Bro. Donald Ecker will be our evangelist, beginning Oct. 23 and

continuing for two weeks. Everyone is welcome to come and help make these meetings, a feast for the soul. Your prayers are needed for the success of the meetings and will be greatly appreciated.

Maurine Carpenter, Cor.

KANSAS CITY, MO.

The Kansas City Church met for council Sept. 2, at 2 P. M. Meeting opened by singing hymn no. 739. Eld. H. I. Jarboe read I Thess. 5 and led in prayer. Eld. Harry Andrews then took charge of the meeting. Minutes of the last meeting were read. Delegates for District meeting were chosen. The meeting was closed with hymn and prayer.

Monday, Oct. 24, we plan to begin our two-weeks revival meeting, with Bro. David Ebling of Bethel, Pa. as the Evangelist. Communion services will be Nov. 5, beginning at 11 A. M. We invite all who can to come and enjoy these services with us.

Bertha Jarboe, Cor.

BEREAN, VA.

The Berean Congregation met Oct. 1, for our fall council. The meeting was opened with Scripture reading and prayer by our Elder T. I. Bowman. This was our visit council and there was a good report from all the Brethren and Sisters. All were at peace and willing to work for a greater degree of holiness in themselves and others.

A few changes were made in the

officers of the church. Arrangements were made for our Lovefeast, which is to be Saturday, Oct. 15, services beginning at 4 P.M. We hope all who can, will be with us for these services. We are few in number and need the help and prayers of God's people.

Sister Josie Lam, Cor.

LOVEFEAST SERVICES

Waynesboro, Pa.—Oct. 23.

Ridge, W.Va.—Oct. 29.

Bethel, Pa.—Oct. 30.

Goshen, Ind.—Nov 5.

Kansas City, Mo.—Nov. 5.

Shrewsbury, Pa.—Nov. 6.

OBITUARY

Sarah Elizabeth Yontz, daughter of George and Susannah Eisenberg Haynes, was born Oct. 31, 1881 and departed this life in Aug. 22 at the LaGrange County Hospital, where she had been taken a week earlier and placed in an oxygen tent. She lived to the age of 73 years, 9 months and 22 days. Death was due to a heart ailment and complications. She was the last member of her family, to leave this earth and be united with her father, mother, two brothers and five sisters who had passed on before.

On March 7, 1900, she was married to Charley Holman. Two daughters blessed their home, namely, Verda Ellen and Maurine. Verda Ellen died in just seven months and her husband eight years after their

marriage. Six years later she married Andrew Yontz of Topeka, Ind. After twenty-four years he, too, was called home. Since May 19, 1938, she has made her home with her daughter Maurine and husband, Kenneth Carpenter and family, of Shipshewana, Ind.

She united with the Church of the Brethren at the age of eleven years and kept that faith since and wishing to retain those principles, united with the Dunkard Brethren in 1926. She has always been an active member and even since the loss of her sight, has taught the Sister's Bible class, with the help of her Talking Book. For 57 years she has been a teacher almost continuously and I quote from her obituary written in 1951, "My full desire is to live a christian life and wherein I made mistakes do not follow them but profit by the same", "I love church work, though I feel so weak and unworthy, but I like to see the church work move on, especially do I love music, for nothing is more uplifting than good gospel singing". The message she left to her family and also to the brethren, who anointed her, to pass on to her friends and brethren was, "This is the time I have tried to live for".

She leaves: one daughter, Mrs. Kenneth (Maurine) Carpenter; one step-daughter, Mrs. Viola Yontz Decker, of Elkhart, Ind.; six grandchildren; eleven great-grandchildren and a host of relatives and friends.

Funeral services were conducted at the Yoder funeral home, in Middlebury, Ind. in the forenoon, with Bro. Floyd Swihart in charge and Bro. Harry Gunderman assisting. Dinner was served at the Carpenter home and the afternoon services were at the Christian Union Church near Garrett, Ind., with Bro. Paul R. Myers in charge, assisted by Bro. Swihart and Bro. Vern Hostetler. Burial was in the cemetery adjoining the church, where all her family lies resting.

Going to God

Passing beyond the shadow
Into a purer light
Stepping behind the curtain
Getting a clearer sight.

Laying aside a burden
This weary mortal coil,
Done with the world's vexations
Done with it's tears and toil.

Tired of all earth's playthings
Heart-sick and ready to sleep,
Ready to bid friends farewell
Wondering why they weep.

Passing out of the shadow
Into Eternal day,
Why do we call it dying
This sweet going away.

Greatly missed by Sister
Maurine Carpenter, Cor.

Reuben O. Friend, son of Joseph and Flowerence Friend, born Dec. 19, 1882, died Sept. 3 age 72 years, 8 months and 15 days. Surviving, besides his wife, Sister Mary Ettie

Teets Friend, are two sons, Nathan S. Friend, of Baltimore, Md., and Floyd F. Friend, of Cresaptown, Md.; three daughters, Mrs. Lester Sines, Mrs. Alvie Winters, Mrs. Paul Winters, all of Cresaptown, Md.; he is also survived by fifteen grandchildren and two great-grandchildren.

Funeral services were conducted from the Pine Grove Church of the Brethren, Tuesday, Sept. 6, in charge of Rev. Chaney and Eld. Z. L. Mellott. Interment was made in the John Sines cemetery.

God hath not promised
Skies always blue,
Flower-strewn pathways
All our lives through;
God hath not promised
Sun without rain
Joy without sorrow
Peace without pain.

But God hath promised
Strength for the day,
Rest for the labor,
Light for the way.
Grace for the trials,
Help from above,
Unfailing sympathy
Undying love.

Ruth M. Snyder, Cor.

THOUGHTS AND ACTIONS

"Judge not, that ye be not judged, for with what judgment ye judge, ye shall be judged; and with what measure ye meet, it shall be measured to you again", Matt. 7:1, 2.

This is the command of the Gospel, do we believe it? It is a very essential part of the Sermon on the Mount given by Jesus. Jesus makes a comparison with the family, "Ask and ye shall receive". Our Heavenly Father has promised good things to them that ask Him.

"Be not deceived" is used many times in the Bible. Also Paul often uses the phrase, "I would not have you ignorant, brethren", I Cor. 10:1, 2; I Cor. 12:1-7; II Cor. 1:8; I Thess. 4:13.

We see by the above Scriptures that we have been given instructions so as to make us wise in the knowledge of God, and His way of how we must live. Every true Christian is a prophet when he declares the Word of God for he is foretelling future events according to the Gospel.

We are taught also to beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves, ye shall know them by their fruits, Matt. 7:15, 16.

Every Christian brother who is not controlled by love, works and thinks like the man who has not been born again; he may be a church member and a leader as was Peter Luke 22:32 and as yet not converted, for he does not have a renewed mind, Rom. 12:2.

The Bible also states a correct plan to live by. "He that will love life and see good days, let him refrain his tongue from evil and his

lips that they speak no guile". I Peter 3:10.

"But and if ye suffer for righteousness' sake, happy are ye; and be not afraid of their terror, neither be troubled", I Peter 3:14.

Some today are trying to set aside water baptism and just say, "If you just bow your head and accept Christ just where you are, as it is a free gift, that is all that you need to do to be saved."

That is only the beginning; the one who accepts must then do what is taught in the Gospel Matt. 28:20 and that is to be baptized like Jesus was, in a body of water, "buried with Him by baptism into death", Rom. 6:4. Christ who knew no sin, set the example Luke 3:21 and no man can come to the Father except they follow Jesus in the plan that He brought from Heaven, given by the Father.

Take your Bible concordance and look up the word "baptism," and you will plainly see how it was used in the beginning; it has never changed and must be obeyed today for our salvation. Salvation is a free gift, but we must do what is commanded, in order to receive it, and His teaching as to what we must do is to be obeyed.

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man . . . And every one that heareth these sayings of mine and doeth them NOT shall be likened unto a

foolish man," Matt. 7:24-27. We now see something for us to do in order to show our faith in Jesus, which is obedience. Just use the word "obedience" in place of the word "works," and you will understand it. "Not of works" Eph. 2: 8, 9, 10, we see works means of man's origin, or works of the law given under Moses and according to our natural walk in this life.

We are still spreading the teaching of the Gospel, although having been judged without order or the Gospel.

We will add a Bible experience of Jesus, "My sheep hear my voice, and I know them and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand . . . I and my Father are one. Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I showed you from my Father; for which of these works do ye stone me?", John 10:27-32.

Jesus also pointed out the mistakes of the Jews under the law and thereby incurred the hatred of his people.

We also have mailed out many Gospel truths taken from the Bible. Jesus has not cast us off, therefore, we praise and thank His Holy Name.

Now as to a spiritual birth, according to the statement of Jesus to Nicodemus, "Marvel not that I said

unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit", John 3:7, 8.

We can see the baptism by water, but to be born of the Spirit is like the wind: we can see the effects of the spiritual birth but cannot tell from whence it cometh, nor whither it goeth.

So if we are born of the Spirit, we will reveal the fact by our talk and actions; but if we do not manifest it, it is evident that we have not been born of the Spirit.

Remember this, when you see the fruit produced then you can tell what kind of a tree it is. A good tree does not produce corrupt fruit, neither does a Christian who has been born of the Spirit produce contentions and divisions in the church.

Consider what we say II Tim. 2:7.

J. C. Darst

GOD'S LAW VERSUS THE DEVIL'S WORD.

"Thou shalt surely die". "Ye shall surely not die", Gen. 2:16-17; 3:4. The above statements are directly opposite the one to the other. Man's word or God's Law. The question presents itself, Who prompts man to utter things, words contrary to God's law? Surely it is not the Holy Spirit as It is the true

servant of God. An angel of light could not do such a thing. Then it must be some one in opposition to God, some evil influence that seeks to thwart God in His purpose and plan, of saving man in and through Christ Jesus.

Through careful investigation I find this prompting is from the devil. He and his agents, could be ministers, have opposed God and His ministers all down through the ages, since man was placed in the beautiful garden of Eden.

When God placed our fore-parents in the Garden of Eden, He gave them a law. "And the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat: but of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die". The devil said, "Ye shall surely not die". But they did die as God's law was true.

The lust of the flesh, the lust of the eyes and the pride of life, caused the woman to accept and give credance to the devil's lie, instead of to God's Truth. This was not done ignorantly either. It was the result of fleshly reasoning which caused her to give heed to the devil's word instead of to God's law. Disobedience shut man out from the tree of life and eternal happiness. Obedience only can enable him to again have access to it. The entrance is forever barred to the dis-

obedient. Man's logic and fleshly reasoning will be of no avail. God says "Do not" and the devil says "Do". When God says "Do", the devil says "Do not".

The above facts were prominently manifested in the history of the children of Israel in the wilderness and are vividly manifested in the professing christian world of today. Let us look for a few moments at the sad history of the hosts of Israelites, who crossed the Red Sea on dry ground, through the road which God opened for them on their way to the promised land. Out of a half million or more of able-bodied men who crossed the Red Sea, but two men were permitted to enter the promised land. The same influence that caused Adam and Eve to ignore and violate God's law, caused this great people to ignore and violate God's Law. The devil was with them with his wiles, so death followed because they gave heed to his wiles.

Let us notice a few references throughout their journey. While the children of Israel were encamped in the plains of Moab, they committed fornication and idolatry with the Moabites, thus violating God's law, and twenty-four thousand of them died in one day, Num. 25:1-9. While on the borders of Edom, the people murmured and spoke against God and against Moses, and God sent fiery serpents among them, as a result of their bites many of the

people died, Num. 21:4-6. Every one of those murmurers against God's way of doing things, from twenty years old and over, died in the wilderness, Num. 14:29.

While in the wilderness, God commanded the children of Israel, through Moses, "To make fringes in the borders of their garments, and to put upon the fringes of the borders a ribbon of blue. And it shall be unto you for a fringe, that ye may look upon it and remember all the commandments of the Lord, and do them; and that ye seek not after your own heart and your own eyes, after which ye used to go a whoring: that ye may remember and do all my commandments, and be holy unto your God", Num. 15:37-40.

Observe, that the fringe and ribbon of blue, was not to be worn as a worldly fashion to gratify the fleshly lusts. "Korah, Dathan, Abiram, and two hundred and fifty princes of the assembly, famous men in the congregation, men of renown, rose up against the commandment of God." They said "Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them". Being holy, they needed no fringes and blue ribbons. Here the words of famous men and the law of God, are put to test. Those that believed God separated themselves from those dissenters. What result? the earth opened beneath them, and all that

appertained unto Korah, Dathan and Abiram went down into the pit, and the earth closed over them, and thus they perished. The two hundred and fifty princes that were offering incense were burned up by the fire of the Lord. Here God's law was executed, the nots, like Adam and Eve, died. Dear brother and sister, your official standing as elders, ministers and teachers will not save you; if you are untrue to God's Word and give heed to the Devil's nots.

The very next day, "All the congregation murmured against Moses and Aaron, saying, ye have killed the people of the Lord". God sent a plague among them and fourteen thousand and seven hundred, that came out on the Lord's side yesterday, were destroyed by the plague. Read the entire sixteenth chapter of Numbers.

But some say, these were such little things, mere trifles? Please remember that it was God who gave the commands and when God speaks, He means what He says and says what He means. Kind reader, If you never find it out before, you will find it out at the judgment day, when it will be too late to rectify the mistake of ignoring or setting aside any part of God's law.

"If God shall a trifle command,
It is not a trifle to withstand.
Adam may have thought the thing
but small
And ventured to transgress

But ah, it proved a dreadful fall
To all the human race.

If God executed His Word and Law in the Old Testament, which was sealed with the blood of animals "and every transgression and disobedience received a just recompense of reward" how much more will He execute His Word and Law, in the New Testament which was sealed with the blood of Jesus Christ, His Son?

There are two antagonistic powers at work in this world today, and all the people are governed to a large extent by one or the other of these powers. God's people are governed and directed by His Word or divine law; and those who ignore and set aside His Word, or any part of it, are influenced and directed by the evil one or his agents and ministers, 2 Cor. 11:13-15. A minister of the devil will never teach all the truth, but just enough to deceive the unsuspecting and those that mind the things of the flesh and want it so.

The Apostle Paul, in referring to the judgments visited upon Israel, as a result of their disobedience says, "Now all these things happened unto them for our ensamples and they are written for our admonition upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall", 1 Cor. 10:11-12. This solemn warning should appeal to all professed christians today, and especially

to those who ignore and set aside as non-essential much of the New Testament teaching. The same apostle in reference to hearing Christ tells us, "See that ye refuse not Him (Jesus) that speaketh, for if they escaped not who refused him (Moses) that spake on earth, much more shall not we escape, if we turn away from Him that speaketh from heaven", Heb. 22:25. God committed the plan of salvation and all that appertains unto it, into the hands of Christ. He proclaimed on the Mount of Transfiguration, "Hear ye Him". To hear Christ means to hearken unto His Words, Deut. 18:18-19. To hearken to Jesus, means to observe all things commanded by Him, Matt. 18:18-20. To observe all things commanded by Christ, means to obey from the heart, that form of doctrine which was delivered you, Rom. 6:17.

The plan of salvation is established by immutable law and is unchangeable. To add to it, is to have the plagues, written therein, added to us. To subtract or omit, take away from it, is to have our part taken away out of the Holy City, and all the blessed promises removed which are promised the faithful, Rev. 22:18-19.

It is extremely dangerous to give heed to the devil's "nots of not essential" when dealing with God's predestined plan of salvation. The Devil says, "It is not necessary to hear, heed and serve, Christ in all

things," and his deceptive lying words are carrying the day with many even professing christians.

Jesus in commissioning His followers told them to "Go and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit. Teaching them (the baptized believers) to observe all things whatsoever I have commanded you". The devil says, "It is not necessary to observe all things". No minister of Christ will say it is not necessary to obey Christ in all things, for if he says that, he is teaching the devil's doctrine.

I believe it would be well pleasing to God, if the latter part of the above commission was stressed by His ministers. I believe the latter part is just as important and essential to the well being of the church and lost souls, as the forepart. It seems to me that the devil is trying to get nots, into the latter part of Christ's great commission. Can that be the reason that there is no doctrine, or very little, preached in these latter days? and departures from the plain teachings of the New Testament are in evidence in many places, even among sincere professors of christianity.

Let us not stress money, quite so hard, but rather a doctrinal revival all over the land and thus avoid severe punishment, for not doing all the commands of Jesus. Confirm and establish the membership, in the doctrines of the New Testament, and

the gaming and playing in God's houses will cease and departures from New Testament practices will end. Alliances with popular christianity and its many worldly practices will certainly bring believers to destruction. Christ says, "Teach them to observe all things whatsoever I have commanded you". This demands the preaching of all His doctrine. Remember the devil says No, to Christ's plain examples and teachings. Who is going to win in my life, in yours? The devil's nots have caused much misery and suffering, in this old world and the cause of the loss of millions of souls in the world to come. Why, because of his lying statements and creating doubts in the hearts of men, who accept and act according to them, rather than God's Words of Truth.

Chas. M. Yearout

Sel. from Jan. 1924 Bible Monitor

FAITH AND REPENTANCE

Upon examining the Gospel, we find that in order to a present salvation, the first principles of the doctrine of Christ, must be observed by the enlightened sinner, namely, repentance towards God and Faith in our Lord Jesus Christ, and to enter into covenant with God, by being baptized in the name of the Father and of the Son and of the Holy Ghost.

We shall under this head treat a little on Repentance and Faith. Christ in preaching His own ever-

lasting Gospel declared, "The Kingdom of God is at hand; repent ye and believe the Gospel", Mark 1:15. When He sent the twelve apostles, they also preached that men should repent. Mark 1:12; Luke 13:3, "Except ye repent, ye shall all likewise perish". John 3:16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life". V.18, "He that believeth on him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God". Mark 16:16, "He that believeth not shall be damned". Acts 17:30, "And the times of this ignorance God winked at, but now commandeth all men everywhere to repent".

Now it is evident that Faith and repentance are principles of the doctrine of Christ, and as such, essential to the salvation of man. By way of explanation, we remark, that sensible sinners are in distress, more or less on account of sin, and a sense of their condition prompts them to seek and enquire the way of salvation, and in this state they are fully qualified for the work of repentance, which simply means a change of mind. Not only to be sorrowful on account of sin, but also to abhor and hate the abominable thing, and in our prayers to God to confess our transgression.

We have an illustration of this

doctrine in the character of the lost Son, for example, after he had wasted his substance by riotous living, and having spent all, there arose a mighty famine in that land, and he began to be in want, and he went and joined himself to a citizen of that country, and he sent him into his field to feed swine". A very mean occupation and spiritually speaking, it may be said when man joins himself to the devil that he is sent by him into his enclosures, to feed, that is to nourish and thereby keep alive the evil propensities, or lusts of the soul of the natural or carnally minded man; which propensities may well be termed swine, on account of their filthy or unclean nature. Thus every sinner or hireling of the Devil is a servant of uncleanness, a worker of iniquity, and that with all greediness; now the famine against which the prodigal had to contend, and which at last could be no longer endured, may represent the means which our Heavenly Father has sanctified or appointed for the enlightening and conviction of the sinner.

It reads that the lost son, "would fain have filled his belly, with the husks that the swine did eat, and no man gave unto him", this trait in the character of the prodigal, represents the great blindness and unwillingness of the sinner to admit the light of the Gospel to have its desired effect. Again it is said, "He came to himself", now every sinner

acts as though he was beside himself, deprived of his understanding; inasmuch as he is a rational creature and yet opposed to his greatest interest. Thus, when the sinner admits the glorious rays of the sun of righteousness into his heart, it may be said of him he has come to himself. Now he is truly sensible of his real character, and like unto the prodigal, resolves on returning to his Father.

That Father who has always been kind and willing to make his creatures happy and who, notwithstanding their rebellion against him, he pursues him in his wild and sinful career, and entreats with him by his word and spirit to abandon the service of the devil and return home to his Father's house. The prodigal does not merely resolve on returning, but absolutely prosecutes the journey and makes an humble and penitential confession of his sins. Just precisely so it is with the sinner who sincerely repents, he must not only resolve on an amendment of life, but he must absolutely travel in the work of repentance; by confessing with sorrow and forsaking sin and that a thorough reformation of life may be manifested.

The reader is earnestly requested by the author to read and ponder well the parable of the lost Son, which he will find recorded in Luke 15. Upon the whole we discover that repentance is strictly a change of mind, including that reformation

of life effected by the power of the Gospel.

Faith is simply the reception of testimony and when by the Gospel we are solicited, yea commanded to believe in Jesus Christ; we are to understand so as to credit the testimony of the divinity of Jesus Christ, to put our trust in Him, as the Saviour and Redeemer of our souls and bodies and the evidence of Faith is obedience to the Gospel. For example, He who confides in God, will also rely upon His word, and act accordingly. Strictly speaking, this is faith and its fruits, otherwise it would be dead, or as Jas. 11:17, "Faith without works". As faith is so much degated, and thus understood differently, I shall for the further edification of the reader enlarge a little more on this point.

Faith is commanded in the Gospel. "This is his commandment, that ye believe on the name of his son, Jesus Christ", 1 John 3:23. "Repent ye, and believe the Gospel" Mark 1:15. As faith then is a command of the Gospel, it is a voluntary exercise of the mind for God cannot require impossibilities of man. Faith then, as well as any other command of the Gospel, it at the control of man, that is, it can be obeyed or disobeyed; a remark or two on the nature of Gospel faith is well for us to consider.

The faith of the Gospel has Christ for its object. "Ye believe in God, believe also in me", John 19:1. If ye

believe not that I am he, ye shall die in your sins, John 8:24. He that believeth on the Son hath everlasting life, he that believeth not is condemned already, John 3:36. Christ is the object of faith, first as respects his offices: Prophet, Priest and King: John 12:48, 6:63; Rom. 1:16, 3:25; John 6:55; Acts 14:31, 7:59-60. Faith an effect of the heart, with the heart man believeth unto righteousness, Rom. 10:10. Philip said to the Eunuch, "If thou believest with all thine heart, thou mayest be baptized", Acts 8:37. We have already intimated that the faith of the Gospel, is confidence in Jesus Christ, Heb. 11:1; 3:14, this is believing in Jesus as the Scripture saith. The promises of Christ are founded on conditions, which terms must be complied with on the part of the believer.

Now repentance and faith are the means which qualify man for baptism, or to be born of water. Here let me give you a solemn warning for it is at this place, that many do err and finally perish. The devil is apt to tempt the believer, that because he hath repented and thereby quickened, that he is born again; whereas he is only a fit subject for the new birth which we shall by the favor of God more fully illustrate when we treat on the Law and subjects of Baptism.

Sel. from Nead's theological works.

THE CHRISTIAN AND THE WORLD

The world is evil. "And we know we are of God and the whole world lieth in wickedness" 1 John 5:19. "Who gave himself for our sins that He might deliver us from this present evil world, according to the will of God and our father", Gal. 1:14.

Satan is the God of this world. "The God of this world hath blinded the mind of them that believe not, lest the light of the glorious Gospel of Christ, who is the image of God should dawn upon them", 2 Cor. 4:4. "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, according to the Spirit that now worketh in the children of disobedience", Eph. 2:2.

Though in the world the Christian is not of it. "I have given them thy word and the world hath hated them because they are not of the world even as I am not of the world." "I pray not that thou shouldest take them out of the world but that thou shouldest keep them from the evil of the world", John 17:14-15.

The christian should keep himself separate from the world. "Be ye not unequally yoked together with unbelievers. For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what hath he that believeth with an infidel: and

what agreement hath the temple of God with idols? for ye are the temple of God as God hath said I will dwell in them and walk in them and I will be their God, and they shall be my people. Wherefore come out from among them and be ye separate saith the Lord, and touch not the unclean thing, and I will receive you, and will be to you a Father and ye shall be my sons and daughters, saith the Lord Almighty", 2 Cor. 6: 14-18.

The christian should not be conformed to the world. "And be not conformed to this world, but be ye transformed by the renewing of your mind that ye may prove what is the good and acceptable and perfect will of God", Rom. 12:2.

The christian should not love the world nor the things in it. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever", 1 John 2:15-17.

The christian who loves the Christ and the christian who is conformed to this world commits Spiritual adultery. "Ye adulteresses, know ye not that the friendship of the world is enmity with God. Whosoever therefore would be a friend of the

world maketh himself an enemy of God" Jas. 4:4, See Rev. 2:18-25. God is greatly displeased with His people, when they turn from Him to the world and its God, Psal. 17:55-60. If the christian does not keep himself separate from the world, he will suffer punishment with the people of the world.

"And I heard another voice from Heaven saying: Come forth my people out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues", Rev. 18:4. There are people who call themselves followers of Christ, but are not, they are in some churches but are given to all sorts of worldliness, 2 Tim. 3:1-8.

The christian who loves the world and its pleasures, will eventually forsake Christ and His services. "For Demas forsook me having loved this present evil world", 2 Tim 4:10. The christian is in the world as God's messenger to it, Matt. 5:14; Phil. 2:15; Acts 1:8. Jesus plainly tells His people that it is impossible for them to live worldly lives and serve Him, Matt. 6:24; 12:30.

No christian man, who wants to serve his Master, will allow himself to be mixed up with the world. No soldier on service entangleth himself in the affairs of this life, that he may please Him, who enrolled him as a soldier, 2 Tim. 2:4; 1 Thess. 5:22. The pleasures of this world prevent the development of the Spiritual life. The worldly christian will not grow

in grace nor will his life tell for Jesus, Luke 8:14.

The facts are, worldliness cannot but kill spirituality. Hence the more world comes into the church the less spirituality will be there. The real christian chooses the service of God, and gives up the world, and its pleasures, Heb. 11:24-26. Living in worldly pleasures should be a thing of the past for the christian, 1 Pet. 4:1-5.

The blessings of God is promised to the man who forsakes the world and lives a consistent life according to Christ's teachings, Psalms 1:3; Luke 18:29-30. Let us earnestly plead for strength to live the life of the Righteous that we may die his happy death, and our last end be as His.

R. R. Shroyer

Sel. from Jan. 1924 Bible Monitor

WHAT GOD REQUIRES

"He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah 6:8. The prophet summed up the requirements of God in three exhortations, which are so simple it can be plainly seen that what God commands is not grievous.

Transparency of character, loving mercifulness, loveliness of heart; these three are what God desires of His own. Our outer profession, inner disposition and upper communion are all here.

Do justly. As the foundation of God's throne is justice and He is just in all His ways. He expects His own to reflect His character. First of all, God demands of us absolute integrity in association with those around us.

The teaching of the Gospel is that, we do unto others as we expect them to act towards us. We look for others to be honorable, fair and just as they deal with us, and we must be prepared to treat them according to the same standard, whether it be our public or private life. Are we clear and transparent in all our dealings with those who surround us? Divinely justified, we must be just. What a transformation society would experience if all of us were as upright and just as God expects us to be. But alas, equity has fallen on the streets and abandoned; injustice is glaringly conscious in these godless days.

Love mercy. Justice is mentioned first, but something else is necessary. We are to be merciful in heart and habit. A mere show of mercy is hypocrisy. If it is to be effective, it must be mixed with love. Tenderness is an inward disposition, making possible mercifulness in act. When mercy is necessary we act, not from compulsion of conscience only, but from generosity of heart.

Justice without mercy would crush us altogether. Mercy without justice would stagger and fail when it sought to alleviate our need. In

God both are in harmony and union, and He urges us to manifest both. We are not to be hard, harsh and unbending as we strive to be justly. Tender mercy must be mixed with our integrity. God is just, the Justifier of all who believe, but at the same time He is "very pitiful and of tender mercy." Totally dependent ourselves upon divine mercy, we in turn exhibit a like grace and thereby win transgressors, who could never be won in any harsh way.

Walk humbly with thy God. This last exhortation deals with our direct obligation to God; this, of course, is the secret of doing justly and of having tender mercy. If we walk with God we shall know what it is to walk with Him. To walk with God is to know the blessedness of a daily companionship with Him. It also necessitates perfect agreement with His mind and will, for how "Can two walk together, except they be agreed?" It may be questioned whether such a walk with God is possible in a corrupt age like ours. How the trammeling influences of the flesh militate against a holy walk. Enoch and Noah, however, in spite of the terrible degeneracy of the days in which they lived, could walk with God.

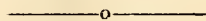
Micah's prophecy tells us we are to walk humbly with God. Loveliness of heart is to be ours. The nearer we live to One who is infinitely holy, the less room there is for pride of heart. Pride is the deadliest of

sins and ever goes before a fall. Pride brought about the fall of Satan and is at the root of every other sin. What is sin? It is not the heart's proud refusal to bow to the commanding, teaching and arranging will of God?

Pride can assume a thousand forms. There is a pride of race, pride of face, pride of lace, pride of grace, pride of pace. How God hates pride. His condemnation of it runs through every page of the Bible. His Son was "Meek and lowly in heart" and "humbled himself even to the death of the Cross". Whether pride of position, pride of nationality, pride of power, pride of wealth, pride of speech, pride of life; it makes no difference. God hates any high look. Pride is a stench in His nostrils.

Let us not stagger before this threefold requirement. It is blessed to know that what God requires, He supplies. "Faithful is He that calleth you, who also will do it". Just, by His grace He can enable us to do justly. So merciful, He can inspire us to show mercy and love. He can empower us to walk humbly, teaching us thereby that our highest place is lying low at His feet.

Sel. by Sister Jeannette Poorman.



If you want to serve your race, go where no one else will go, and do what no one else will do.—Mary Lyon.

SPEAK OUT FOR JESUS

You talk about your business,
 Your bonds and stocks and gold;
 And in all worldly matters
 You are so brave and bold.
 But why are you so silent
 About salvation's plan?
 Why don't you speak for Jesus,
 And speak out like a man?

You talk about the weather,
 And crops of corn and wheat;
 You speak with friends and neighbors

That pass along the street;
 You call yourself a Christian,
 And like the Gospel plan—
 Then why not speak for Jesus,
 And speak out like a man?

Are you ashamed of Jesus
 Who suffered on the Cross?
 You lower His pure banner
 And let it suffer loss.
 Have you forgot His anguish?
 Or did He die in vain?
 Oh, stand and speak for Jesus,
 And speak out like a man?

I'd like to tell the story
 Of Jesus, wouldn't you?
 And help some other people
 To know the Saviour, too.
 I'd like to travel onward
 Until I hear Him say:
 "Well done, My faithful servant,
 You've helped Me work today."
 —Tract.
 Sel. by Sister Hazel Sidebottom.

HEARTS OF GOLD

If we possess hearts of gold, we shall prove merciful to even our opposers and those who spitefully use us and mistreat us.

Gold is soft in its purest state, so will our hearts be when we meet the trials of life always using the golden rule to keep our hearts pure and sincere in all godliness and honesty.

An unkind word or act can never be recalled. How much better had we not said or done it.

HOW WE ARE MEASURED

Life is not measured by our years,
 Nor tears,
 Nor by our worldly fears,
 Or cares;
 For life is measured
 And treasured
 Only
 By our dreams,
 Our deeds,
 Our faith,
 Our prayers.

American Bible Society.

SENTENCE SERMONS

The secret of satisfaction in life is self-control.—Frank Crane.

It is surprising to observe how much more anybody may become by simply being always in his place.
 —Salina Watchman.

The more things a man is ashamed of, the more respectable he is.—
George Bernard Shaw.

HOME DEVOTIONS FOR NOVEMBER 1955

THANKSGIVING

Memory verse, Psa. 50:14, "Offer unto God thanksgiving; and pay thy vows unto the most High".

Tues. 1—Eph. 5:9-21.

Wed. 2—Gen. 8:15-22.

Thurs. 3—Amos 4:4-13.

Fri. 4—I Chron. 29:10-20.

Sat. 5—Psa. 147.

Memory verse, I Chron. 16:8, "Give thanks unto the Lord, call upon his name, make known his deeds among the people".

Sun. 6—Acts 27:33-44.

Mon. 7—I Tim. 4:1-10.

Tues. 8—II Cor. 9:6-15.

Wed. 9—Isa. 51:1-7.

Thurs. 10—Deut. 8:1-14.

Fri. 11—Rom. 14:1-10.

Sat. 12—Jer. 30:18-24.

Memory verse, Col. 3:15, "And let the peace of God rule in your hearts to the which also ye are called in one body; and be ye thankful".

Sun. 13—II Cor. 4:8-18.

Mon. 14—Phil. 4:1-8.

Tues. 15—Psa. 100.

Wed. 16—Psa. 95.

Thurs. 17—Gen. 4:1-9.

Fri. 18—Col. 4:1-7.

Sat. 19—Luke 2:25-41.

Memory verse, I Thess 5:18, "In everything give thanks: for this is the will of God in Christ Jesus concerning you."

Sun. 20—Lev. 7:11-22.

Mon. 21—Rev. 7:9-17.

Tues. 22—Col. 1:1-13.

Wed. 23—II Thess. 2.

Thurs. 24—Jonah 2.

Fri. 25—Psa. 69:30-36.

Sat. 26—Psa. 26.

Memory verse, Psa. 100, "Enter into his gates with thanksgiving and into his courts with praise: be thankful unto him, and bless his name".

Sun. 27—Dan. 2:14-24.

Mon. 28—I Thess. 5:14-28.

Tues. 29—Col. 2:1-9.

Wed. 30—II Chron. 5:11-14.

OCT. 23-MATT. 20:1-16

Spiritually speaking "Who are the labourers?"

Why did they work?

Spiritually speaking, What is the vineyard?

Did they receive the wages promised, Will we?

How are we apt to judge our wages?

OCT. 30-MATT. 20:17-34

Were the followers of Jesus warned of what would happen, Are His followers still warned today?

Do we have a right to ask favors of Jesus?

Are we able to drink of the cup of Jesus?

How is it possible that the most
humble become the greatest?
Do we need to cry, Have mercy on
us, O Lord?

NOV. 6-MATT. 21:1-22

Why did Jesus make His triumphal
entry into Jerusalem?
What does our Lord have need of
today?
Is God's house a house of prayer
today, in our Congregation?
How can Jesus know if I am bear-
ing fruit?
What hinders our receiving?

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No. 21

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

DESIGN OF GOD'S JUDGMENTS

"Even all nations shall say, Wherefore hath the Lord done thus unto this land? what meaneth the heat of this great anger? Then men shall say, Because they have forsaken the covenant of the Lord God of their fathers, which he made with them when he brought them forth out of the land of Egypt; for they went and served other gods, and worshipped them, gods whom they knew not, and whom he had not given unto them: and the anger of the Lord was kindled against this land, to bring upon it all the curses that are written in this book: and the Lord rooted them out of their land in anger, and in wrath, and in great indignation and cast them into another land, as it is this day", Deut. 29:24-28.

The Old Testament contains page after page describing the concern and care which God had for His nation, the Israelites. It is marvelous how God helped them to overcome the enemy and establish themselves in the land, which He promised

Abraham to give them. It is also marvelous how God blessed them in that land, how He multiplied their numbers and how He increased their wealth and wisdom. But alas what has happened to so many a people, to so rich a people, to so powerful a people? How could the enemy conquer them, how could the enemy punish them, how could the enemy despoil and kill them and how could the enemy drive them out of their land?

The children of Israel forgot to worship Almighty God, who had so wonderfully cared for and protected them. They went after the gods of their neighboring nations and offered their gifts to these idols. Did not God have a very good reason to forsake them and allow their enemies to afflict them? It is a sad picture of weak, fickle human beings; whom God has made so many provisions for and sacrificed so much for, how easily they will turn to the foolishness of what they see and hear round about and forget to serve the God in Heaven.

"Now these things were our examples, to the intent we should not lust after evil things, as they also

lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall", 1 Cor. 10:6-12.

Will we learn the great lesson, which God's judgments upon the children of Israel and their many, many trials and afflictions, should be to us? God allowed them to be punished, afflicted and killed that they might realize their evil ways and return to fully serve Him. God was not well pleased with the majority of the Jews, is He well pleased with the majority of the believers today? These things are preserved on record, that they might be a warning and a definite record so we will not follow the same paths. We have this history to instruct us, the sacrifice of Christ to pardon us and the many examples and teachings, as recorded by the disciples, are we nearer unto God than the Jews were?

Notice some of the worst evils which angered God against the Jews and see whether we are more free of these accusations than they were? "Not lust after evil things" why all the labor and clamor after the wealth of this world, is it not to have what others have—many times never questioning whether it is evil in the sight of God or not. "The people sat down to eat and drink, and rose up to play" is not just such a life the desire of the majority in this very day? Eat, drink and play is the only desire of many. Satisfied about the things of this moment of life only. Is fornication prevalent today, we hear many say that it is rather the rule of life than the exception? If God would try to waken the world, yes United States, up today by some great plague; would we take the warning or would we do as the believers did in that day, just take it for granted that such things were to happen. Do any people tempt Christ today through disobedience and lack of living the things which He taught? Are we at least free of one of the gross sins which plagued the children of Israel, do we hear any murmuring today? Ah it almost seems that nothing is right any more, just a continual murmuring and complaining; this, that or the other thing is not as we would want it.

Can it be that we are just as evil, unthankful and disobedient as the Jews were? Dear reader you cannot

open the Old Testament without finding ways in which God was displeased with those who claimed to be serving Him. Are we profiting by the record which God has preserved, of what is displeasing in His sight? We see in the Old Testament and in the New Testament much of the power of God, how much He can bless His people. Why miss any of the blessings of God? Why be satisfied with the rewards? (momental pleasures) of sin when God has eternal happiness reserved in store for those who love and serve Him.

"Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward", 2 John 8.

ABOMINATION

Part 2

I have been thinking of adding a few thoughts to the above subject, by the help of the same writer. By her help, the help of God and the guidance of the Holy Spirit, I will add a few thoughts to the above subject.

Moses instructed the people in Deut. 7:25-26, giving an exhortation to obedience, concerning the graven images of your gods shall ye burn with fire. Thou shalt not desire the silver or gold that is on them, nor take it unto thee, lest thou be snared therein: for it is an abomination to the Lord thy God. Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing

like it. But thou shalt utterly detest it and thou shalt utterly abhor it; for it is a cursed thing.

We find in Luke 16:15, "That which is highly esteemed among men is abomination in the sight of God". Are we not duty bound, by the Word of the Lord, to send out a warning against committing abomination. Lest our blood be required at His hand. Is not television and radio highly esteemed? Are these not an abomination and a curse to God, our Heavenly Father?

In Prov. 6:16-19 "These six things doeth the Lord hate: yea seven are an abomination unto him; a proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren". Just a few thoughts concerning a proud look, which is an abomination unto God. 1 Tim. 2:10, Paul tells in this chapter", In like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array". The Lord said unto Moses, say unto the children of Israel, Ye are a stiff-necked people: I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments, that I may know what to do unto thee".

In talking to people concerning

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abomination, they say they are not proud. Are they not proud in having their bodies decorated with ornaments of gold and silver and their hair dotted about with diamonds? Do they not look proud? The Lord said, even a proud look is an abomination unto Him. The Lord said that His people were a rebellious and stiffnecked people. Have they not rebelled against the Lord. Moses, before the Lord took him, told the people that the Lord would raise up a prophet like unto him.

Paul said, he that will not hear that prophet shall be destroyed from among the people. The mother of that prophet told the guests at the wedding feast, "What He sayeth unto you do it". That prophet, at the age of thirty, asked the rite of bap-

tism. John said, "Why comest thou to me, I have need to be baptized of Thee". This prophet answered him, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness". John suffered Him. We find John baptized Him and as they came up out of the water, the Spirit in the bodily shape of a dove, came and abode upon Him. John said, I heard a voice from Heaven saying, This is my beloved Son, in whom I am well pleased, Hear ye Him. This prophet is God's only Son, Christ, the Son of the living God.

Now we have these four witnesses, who spake expressly the same thing only in a different way. This Prophet, Son of God, told us many things, what we should do and what we should not do lest we commit abomination. As I have told you before, the prophets tell us the same thing. Abomination is not pleasing in the sight of God. Paul tells us in 1 Cor. 11, It is a shame for a woman to have her head shorn or shaven, also tells us, it is a dishonor to her God which is her head. Jer. 6:15, Were they ashamed when they had committed abomination? No they were not at all ashamed, neither could they blush: therefore. At the time they shall fall among them that fall. I shall visit them they shall be cast down, saith the Lord. Thus saith the Lord, Stand ye in the ways, and see and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for

your souls. But they said We will not walk therein.

Again back in Moses time, they were commanded not to yoke an ass and an ox together. For it is condemned of the Lord, an abomination unto the Lord. Paul tells us 2 Cor. 6:14, Speaking of the church, Be ye not unequally yoked together with unbelievers. Unbelievers takes in lodges, unions, federation of churches, for they more or less disbelieve and fail to practice God's Word. He that taketh out a word is classed as a disbeliever or an infidel.

Before closing I could like to draw a picture of one, who loved God, His heavenly Father and the other disobeyed, thus became a curse and abomination unto God. I wish to draw an imaginary picture, first of the beggar as he goes up and down in the street, reaching out his puny rough hands to whom he may chance to meet, for a coin. His bed likely strapped upon his back. Since the offerings were poor, he spent much of his time near the home of a certain rich man. For he knew this man had an abundance and perhaps at least, some food would be thrown away that he could eat. We see the dogs coming and licking his sores.

We see the rich man open his door, seeing the beggar but hardening his heart to his needs. Later the beggar lies cold in his death and we see the angels coming to carry him to Abraham's bosom. These two were likely Jews but the rich man

was not concerned about the welfare of his fellowman. No doubt the rich man did not as much as give the poor beggar a crust of bread, or a cup of cold water. Christ told the Jews at one time, When I was hungry ye gave me no meat. I was naked and ye clothed me not. I was sick and in prison and ye visited me not.

The Jews answering said, When saw we thee naked when saw we thee sick and in prison and visited Thee not. Christ said unto them, That as much as ye did it not unto the least of these, ye did it not unto Me. We find this rich man did nothing to commend himself unto God. He became a curse and an abomination unto His Heavenly Father. We find he also died, was buried and in hell lifted up his eyes, he saw Abraham afar off and the beggar in his bosom. Then and then only was he concerned about his future and the future of his relatives.

Back again to Christ, when the devil took Him up on the high mountain, shewing Him the kingdoms of the world and the glory of them. All these things will I give Thee if Thou wilt only fall down and worship me. Christ answered and said, Thou shalt worship the Lord thy God, and Him only shalt thou serve. How do we worship today, there is but one true worship, yet people profess to worship God in many ways. We are told God is a Spirit and they that worship Him, must worship Him in spirit and in

truth. For God seeketh such to worship Him.

Let us not think that God is worshiped with such things as gold and silver. Some worship Him with stringed music and organs. Some worship Him through television and radio. Are not these things condemned by the Lord, a curse and an abomination unto God? Are not these things just mentioned of the world, and used for the world's purposes?

Brother Thornton Mellott,
Needmore, Pa.

FIRST SIX CHAPTERS OF ZACHARIAH

HIS WORK

He was a colleague with the prophet Haggai, and helped in forwarding the building of the second temple, Ezra 5:1. He received a divine calling from the Lord, to be His mouth to the people and with it the instructions of what to say. The last prophets were to restore the people's hopes and point them to the real fulfillment of God's promises, by the ushering in of the Messianic age.

HIS MINISTRY

He preached that which was easily understood before coming to visions and revelations. He put them in mind of the controversy that God had with their fathers, v.2. He called for the fathers to return unto God and make their peace with Him.

VISIONS AND REVELATIONS

By this way, God chose to speak to Zachariah; to awaken the people's attention, to engage their humble reverence of the Word and their humble inquiries into it, and to fix it the more in their minds. The man mounted on a red horse and standing in the midst of this shady myrtle grove was Christ. This grove represented the conditions of the Jewish church at this time. It is the comfort and triumph of the church, that when the enemy shall come in like a flood, with mighty force and fury, then the spirit of the Lord shall lift up a standard against him. The four horns represent those fighting against the building of the temple.

CHAPTER 2

In this chapter, Zachariah sees the vision of Christ measuring Jerusalem. It shall be both safe and great. God will be a wall of fire round about on every side and glory in the midst of it.

God was calling the Jews to return to their own land. When God calls we must resolve, that sin shall not have dominion over us. Be still and know that He is God, stand still and see His salvation.

CHAPTER 3

We have the account of Joshua. He is accused as a criminal but is justified. Satan stands at his right hand to accuse him. The devil is the accuser of the brethren, he accuses them before God, day and night, Rev. 12:10. When we stand before God to do His will, we must

expect satan to resist us. Joshua was cleansed and given new garments. The latter part of Chap. 3 speaks of Christ's coming.

CHAPTER 4

The vision of the candlestick, with a bowl upon the top of it and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof. The candlestick represents the church. Being of gold, it represents the great worth and excellence of the church of God. The bowl was supplied with oil from the olive trees, which by two large pipes gave oil to the smaller pipes, then to the lamps.

The intention of this vision and design of it, to assure the prophet and by him the people, that this good work of building the temple, by the special care of Divine providence be brought to a happy finish.

CHAPTER 5

The vision of the flying roll. It was twenty cubits long (10 yds.) and ten cubits (5 yds.) broad. The flying roll is a curse. It contains a declaration of the righteous wrath of God, against those sinners, especially who, by swearing affront God's majesty, or by stealing invade their neighbor's property.

VISION OF THE EPHAH.

This is their resemblance through all the earth. The ephah is used in measuring. It seems to mean the sins of the people, and the lead representing a woman in the midst of the ephah. This was carried away

by two women with wings, to the land of Shinar, to set upon her own base.

VISION OF FOUR CHARIOTS.

Behold there came four chariots from between two mountains and the mountains were mountains of brass. The first chariot was of red horses, signifying war and bloodshed, Rev. 14:28. Those in the second chariots were black, signifying the consequences of war; laying all waste, introducing famine and putting all into mourning. Those in the third chariot were white, signifying the return of peace, comfort and prosperity after these dark and dismal times. The fourth chariot was mixed in color, signifying events of different complexion interwoven and counter changed, a day of prosperity and a day of adversity. Joshua was crowned prince.

Christ is the Branch to come and rule supreme and bear our burdens. We must surrender all and live for Christ to gain our Heavenly Home. It behooves us all to be up and doing, as the end of time draweth nearer.

Sister Mary Reed,
r1 Waukec, Iowa.

CHRIST ALL AND IN ALL

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and

your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affections; evil concupiscence, and covetousness which is idolatry: For which things sake the wrath of God cometh on the children of disobedience. In the which ye also walked some time; when ye lived in them,

But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of him that created him: where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all and in all. Let the word of Christ dwell in ye richly in all wisdom", Col. 3:1-11, 16.

If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments and abide in his love. Ye are my friends if ye do whatsoever I command you, and hereby we do know that we know him if we keep his commandments.

He that saith, I know him and keepeth not his commandments is a liar, and the truth is not in him. He that saith he abideth in him ought

himself also so to walk, even as he walked.

Behold, I come quickly, blessed is he that keepeth the sayings of the prophecy of this book, and I John saw these things and heard them, and when I had heard and seen I fell down to worship before the feet of the angel which shewed me these things.

Then saith he unto me, see thou do it not: for I am thy fellow-servant and of thy brethren the prophets, and of them which keep the sayings of this book: worship God, and he saith unto me. Seal not the sayings of the prophecy of this book: for the time is at hand. He that is unjust let him be unjust still: and he that is filthy let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy let him be holy still, and behold, I come quickly: and my reward is with me, to give every man according as his works shall be. I am alpha and Omega, the beginning and the end. The first and the last. Blessed are they that do his commandments, that they may have right to the tree of life.

Viola Broadwater,
Cumberland, Md.

NEWS ITEMS

MECHANICSBURG, PA.

The Mechanicsburg Congregation held our Lovefeast Saturday, Oct. 8. After hymn 567, Eld. Ray S. Shank opened by reading Matt. 5:

1-16 and prayer. Eld. A. G. Fahnestock read and spoke from Psalms 103. After hymn 572, Eld. Joshua Rice read 1 Cor. 11 and spoke on the examination service. The service closed with hymn 465 and prayer by Bro. Shank. Forty surrounded the tables at the Communion service with Bro. Fahnestock officiating.

Sunday-school services began at 9:30 on Sunday morning. Bro. Shank read 1 Cor. 12 to open the preaching service. Bro. Walter E. Cocklin brought the message from 1 Cor. 13. After hymns 413 and 695, Bro. Delma Stump led the closing prayer. Later we left for our homes filled with the Holy Spirit and the fruits of the earth. We thank all who came and helped us so kindly in these services. We ask the prayers of the faithful in our behalf and may the God of peace and love, abide with us all is my prayer.

Harry L. Junkins, Cor.

TANEYTOWN, MD.

The Walnut Grove Congregation met for regular quarterly council Sept. 17. Elders A. G. Fahnestock and Ray S. Shank were with us and Bro. Shank opened the meeting, reading from Rom. 10 and led in prayer. Our Elder, Henry Demuth then took charge of the meeting. The visiting Brethren reported all willing to labor on with the church but two. We decided to hold evangelistic meetings in 1956.

Since our Elder expressed his res-

ignation, the committee of elders took a private vote, the Congregation accepted his resignation with the promise that he continue until Jan. 1956. Thanks were given Bro. Demuth for his services. The voice of the church was taken for a new presiding Elder, Bro. Ammon Keller was elected and since has accepted to serve for three years.

It was decided to elect another deacon, as the committee took the voice of the church. Bro. Guy Dayhoff was elected and installed according to the practice of the church. Arrangements were made for our Lovefeast. The meeting was closed by hymn and prayer led by Bro. Shriner.

On Oct. 2 we closed our two-weeks revival with our Lovefeast. Bro. Hayes Reed, our evangelist, gave us many inspiring messages and as a result two precious souls stood for Christ and the church. We pray God's blessings upon them and may He strengthen them to remain faithful. We pray God's blessings upon Bro. Reed and his family, as he faithfully works for the upbuilding of God's kingdom, and the redemption of sinners.

In the evening 63 surrounded the Lord's table, with Bro. Hayes Reed officiating. Ministers present during the days services were: Henry Demuth, Howard Myers, Joshua Rice, Roscoe Reed, Hayes Reed, Adam Fahnestock, Howard Surbey and Birnie Shriner. We want to

thank all those from other congregations, who attended our meetings so faithfully and also our lovefeast services. We pray the Lord's blessings upon each one. Come often as you are always welcome. Pray for us at Walnut Grove that we may be faithful in the Lord's vineyard.

Margaret K. Dayhoff, Cor.

IN APPRECIATION

I would like to express my sincere appreciation to all those who sent me cards, flowers, and gifts during my recent illness and also for your prayers. The good Lord has healed me and I'm fine again. Bless His Holy name.

Jimmy Dayhoff.

FOR YOUR CONSIDERATION

Dear Brethren and Sisters:

Quite a number go to Florida every winter, seemingly to just any location because one does not know where others, of like precious faith, go. Would it not be wise and uplifting if we would colonize, at least near one another so we could have Dunkard Brethren church services?

We are planning to go near Bradenton, in the latter part of November or early December. Would this be a good location for all of us? Let us hear from you?

D. C. Wolf,

R 5 Peru, Ind.

WARDS DUNKARD BRETH- REN CHURCH

The latter part of August the

General Mission Board received a call to come to Clearville, Pa. There a family of members who have labored earnestly for the cause of Christ, felt that the time had come to make provisions for a meeting place.

Bro. Owen Mallow and family had been having services in their home for a period of approximately ten years. These meetings were fairly well attended and the need for a meeting place was keenly felt.

Elder Ammon Keller and Elder David F. Ebling, both members of the mission board, made a personal inspection and the Lord directed them to purchase a country school with two acres of land. The General Mission Board gave them the authority, to purchase and also to make the necessary repairs to put the house in order for worship.

Volunteer members worked about seven days sanding the floor, building a platform and pulpit, glazing and painting the windows, building a new entrance, chimney and shingling the outside of the building, Toilet facilities were provided.

Sunday Oct. 2, 1955 the church was dedicated to the Lord. Sunday school was conducted in the morning followed by preaching. In the afternoon at 2:00 o'clock Elder Paul R. Myers and Elder David F. Ebling preached the dedicatory sermons. Elder Ammon Keller was chairman of the entire service. 185 were present at this service. An offering was lifted in the afternoon

amounting to \$201.00 to be applied toward the repairs on the building.

At noon those present ate a basket lunch on the church yard. Eight ministers and Elders were present, each having a part during the course of the day. It was a day never to be forgotten.

On Saturday evening, Oct. 1, Elder James Kegerreis began a revival meeting closing on Sunday evening Oct. 9. These services were well attended and eleven were baptized as a result of these efforts. How thankful for the call, the answer and the converts.

We are thankful to Almighty God for His directing this much needed work. How thankful to have another Dunkard Brethren Church. Now we need to pray to our Heavenly Father for His divine help and guidance in maintaining this another forthold against the enemy of our soul.

All Dunkard Brethren members are urged to make a visit to this congregation. It will be inspirational to all who go there. The church is located about seven miles southwest of Clearville, Pa. It was named "Wards" from the name of the school, which is an old landmark. Any one near Clearville can further direct you. Services for the present will be held each first and third Sunday of the month. May God bless the work there as well as at all our local congregations.

General Mission Board.

OBITUARY

BIRNIE SHRINER

Son of the late John W. and Elizabeth Ann Boyd Shriner, was born Sept. 9, 1882 and passed from this life Oct. 9 at the age of 73 years, one month. His wife, Mrs. Rosa Mae Cutsail Shriner preceded him in death in May 1942. Surviving are a daughter, Mrs. Cortney Crebs at home, one grand-daughter and two great-grandsons.

Bro. Shriner is sadly missed by all who knew him and especially by the members of the Walnut Grove Congregation, whom he served so faithfully. He believed and lived the plain and simple life, as he felt his Saviour taught it. As I write, many passages of scripture come to my mind that he spoke to us many times, one I am certain will be remembered by all, 1 Cor. 16:58, "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord".

Crossing the Bar.

Sunset and evening star,
And one clear call for me,
And may there be no moaning of
the bar
When I put out to sea.

But such a tide as moving seems
asleep
Too full for sound or foam

When that which drew from out the
boundless deep
Turns again home.

Twilight and evening fell
And after that the dark.
And may there be no sadness of
farewell
When I embark.

For though from out are borne
of time and place
The flood may bear me far.
I hope to see my Pilot face to face
When I have crossed the bar.

Tennyson.

Funeral service were held, Tuesday, Oct. 11 at 10 a. m. at the Little's Funeral Home, by Elders, David Ebling, Howard Surbey and Melvin Jacobs, officiated. Burial in the Mt. Carmel cemetery, Littlestown, Pa.

Sister Margaret Dayhoff, Cor.

NOV. 13—MATT. 21:23-46

By what authority did Christ do
and say as He did?

How accountable are we for our
promises?

Of what are we guilty, if we do not
carry out our promises?

V. 33 Who is the Householder that
is implied?

What are the fruits of the implied
vineyard?

NOV. 20-1 CHRON. 16:7-38

Do we have as much reason to thank
God as David did?

What Covenants has God made with
us?

In what ways can we give unto the
Lord the glory due Him?
How can we worship the Lord in
the beauty of holiness?

BIBLE MONITOR

It is with keen interest that I read this article, from an early issue of the Bible Monitor. Did the author have noble aims and hopes of the Bible Monitor? Has the Bible Monitor reached these high purposes? What have I done, as a member of the Dunkard Brethren Church, to further a cause which had such high purposes?

Editor.

The writer, feeling an interest in, and having a personal concern for the Bible Monitor, and for its purposes; also realizing the need of organs which will "contend for the whole council of God" as revealed in His Word and function as a safeguard against every appearance of evil, was prompted to write concerning the Bible Monitor and offer a few thoughts.

I am glad it is upholding and strengthening "the things in the church that are ready to die," Rev. 3:2, and is warning its readers against encroaching evils. The writer believes the great need of the christian church, at the present time, is for more consecrated leaders and instructors, such as the Bible Monitor, to be lead by the Holy Spirit. Whether by word, pen or press; the men who are willing to

proclaim all the New Testament requires of believers and to defend all the principles contained therein, with all the self-sacrifice they require, need our help and encouragement. Such who, cannot be swayed by social influence, friendships or favors, neither by the popular opinions of men "Not having men's persons in admiration, because of advantage", Jude 16.

Modern church conditions are becoming more and more like they were with the tribes of Israel in the latter times of the Judges. With no center of authority, "Every man did that which was right in his own eyes", Judges 21:25, not accepting the care and protection which God's commandments afforded them.

I am sorry to note many denominations, not only becoming congregational but also individual in government. How would this condition work in civil government, in families and other organizations as well? Any organization as well as church, without the administration of government would be like a steamship without a helm, going astray and subject to destruction. How can the church maintain her essential self-denial principles, without using such methods as are needed to sustain them? Can anyone tell how?

Dear reader, let us pray that the Bible Monitor, as a messenger shall ever promote primitive christianity and continue to warn against every departure from the good Gospel

way, to warn against the harmful innovations and destructive forces, which are making inroads into the churches, robbing them of their glory and saving power and of their spirituality.

We trust that the Bible Monitor will be instrumental in conserving the purity and spiritual welfare of a church and be constructive in building her up as the pillar and ground of the Truth, denouncing affiliation with religious associations that teach and practice a perverted gospel; for by working with them, we assent to their unscriptural practices. To bid them Godspeed is serious for anyone, 2 John 9:11; Gal. 1-7-12; 2 Cor. 2:17.

May this little paper advocate only such measures as will be absolutely necessary, to maintain every principle and instruction in the Word of God, that the church may fulfill her mission, and direct her subjects in the strait and narrow way that leadeth unto life, Matt. 7: 13-14.

May God so bless the editors and the contributors that they shall ever be men of God, directed by the Holy Spirit, that nothing selfish will mar the pages of the paper, and that they may unselfishly labor to build the church upon the sure foundation; "For other foundation can no man lay than that is laid which is Jesus Christ", 1 Cor. 3:11.

May the Bible Monitor ever be an inspiration to the believers and en-

lighten all, who are in need of a saving knowledge of the Truth, and bring much honor and glory to Almighty God.

J. E. Demuth

Sel. from Feb. 1924 Bible Monitor

IS TOBACCO WRONG?

Do we think the use of tobacco is wrong? Do we suppose that God made a mistake when He made all the plants and herbs grow? and one of them was tobacco. Surely God created all things, and they were good, for when all was finished He saw everything which He had made, and, behold, it was very good. Why then do we seek to condemn the use of tobacco? But it is not so much the use, as the misuse we oppose. God also created poison ivy, poison oak, and numerous other poisonous plants but He did not intend man to use those various substances to do himself harm. All plants probably were made for some purpose. And so was tobacco made for some purpose. It is a good insecticide. But we insist that God never intended that man should chew and smoke it, thereby poisoning brain and lungs and weakening the heart. And as we know that it is at least somewhat harmful to the body, we must admit its misuse is sinful. There are many reasons which might be named why smoking or chewing tobacco is wrong, but we will mention only a few.

First, it is a bad habit. There is no one that uses it who will truthfully say that the tobacco habit is a clean, wholesome, holy habit. Therefore if it is not clean it must be filthy and sinful. Very few tobacco using fathers would really want their sons to pattern after them. If it is filthy and defiles the body, let us see what Paul says:

"Abstain from all appearance of evil", I Thess. 5:22.

Again, "Know ye not that ye are the temple of God, and the the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy which temple ye are", I Cor. 3:16-17.

Again "For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you..." II Cor. 6:16-18.

Second, it is a waste of the Lord's money. Statistics show that if all the money that church members spend for tobacco was used for evangelistic efforts it would be enough to finance the evangelizing of the world. What a blessing that would be, instead of the opposite, as it is.

Third, it is a selfish habit. Wife and children do not get much enjoyment out of watching father sit

in the home, making the smoke fly; or observing how well he is hitting the coal bucket without missing.

Fourth, it is a lust of the flesh. Many will not admit this. But my experience was (and I used it for years) that when I was out of tobacco for a day or so, everything seemed to go wrong and there was a craving for something and a hunger. It was not a natural hunger, signifying that the body needed food for nourishment. Eating twice the usual amount of food would not satisfy the craving. It required tobacco to satisfy that craving desire and appetite the flesh was lusting for. And this is what the Word says about serving the flesh, "Therefore, brethren, we are debtors not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye, through the Spirit, do mortify the deeds of the body, ye shall live," Rom. 8:12-13.

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul," I Pet. 2:11.

"For all that is in the world, the lust of the flesh, and the lust of the eyes and the pride of life, is not of the Father, but is of the world," I John 2:16.

Are we truly free if we indulge in habits of this or any similar kind? or, Are we under bondage of some kind?

Christ said, "Verily, verily, I say unto you, Whosoever committeth

sin is the servant of sin. If the Son therefore shall make you free, ye shall be free indeed," John 8:34-36.

Likely some folks will point back to our forefathers, saying, "They used tobacco. Are they lost because of this?" Let us not try to find the mistakes of our forefathers and use them for our standards of living. Let us follow their highest ideals and pattern after their highest and noblest Christian virtues, and not their mistakes and follies. Let us strive to keep our living standards and church standards on a better level, and, with God's help, try to improve them from day to day, and not be satisfied by merely dragging along, or being lukewarm.

Some have said that they know tobacco is not for a Christian to use, and know that they should not, but that they just can't quit. I will admit it is a hard undertaking if we try of ourselves alone. But, listen, brother, are we not serving a living God who made heaven and earth and all that is therein?—a God so powerful that when Christ was here on earth the sick were healed, the lame made to walk, the eyes of the blind were opened, and even the dead were raised to life again? Don't you think that He is able to cleanse from the tobacco habit, too? Truly He is able and willing, if we will, and that just as soon as we give up our own stubborn wills and depend upon Him to help us.

"If we confess our sins, he is

faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," I John 1:9.

Let us pray more earnestly that God will rid us and our churches from all filthiness and unclean habits and that we do not tolerate and practice habits that we do not want our young and oncoming generation to indulge in.

In conclusion, let us keep in mind two passages of scripture that Paul wrote: "They that are Christ's have crucified the flesh with the affections and lusts," Gal. 5:24, and "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God," I Cor. 10:31.

Sel by a sister

GOING ON TO PERFECTION

Our aim as Christians is to go on to perfection. Perfection is the standard of Christianity. There is no such thing as standing still in Christianity. We go either heavenward or worldward. By observing the Bible ordinances, God's means of grace, the stepping stones to greater spirituality.

A Christian must work. We learn in Christ's gospel that He is the "Author of eternal salvation unto all them that obey him". Jesus Christ is our highest Ideal. Picture Him standing at the top of a mountain. Because of His exalted position

He offers us just the thing we need. It is eternal salvation.

We are either at the foot of the mountain or somewhere on the mountain road, ascending or descending. We reach the top only by following Christ, Who has climbed that way and knows the road. He is acquainted with its dangers, struggles, as well as its blessings.

Paul made an appeal for us to go on and reach the top. We should go on to perfection. We should not always be laying a foundation but building on the foundation. "No other foundation can any man lay, than that which is laid, which is Christ Jesus."

Jesus Christ is our ideal and since He is perfect, if we are His true followers, we must strive for perfection. We cannot get to the top of this mountain unless we get on the right and proper way. We find in Christ's gospel, recorded by John, the words of Jesus, "I am the way, the truth, and the life". We also find in the same gospel these words, "I am the door". Then His principles are fundamental, they are the foundation of all Christian building.

This foundation consists of: faith, repentance, baptism, laying on of hands for the gift of the Holy Spirit, resurrection and eternal judgment. We must observe these to complete the foundation.

This is just the beginning of Christianity. When we have the foundation laid or completed, we

must go on to reach our goal or the top of the mountain. The only way to advance is to keep on going in Jesus' way. Jesus wants to help us heavenward. By obeying self we cannot serve God, because we cannot serve two masters. We must follow Jesus completely if we wish to succeed. We must be in close communication with Jesus. We need to pray to Him for guidance. He has given us a daily guide which is the Bible. We must study daily of His precious Word.

All the Bible ordinances are simply stepping stones on this way. Herein lies the beauty of the life of a true believer. He lays not only the foundation, but he uses these steps unto perfection. We must have them to continue in Life.

We must not confuse the ordinances Christ has made with those made by men. We must daily follow Christ, as this journey is a daily task. We have no time to slumber and sleep, for the bridegroom may come at any time. Jesus tells us, "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only", Matt. 24:36. We should always be busy in His vineyard, for He warns us, "Blessed is that servant, whom his Lord when he cometh shall find so doing".

Elizabeth Hoover,

Sel. from Jan. 1924 Bible Monitor.

ON TO VICTORY

Glory, Glory, to our Savior
 Glory to our God and King
 Marvelous His deeds of kindness.
 Unto Him who Trophies bring.
 God in mercy and in fullness,
 Has redeemed us from all sin,
 Tuned our hearts by His own goodness.

We with Him may enter in.

Into Glory most celestial,
 From this life of sin and woe,
 Raised from earth and all terrestrial,
 Into Heaven redeemed may go,
 And when these with all redeemed ones,

We around the throne may sing,
 Glory, Glory to our Savior
 Glory to our God and King.

By A. B. Van Dyke.

CHRISTIANS ATTENDING FAIRS

We are asked about the propriety of Christians attending fairs. We may not be in position to give counsel on this subject, which we know little about. From what we are informed, that is generally carried on at such places, we feel certain that it is not uplifting to a Christian to do so.

Why, what harm is there in attending a place where the finest and best specimens of livestock, poultry, mechanical and industrial skill, fruits and farm products are to be seen

and studied? In a general way we may say there is none.

Suppose, on the other hand, you take everything else away from Fairs, except those just named, how many would attend them and how long would Fairs last? So then the great mass of people do not attend them to see and study the things named above. Definitely in our candid opinion, Fairs are not held with this specific end in view.

If it were possible for us to see and study, and not influence others to do anything different either, without coming in contact with the questionable; there might be some plea for attending them. However since this is not the case, for a Christian to attend Fairs or any other place of worldly amusement, is not in our opinion, a proper place or surroundings to spend our time and money. "Turn away mine eyes from beholding vanity", said David. But since you cannot attend a Fair without beholding some of the evil and worldly pleasures, we should get the above information elsewhere. "Abstain from every appearance of evil, avoid it, pass not by it". It has been proven that you cannot profitably, have a Fair without some appearance of evil, for a profitable attraction. Take away evil associated with them and Fairs will cease.

A man once told the writer he could not pass along a certain street without being drawn into a saloon, by the smell and advertising of

whiskey from within. He had better go around this block, "passed not by it" than to be overcome by its influence and be a partaker.

If anyone ever attended a Fair, where there was no temptation to evil by practices directly associated with the Fair, and integrally a part of it, I would like to know of it. Till then let us not "run with them to the same excess of riot" but abstain from places which even have an appearance of evil, even if man does make light of us.

Editorial in Feb. 1924 Bible Monitor

CHRIST IN ME, THE HOPE OF GLORY

Alfred S. Rotz

Christ in me, the Hope of glory,

O what rapturous joy Divine!
And He never, never leaves me;

His sweet comp'nys always mine.
When I think of our relation,

As a Father and a child,
O how glorious my condition,
Saved and kept, pure, undefiled!

Christ is me, the Hope of glory,

Self is gone and Christ is all;

For He sanctifies me wholly

And He never lets me fall.

In my tho'ts and words He guides
me

By His wondrous pow'r Divine;

In temptation keeps me truly

On the hallelujah line.

Christ in me, the Hope of glory,

I have all my needs supplied;

This shall be my constant story,

Christ in me, the Crucified.
His sweet presence in my being
Is alone my hope and plea,
By His grace and true believing
I shall serve him faithfully.

Christ in me, the Hope of glory,
'Tis the sweetest theme on earth;
Comes by faith in God most truly,
Then the glorious Heav'nly birth.
Fellowship Divine with Jesus
Brings His glory in my soul,
Makes me heir to Heav'nly treasures
That shall last while ages roll.

Christ in me, the Hope of glory,
I shall meet Him in the air
When He comes for His bride,
quickly,

For the wedding feast up there.
With the saints all glorified,
Seated 'round the Master's table
O what joy to be immortal,
As His saved and glorious Bride.

Sel. by Hazel Sidebottom

WHAT HAS NOT PRAYER DONE?

Prayer has divided seas, rolled up
flowing rivers, made flinty rocks
gush into fountains, quenched
flames of fire, muzzled lions, disarm-
ed vipers, burst open iron gates, re-
called souls from eternity, conquered
the strongest devils and commanded
legions of angels down from heaven.

Prayer has bridled and changed
the raging passions of men. It has
destroyed vast armies of proud,
daring, blustering atheists. Prayer
has brought one man from the bot-

tom of the sea, and carried another
in a chariot of fire, to heaven. What
has not prayer done?

Sel. by Eileen Poorman.

MEMORY GEMS

"Beautiful faces are they that wear
The light of a pleasant spirit there;
It matters little if dark or fair.

Beautiful feet are they that go
Deeds that noble, good and true,
Busy with them the long day
through,

Beautiful feet are they that go
Swiftly to lighten another's woe,
Through summer's heat or winter's
snow.

"Beautiful children if, rich or poor,
They walk the pathway, sweet and
pure,
That leads to the mansion so strong
and sure".

Beautiful eyes are those that show
Beautiful thoughts that burn below;
Beautiful lips are those whose words
Leap from the heart like song of
birds;

Beautiful hands are those that do
Work that is earnest, and brave,
and true.

Moment by moment, the whole day
through,

Little moments make an hour;

Little thoughts a brook;

Little seeds, a tree or flower;

Waterdrops a brook;

Little deeds of faith and love,

Make a home for you above.

Sister May Myers.

FIRMNESS

The word firmness means: steadfast, unyielding, stable, determined in character, enduring. Col. 2:6-7, "As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving". Heb. 3:14, "For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end". 1 Cor. 2:5, "That your faith should not stand in the wisdom of men, but in the power of God".

For now we live, if we stand fast in the Lord, to the end he may stablish your hearts unblameable in holiness before God, at the coming of our Lord Jesus Christ with all his saints. For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance". Col. 3:24, "Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ". Many so-called christians are serving man or some organization. They tell us we are servants of the denomination, but the apostle Paul declares himself a servant of the Lord. Jas. 1:1, "James a servant of God and of the Lord Jesus Christ". 2 Pet. 1:1, "Peter a servant and an apostle of Jesus Christ". Jude 1, "Jude the servant of Jesus Christ". Titus 1:1, "Paul a servant

of God and an apostle of Jesus Christ". 1 Tim. 1:1, "Paul an apostle of Jesus Christ by the commandment of God our Saviour and the Lord Jesus Christ, which is our hope."

Rom. 12:12, Rejoicing in hope. Abraham who against hope believed in hope, that he might become the father of many nations. Some people get so self-righteous that they say, we have no more need of hope, they have eternal security of salvation. Heb. 7:19, "Which hope we have as an anchor of the soul, both sure and stedfast". That we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us. 1 Pet. 1:3, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead".

Therefore gird up the loins (most essential part) of your mind, and hope to the end for the grace that is brought unto you at the revelation of Jesus Christ. Heb. 11:1, "Faith is the substance of things hoped for, the evidence of things not seen". So faith is become the ground of our hope. Rom. 5:5, "Hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us". Rom. 8:24-25, "For we are saved by hope..For if we hope for that we see not, then do we with patience

wait for it".

Col. 1:23, 26-27, "If we continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven. Even the mystery which hath been hid from ages and from generations but now is made manifest to his saints. To whom God would make known what is the riches of the glory of this mystery among the gentiles, which is Christ in you, the hope of glory". Eph. 1:18, "The eyes of your understanding being enlightened, that we may know what is the hope of his calling". Ye were without Christ being aliens... having no hope, and without God in the world. But now in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ.

1 Cor. 15:58, "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord". Heb. 3:14, "For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end". Christ as a son over His own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. So it is needful that we stand firm, and earnestly contend for the faith which was once delivered unto the saints. Jesus has made comparison of trees to the children of men. That every tree which bringeth not forth good fruit

is hewn down, and cast into the fire. A tree must be well and deeply rooted to stand the storms of time. Prov. 12:3, "A man shall not be stablished by wickedness: but the root of the righteous shall not be moved".

Mark 4, The sower soweth the Word and some seed fell on stony ground where it had not much earth, and because it had not root, it withered away. These have not much root in themselves, and so endure but for a time: afterward, when afflictions or persecutions arise for the word's sake, immediately they are offended. Mark 13:13, "Ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved". How firm a foundation, ye saints of the Lord, Is laid up for your faith in His excellent Word. All who unto Jesus for refuge have fled, plenteous grace with Thee we have found. Grace to pardon and cleanse us from sin. If you yield to Him your life and soul, and your all, on the altar of sacrifice is laid.

Wm. N. Kinsley,
Hartsville, Ohio.

WORDS

When you are tempted to speak ill
Of neighbor, friend or foe,
Weigh well your words and stop
and think,
Before you let them go.

They may return to do you harm,
To pierce and wound your soul,
When once they're spoken they are
gone

Beyond your weak control.

How easy to conceal and shield
The wrongs we know we do;
But how the tongue delights to
swell

A neighbor's faults to view.

For shame I hide my face to pray,
O God forgive the past;
When I have bowed to evil speech
Or wrong conclusions cast.

Man can not tame the fiery tongue,
It takes a power divine
To seal the lips, to hush the words
That would ill will design.

Then entertain not evil thoughts,
Reject their deadly lure;
Let kindly thoughts and prayer's
desire

The tongue's grave weakness cure.

THE BITTER PAIN AND SORROW

O, the bitter pain and sorrow,
That a time could ever be;
When I proudly said to Jesus,
"All of self and none of Thee".

Yet He found me; I beheld Him
Bleeding on the accursed tree;
And my wistful heart said faintly,
"Some of self and some of Thee".

Day by day His tender mercy,
Healing, helping, full and free;
Brought me lower, while I whis-
pered,
"Less of self and more of Thee".

Higher than the highest heavens,
Deeper than the deepest sea;
Lord, thy love at last has conquered.
"None of self and all of Thee".

MY NEIGHBORS BIBLE

I am my neighbor's Bible,
He reads me when we meet;
Today he reads me in my home—
Tomorrow on the street.
He may be relative or friend,
Or slight acquaintance be;
He may not even know my name,
Yet he is reading me.

And pray who is my neighbor
Who reads me day by day
To learn if I am living right
And walking as I pray?
Oh, he is with me always
To criticise or blame,
So worldly-wise in his own eyes
And sinner is my name.

Dear Christian friend and brothers,
If we could only know
How faithfully the world records
Just what we say and do,
Oh, we would write our records
plain,
And come in time to see
Our worldly neighbor won to Christ
While reading you and me.

—From "Ways of Faith".

JUST HAVE FAITH

Though our lives seem dull and cheerless,

Be the weather cold and gray
We can always find some comfort
If we've only faith to pray.

For God is in His heaven,
Ever ready to bestow
Loving kindness and forgiveness
On His children here below.

If we will be cheerful
Help our brother with his load;
It will lighten many heartaches
As we walk life's winding road.

If you find someone has fallen,
Do not spurn, but give him aid;
Tell him of the Master's promise—
Speak God's message, unafraid.

FAITH AND REPENTANCE

Upon examining the Gospel, we find that in order to a present salvation, the first principles of the doctrine of Christ, must be observed by the enlightened sinner, namely, repentance towards God and Faith in our Lord Jesus Christ, and to enter into covenant with God, by being baptized in the name of the Father and of the Son and of the Holy Ghost.

We shall under this head treat a little on Repentance and Faith. Christ in preaching His own everlasting Gospel declared: "The Kingdom of God is at hand; repent ye and believe the Gospel", Mark 1:15,

and when he sent the twelve apostles, they also preached that men should repent. Mark 1:12 and Luke 13:3, "Except ye repent, ye shall all likewise perish". John 3:16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life", V. 18, "He that believeth on him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God". Acts 17:30, "And the times of this ignorance God winked at, but now commandeth all men everywhere to repent".

Now it is evident that Faith and repentance are principles of the doctrine of Christ, and as such, essential to the salvation of man. By way of explanation, we remark that sensible sinners are in distress, more or less on account of sin, and a sense of their condition prompts them to seek and enquire the way of salvation, and in this state they are fully qualified for the work of repentance, which simply means a change of mind. Not only to be sorrowful on account of sin, but also to abhor and hate the abominable thing, and in our prayers to God to confess our transgression.

We have an illustration of this doctrine in the character of the lost Son, for example, after he had wasted his substance by riotous living, and having spent all, there arose a

mighty famine in that land, and he began to be in want, and he went and joined himself to a citizen of that country, and he sent him into his field to feed swine. A very mean occupation at least for a Jew, and spiritually speaking it may be said when man joins himself to the devil, that he is sent by him into his enclosures, to feed, that is to nourish and thereby keep alive the evil propensities, or lusts of the soul of the natural or carnally minded man; which propensities may well be termed swine, on account of their filthy and unclean nature. Thus every sinner or hireling of the Devil is a servant of uncleanness, a worker of iniquity, and that with all greediness; now the famine against which the prodigal had to contend, and which at last could be no longer endured may represent the means which our Heavenly Father has sanctified or appointed for the enlightening and conviction of the sinner.

It reads that the lost son would fain have filled his belly, with the husks that the swine did eat, and no man gave unto him, this trait in the character of the prodigal, represents the great blindness and unwillingness of the sinner to admit the light of the Gospel to have its desired effect. Again it is said, "He came to himself" now every sinner acts as though he was beside himself, deprived of his understanding; inasmuch as he is a rational creature

and yet opposed to his greatest interest. Thus, when the sinner admits the glorious rays of the sun of righteousness into his heart, it may be said of him, he has come to himself, now he is truly sensible of his real character and like unto the prodigal resolves on returning to his Father.

That Father who has always been kind and willing to make his creatures happy, and who notwithstanding their rebellion against him, he pursues him in his wild and sinful career, and entreats with him by his word and spirit to abandon the service of the devil and return home to his Father's house. The prodigal does not merely resolve on returning, but absolutely prosecutes the journey and makes an humble and penitential confession of his sins. Just precisely so it is with the sinner who sincerely repents, he must not only resolve on an amendment of life, but he must absolutely travel in the work of repentance, by confessing with sorrow and forsaking sin and that a thorough reformation of life may be manifested.

The reader is earnestly requested, by the author to read and ponder well the parable of the lost Son, which he will find recorded in Luke 15. Upon the whole we discover that repentance is strictly a change of mind including the reformation of life effected by the power of the Gospel.

Sel. from Nead's Theological Works

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

GIVING TO GOD

O Lord of heaven, and earth, and sea!
To Thee all praise and glory be;
How shall we show our love to Thee,
Who givest all—who givest all?

The golden sunshine, vernal air,
Sweet flowers and fruit Thy love declare;
When harvests ripen, Thou art there,
Who givest all—who givest all.

For peaceful homes and healthful days,
For all the blessings earth displays,
We owe Thee thankfulness and praise,
Who givest all—who givest all.

For souls redeemed, for sins forgiven,
For means of grace and hopes of heaven,
What can to Thee O Lord! be given,
Who givest all—who givest all?

We lose what on ourselves we spend,
We have, as treasurers without end,
Whatever Lord, to Thee we lend,
Who givest all—who givest all.

Whatever, Lord, we lend to Thee,
Repaid a thousand fold will be;
Then gladly will we give to thee,
Who givest all—Who givest all.

Sel.—Sister Dottie Pifer.

THANKSGIVING

"And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks: and he was a Samaritan", Luke 17:15-16. One out of ten was thankful. Notice how sincere he was in his thankfulness: he turned back towards Jesus; he used a loud voice for he was not ashamed for others to know that he was thanking Jesus; he glorified God for he was sincere and had time to express his sincerity from the heart; he humbly fell down on his face before so great a being as Jesus. I wonder if ten percent of the professing men and women are really and truly thankful today? Notice I did not say of the world but of those who wish to be recognized by Almighty God.

"I behold, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people and tongues, stood before the throne, and before the Lamb, clothed with white robes and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, Saying, Amen: Blessing and glory, and wisdom and thanksgiving, and honor,

and power, and might, be unto our God for ever and ever. Amen" Rev. 7:9-12. Isn't this a wonderful scene? Would you like to be among this throng? Cannot you picture in your mind, how happy and appreciative this group is? Do you question that God will be well pleased with this group and that He will remember them?

"Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever amen" Rev. 1:6. We certainly should be thankful for so loving a Saviour who made so great a sacrifice for our every good. The heavenly host already began praising and worshipping Him at His birth. "Suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men" Luke 2:13-14. Cannot we thank Him by using our talents to bring peace and goodwill upon the earth?

"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High; to shew forth thy loving kindness in the morning, and thy faithfulness every night", Psa. 92:1-2. Did you ever meditate upon how many things you have to be thankful for? So many very important things, which we often do not fully appreciate, until we do not have them any more. Having

the Word of God, the Holy Bible, and the religious liberty to obey and teach it is perhaps the greatest thing we should be thankful for. Then follows a long list of God's many, many provisions for our good.

"Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name" Psa. 100:4. When do we enter into his gates and into his courts? Is it only when we enter His house of worship? Is thanksgiving and praise on our hearts even then? As John looked into Heaven He saw the multitude praising and adoring Almighty God and the Lamb, Jesus Christ; how much should we adore and praise them while still here upon the earth? I wonder if we do not learn to be thankful for and appreciative of Heavenly things, here upon this earth how much we would enjoy heaven even if we were to get there? So many things upon this earth are not comforting and satisfying, might it be so because we do not realize their proper purpose and do not appreciate enough from whence all things come?

"What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people. I will offer to thee the sacrifice of thanksgiving and will call upon the name of the Lord", Psa. 116:12-14,

17. Read this last quotation over again and meditate upon it a few moments, is this our sincere desire? If we will use our talents towards this end, it will bring us joy, happiness and satisfaction upon this earth and some day a home in heaven.

A SYNOPSIS OF THE DOCTRINE AND CHURCH OF JESUS CHRIST

Part 7

The next "rule" of doctrine claiming our notice, as outlined in our synopsis is "Repentance". Repentance embraces turning from sin, forsaking sin one turns to a life of righteousness. "Wash you make you clean; put away the evil of your doings from before mine eyes; cease to do evil; Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow", Isa. 1:16-17.

"Wash you, make you clean", Your and I can not wash ourselves spiritually speaking, we can not wash our own hearts. But, "If we walk in the light, as he is in the light, we have fellowship one with the other, and the blood of Jesus Christ cleanseth us from all sin". Of course sinners cannot walk in the light until they receive the light, by hearing and seeking the light through faith, which will if adhered to lead them on to repentance, and from repentance on to baptism, by way of the new birth, and in the new birth the heart is regenerated, washed by the

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blood of Christ and made clean.

"Not by works of righteousness, which we have done, but according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost", Titus 3:5; 1 Jno. 1:7. Upon repentance that leads one on to regeneration, one is made a new creature and the new creature will put away the evil of their doings. God's eyes will no longer behold their sins and they themselves will no longer be seeking the things obtained by the "lust of the eyes and the pride of life", which are not of the Father, but of the world.

A new life now exists, learning "to do well, seeking judgment", judging their life by the Word of God. Jesus said, Matt. 7:1, "Judge not that ye be not judged".

We are also told that if we would

"judge ourselves" we would not be judged. This means to the writer that if we would judge our own life, by the Word of God, that Word would not judge us. After repentance the new child of God finds a new work to do, ministering to others, he is now living a life of righteousness, "releaving the oppressed" "Judging the fatherless", "pleading for the widow". He now lives a prayer life. James 1:27, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world".

Repentance embraces turning to God. Ezek. 33:11, "As I live I have no pleasure in the wicked, but that the wicked turn and live. Let the wicked forsake his way, and let him return to God". We find that repentance leads to conversion and remission of sins. Acts 2:37-38, "Now when they heard this, they were pricked (convicted) in their heart, and said unto Peter and the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost".

Acts 3:19, "Repent ye therefore, and be converted that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord"; These scriptures

show that Repentance leads to conversion, which is a change of mind and attitude toward God and remission of sins, which is salvation, when accompanied with baptism and the New Birth, which brings about Regeneration.

Repentance works an entire reformation of the outward and inward life. 2 Cor. 7:9-11, "Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worked repentance to salvation not to be repented of: but the sorrow of the world worketh death.

For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourself to be clear in this matter".

Most all faith's of the religious world accept "Repentance", not much distinction among them regarding this rule, however there may be a difference as to what some believe Repentance is. We Dunkard Brethren believe in a repentance, which changes the outward and the inward life: that it reforms the outward and the inward life, and unless it reaches that it is not gospel or Bible Repentance.

Wm. Root,
Great Bend, Kansas.

BE YE THANKFUL

We have a wonderful country, and in it we enjoy both civil and religious liberty. We have a rich country, one of the most prosperous in all the world. We have had neither famine nor pestilence, nor any great disaster during the year. We have more blessings than we appreciate, and yet in spite of that, we often complain because some little and unimportant thing goes wrong for us. We have more wealth than is for our good, and yet lament because the amount of it is not larger. The great majority do not lament because they want the money for good uses, but because they want it to consume on their lusts. If it were only the worldly people, those who make no profession of loving or serving God, it would not be so bad; but the professed child of God is frequently as loud in his lamentations as the worldling.

This is all wrong. Our Father knows what we need, and he will supply us if we but depend upon Him, believe Him and obey Him. He has told us to be thankful. He has told us not to seek the wealth that perishes but that which endures through this world and the next. That does not mean earthly treasure. We could hardly get along without a certain amount of that. But again we are told that having food and raiment we should be content. But yet we are not. Why what do we

want with more than we need in this world? Are we afraid of the future, afraid that God will not keep His promise to care for us?

Each year but adds to the reasons we have for being thankful to our Heavenly Father. We may have had some misfortunes, some losses; but if we stop and count the gains, the blessings, we shall see how many more there are of them and how much greater they are than the losses. The Lord never lets the worst happen to His children, but always the best, if we will but trust Him and wait His own good time to see why He suffered certain things, which we consider misfortunes, to come upon us. Looking back over our lives, how many of us are not able to see that, what we at one time considered a great misfortune, was really a blessing?

Be ye thankful. For what? Nay, rather, what have you that you should not be thankful for? If there is anything in your life that worries you, is it there because you have failed in your duty unto God. Just there is where we need to stop and think. Instead of blaming the Lord for the unpleasant things which sometimes come into our lives, let us trace them back to the beginning and there, we shall see that most often if not always, those things are there because of our own actions. We forget that we must reap what we sow. It is as true here as anywhere else in life. If we are really thankful from the heart

for what comes to us, we shall receive other and greater blessings. This is the law of life; by it we must live, whether we will or not.

We need something of the spirit of the early Christians, who when they were called upon to suffer, because they were followers of Jesus, thanked God that they were considered worthy to suffer for Him. We have lost that faith, that love which relies wholly upon the Lord and believes implicitly, that whatever He sends or allows to come upon us is the best thing that could come. Isn't it worth while to strive to regain what we have lost just here? How much better we should feel and be, and how much more of a blessing we should be in the world if we had the faith, such as they had in those early days. Such faith compels others to believe as we do. But the weak, complaining faith, which is in reality no faith at all, repels rather than attracts unbelievers. Faith without trust is impossible

Be ye thankful. At this season of the year we are prone to lay too much stress upon the temporal blessing which we have received. They are great and for them we should fervently thank the Giver; but there are other and far greater blessings which, if rightly used, will continue throughout Eternity; they are the spiritual. The temporal blessings we have for only a few short years here but the spiritual we may have here and over there also. It all de-

pend upon us. They have been placed within our reach, and the conditions upon which they may become ours, are plainly stated. They are the true riches. Will we take them or will we leave them? It is the most important question in our lives, the one upon which depends more than, all the wealth and wisdom of Solomon.

Let us be thankful. Not merely now that the season is here; but every day, every hour which is ours here upon the earth. Even then, we cannot sufficiently thank Him who has given us all things richly to enjoy. May He help us to have more faith, trust, and thankfulness.

Editorial in Nov. 1924 Bible Monitor.

A LIVING SACRIFICE

"I beseech you therefor, brethren by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect, will of God. For I say through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think: but to think soberly, according as God hath dealt to every man the measure of faith", Rom. 12: 1, 3.

A life that's putting itself express-

ly forth for Jesus Christ. We can see here there is work for us to do. We are not conformed to this world, we should be different from the world, these worldly pleasures, the lust of the eye and pride of life are not for the christian.

"Ye are the light of the world. A city that is set on a hill cannot be hid", Matt. 5:14. Do we show unto the world this light or do we sometimes try to hide it? If we are truly a living sacrifice for Jesus we will not hide our light nor be ashamed of Him. If we are ashamed of Jesus He will be ashamed of us. "We are to be the salt of the earth: but if the salt have lost its savour, it is good for nothing and is cast out", Matt. 5:13 so will we be cast out of the kingdom of heaven if we have lost our savour or ashamed of Jesus.

You all know the story of Jonah. He had to sacrifice before God could use him. After Jonah was come to himself he was strong in the Lord. In olden days it was considered that anything that was killed for the Lord's service was a sacrifice. I would take it for granted the way the apostle Paul told the brethren, that it should be our life of service, not something dead.

Take the story of Mordecai and Esther. Esther sacrificed to go to the king. She put on her royal apparel and pleaded for her own life and for the life of her people. In the end, Haman was hanged on the gallows which he himself had made to hang

Mordecai. We as Christians must put on our royal apparel as did Esther.

"For we wrestle not against flesh and blood but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places", Eph. :12. The whole sixth chapter of Ephesians is good for our reading and meditation as it tells us we should take upon us the whole armor of God, stand with our loins girt about with truth, having on the breastplate of righteousness, our feet shod with the gospel of peace, have the shield of faith, take the helmet of salvation, and the sword of the Spirit which is the Word of God. It also says we should pray always with all prayer and supplication in the spirit. Our prayers should come from the bottom of our hearts and not only from the lips. God wants a heart service, not a lip service. I have been to funerals already where the prayer was written on paper and was read off, this surely is not from the heart.

David is another example of living sacrifice when he went out to fight the giant, Goliath. They wanted to protect him, Saul wanted to put his own armor on David, but David refused, he went out in the name of the Lord and was victorious. Too many times we may undertake to do things, but probably leave God out, and to no avail.

"There is therefore now no con-

demnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit," Rom. 8:1. You are to let your light so shine before men that they may see your good works and glorify your Father which is in Heaven. There is something to do in this world, to live for the Lord Jesus Christ. You are to go out and follow in His steps, to walk as Jesus walked here, in this world. But we do not want to recognize Him as a leader. A lot of us have not come to the place where we are genuinely converted. If we had people today that were as strong as Jonah, we would have people that would go out and live and preach the gospel.

"For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord," Rom. 6:23.

Sel. by Sister Shella Stuup
from a sermon of Eld. Melvin Roesh

NEWS ITEMS

McCLAVE, COLO.

The Cloverleaf Congregation met in Council September 14, with Bro. W. C. Smith in charge due to the absence of Elder Harry Andrews. Delegates were elected for District meeting and a few other items of business were take care of

Bro. Paul Reed just closed a very spiritual evangelistic meeting with us. He preached the Word of God, with spirit and power and we regret that no souls were added to the

church at this time, but we feel that the church has been blessed through our brothers efforts.

On Saturday, Oct. 8, we engaged in our Communion service with 68 surrounding the Lord's tables, to partake of the sacred emblems, Bro. Reed officiated. Visiting ministers were: Paul Reed, H. I Jarboe, Orville Royer, W. S. Reed, Walter Pease, Millard Haldeman, Dale Jamison, O. T. Jamison and Wm. Root; who gave us spirit filled messages on Saturday and Sunday.

On Monday the district meeting of the Third District convened at this place. We appreciated having members from the Kansas City, Quinter and Dallas Center Congregations with us during these services. May the Lord bless each of you for your effort.

Rozelle Kasza, Cor.

DAYTON, VA.

The Berean Congregation held our Lovefeast Saturday, Oct. 15. Our Elder T. I. Bowman opened the services with Scripture reading and prayer. Eld. George Dorsey and Bro. L. A. Shumake both gave us many thoughts from 1 Cor. 11. In the evening only thirteen surrounded the tables. We were made to think when Jesus and His disciples gathered in that upper room, nearly two thousand years ago and gave us the commands and examples as we should do. He also said, If ye love me keep my commandments. We

were only few in number but the spirit of the Lord prevailed and we had a fine service. Bro. Dorsey officiated.

Sunday morning we gathered for our Bible class, with Bro. Shumake as teacher. Bro. Dorsey brought us a fine message from the latter part of 2 Tim. 3. He exhorted us all to obey God's commands and to let our light shine so others could see that we were living epistles, known and read of all men. We, as a small congregation, certainly appreciate the efforts of Bro. Dorsey as he and his family have been very faithful, by coming among us and helping out so often, may God richly bless them for their efforts. We extend a hearty welcome to any of the Brethren and Sisters to visit us anytime they can.

Our regular preaching services are every first and third Sundays of each month. Come and worship with us whenever convenient. We ask an interest of the prayers of the faithful.

Josie Lam.

PLEVNA, INDIANA

Tuesday, October 4, Bro. and Sister Hayes Reed and daughter of Modesto, Calif., came to Plevna for our two weeks revival.

Bro. Reed did not shun to declare the gospel in his God-sent messages. We can truly call it an evangelistic service as five children chose to have the Lord as their leader at the close of one service and again the

next morning another followed. Saturday afternoon a group gathered beside the waters for baptismal services. This was a great happening which we have not experienced in many years to have such a number renounce those worldly things of life and have their names written in God's book.

Seventy-seven surrounded the tables in the evening to partake of the Lord's Supper. We were pleased to have Bro. Paul Reed of Carthage, Va., in our midst for the few closing days.

Sunday morning 120 gathered for Sunday-school and church. Dinner was served at noon and the final message was given in the evening. May we continue to pray and support Bro. and Sister Reed as they continue to labor in such a needy field.

Sister Ruthanna Kintner, Cor.

YORK, PA.

On Oct. 17 the Shrewsbury Congregation met for quarterly council. After hymn no. 388 Eld. A. H. Fahnestock opened the meeting, reading James 3 and led in prayer. He then took charge of the meeting and after giving several admonitions and rulings of the church, he proceeded with the business.

A few officers were elected at this time and an evangelist was chosen for our Revival meetings for next year. Arrangements were made for our fall Lovefeast, which will be

held the first Sunday in Nov. Hymn no. 81 was chosen and Bro. John Stine closed with prayer.

Sister Shella Stump, Cor.

BETHEL, PA.

The Bethel congregation met in council Saturday evening, Oct. 15. The meeting was called to order by our elder, David Ebling, with the reading of 1 Tim. 2 and prayer.

Bro. Ebling gave us some very good admonitions, which we will all do good to remember and profit by. We held election for evangelist for next year. We made some plans and preparations for our fall Lovefeast.

Our revival at Milbach house, Aug. 14-28, was very well attended and there were five who asked for christian baptism. We hope they may prove faithful and that we all together may strive for that eternal reward. Bro. Johnson gave us some very stirring messages, and we pray that God may bless him in his ministry.

Sara Weaver, Cor.

DALLAS CENTER, IOWA

We held our quarterly council on Sept. 2, with Elder Sherman Reed, moderator. We took care of several matters of business. We made our choice of Bro. Paul Myers to be our evangelist for autumn of 1956.

We have recently closed a two weeks revival meeting, with Bro. Paul Reed evangelist. He gave us 17 powerful sermons. So it shall be

as Isa. 55:11, says: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it".

We had considerable company during the meetings. Bro. Wm. Root and wife of Great Bend, Kansas were with us during most of the meetings. Others came from Kansas City, Mo., from Industry, Astoria and Hamilton, Ill.; McClave, Colo.; and Minneapolis, Minn. The ministering brethren assisted in the various services. Visitors at the service are always an inspiration.

We had a very nice communion service with Bro. Paul Reed, officiating. There were a good number of children and visitors present.

Our church sisters met for sewing every two weeks all summer, as there were school dresses to be made, for relief work in Des Moines. Now we are also making comforters and doing repair work. Our regular services are well attended and interest is good.

Sister Beulah Fitz, Cor.

—————o—————
 Danger on every hand,
 Traveling to Fatherland;
 Yet safe in Christ I stand
 Glory to God!

—————o—————
 "Grace is flowing from Calvary,
 Grace as fathomless as the Sea;
 Grace for time and eternity
 Grace enough for me".

NOV. 20—1 Chron. 16:7-38

Who shall give thanks?
 Who shall sing Psalms?
 How can we keep the Lord and His strength?
 What covenants has the Lord made, to those who serve Him according to the New Testament?
 What should we give unto the Lord?
 Why give thanks unto the Lord?

NOV. 27—MATT. 22:1-22.

How do we answer the Lord's call into the Kingdom of Heaven?
 What will keep us from being worthy when the Lord comes?
 What might we say is the necessary wedding garment?
 Is it right to complain about what the Civil law asks?

THE BIBLE

The Bible is not only the revealer of the unknown God to men, but also His grand interpreter as the God of nature. In revealing God, it has given us the key that unlocks the profoundest mysteries of creation, the clue by which to thread the labyrinth of the universe, the glass through which to look "from nature up to nature's God".

It is only when we stand and gaze upon nature, with the Bible on our minds and it's idea of God in our understanding; that nature is capable of rising to her highest majesty and kindling in our souls the highest emotions of moral beauty and sub-

limity. Without the all-pervading spiritual God of the Bible, in our thoughts, nature's sweetest music would lose its charm and the universe its highest significance and glory.

Go and stand with your open Bible upon the Aeropagus of Athens, where Paul stood so long ago. In thoughtful silence look around upon the site of all that ancient greatness; look upward to those still glorious skies of Greece, what conceptions of wisdom and power will all those memorable scenes of nature and art convey to your mind now, more than they did to an ancient worshiper of Jupiter or Apollo? They will tell of Him, who made the earth and its fullness, by whom, through whom, and for whom are all things.

To you that landscape of exceeding beauty, so rich in the monuments of departed genius; with its distant classic mountains, its deep blue sea and its bright bending skies, will be telling a tale of glory which the Grecian never learned; for it will speak to you no more of its thirty thousand petty contending deities, but of One Living and everlasting God.

Go, stand with David or Isaiah' under the star dotted canopy of the night, as you look away unto the range of planets, suns and adamantine spheres, wheeling unshaken through the immense space; are you thrilled with mighty questionings and inspiration?

Go stand upon the heights of Niagara and listen, in awe-struck silence to that boldest, most earnest and most eloquent of all nature's orators. What is even Niagara, with its plunging waters and its mighty roar, but the oracle of God, the whisper of His voice, Who is revealed only in The Holy Bible.

Sister May Myers
Glen Rock, Pa.

LOVERS OF PLEASURE

In His second epistle to Timothy the Apostle Paul tells us, "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, . . . lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away", 2 Tim. 3:1, 4-5.

Other things are said about the men of the last days, but the three characteristics given above are enough for the present. They describe so well the men of the present day—lovers of their own selves, lovers of pleasure and having a form of godliness. There have been other periods of time since Christ and His apostles labored among and for men, to which the words quoted would apply as well as to the present, but with those periods we are not now concerned.

We do not need to know very much about what is going on around us to be convinced that men are lovers of their own selves. We can sit

quietly at home and see this. What acts men will commit for the benefit of themselves. One of the saddest things about this fact is, that they so often make a mistake in their calculations and judgment; the things which they do for themselves in most cases turn out to be against themselves, and in the long run they lose instead of gaining. Their one great weakness is that they are not able to deny self, and so they miss sinning the greatest blessing that could ever be theirs.

By quietly observing the people of any community, one can see how much of the day the ordinary man or woman devotes to seeking pleasure. Watch the crowds that go into and come out of the theaters, the baseball and football grounds, the dance halls, and other places of worldly amusement. Why do they go there? What did they expect to get by going? In the great majority of cases it was pleasure that they were seeking. So poor is their judgment that they are satisfied with what they get. Even the prize fight draws large crowds from long distances at great expense, for not a few persons find their chief pleasure in these exhibitions. A stand is taken against bull fights and cock fights, but fights between men seem to be growing in popularity.

Of pleasure more than of God. How true that is of this age. People professing to be Christians go to the place of amusement much more of-

ten than to the house of God, or to the performance of some christian duty; and yet they pay more for the pleasure. Where the treasure is there the heart will be, and there the feet or the automobile will carry the body. We do not stop to think of the effect this course of action has upon ourselves and the influence it has over others. But we ought to think of these things; we ought to pray earnestly to God to lead us in the right way; and we ought not to expect God so to lead us unless we put forth our best efforts to walk in that way.

The Lord is ever ready to help, and His ears are ever open to our prayers; but we cannot expect Him to do for us what it is our business to do for ourselves. We have learned too little of the true pleasures of life and too much about the worldly pleasures. Contentment does not lie in that direction; nor can we find there anything that develops christian character. God help us to find our greatest pleasure in doing His will.

Having a form of godliness. There is an abundance of form and a lack of the spirit and power. In some places the worship seems to be about all form, man-made form. It doesn't raise one up to sit in heavenly places in Christ Jesus. The text says that men deny the power of godliness. But man's denial has no effect on the power. Some men deny the coming of a time when every

knees shall bow and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. The time is coming just the same, and those who deny the power now will be among those in the number to bow and confess. They may be among those who call for the rocks and hills to fall upon them and hide them from the face of Him that sitteth upon the throne and from the wrath of the Lamb. Those who bow to Him and confess Him here, if they are faithful, will have no cause to fear when He shall appear the second time without sin unto salvation.

From such turn away. The one great reason for the falling away, which we have seen in recent years, is that we have not turned away from the ungodly and worldly, but have joined them in their business and pleasures. By their actions they deny the power of godliness and by being so closely associated with them, we lose our power to do them good, for almost invariably we go much more than half way to meet them. We must live in the world, but we must not be of the world. We must labor to bring the world to Christ, but we must not seek to lead the church to become like the world and of the world. This command to turn away is just as positive as the others given by the apostles; and if we would obey it in spirit and in truth, the church would have a wonderful influence over the world for

good.

Too many have come to consider the above as one of the minor, unimportant, non-essential commands. We must draw closer to the Word and learn to believe that every command, given by the Lord, is to be obeyed from the heart, if we expect to become partakers of the joy of our Lord.

Grant Mahan

Sel. from Feb. 1924 Bible Monitor.

I'M GOING TO HEAVEN

They tell me of a city that's just beyond the sky

They say the population will never, never die.

There we shall walk forever upon the streets of gold

And in the land immortal will never more grow old.

I'm going to Heaven, I'm going there when I die

I'm going to see Jesus and my loved ones up on high.

So, Angels place my order for a mansion and a crown,

And in that Book up yonder, just write my full name down.

And there will be no taxes, no rent we'll have to pay

The deed is for your mansion we'll hear the angels say,

No washing and no mending, no clothes to look threadbare

We'll have a snow white garment of righteousness to wear.

We never shall be hungry within
 that happy clime
 We'll eat hidden manna, drink
 grape juice from the vine
 We'll meet the old time Pilgrims
 in fellowship and prayer
 I'm homesick now for Heaven
 and I wish that I was there.
 Sel. Sister Shella Stump.

NATURE'S VOICE

It is enough to walk
 In some deep wooded path
 Where all is still,
 Except the song of birds,
 The gentle rustle of the leaves,
 And the tiny brooklet's rill.

There, jewels and fine clothes,
 Even wealth count for naught,
 Because all is free,
 Given by a lavish hand
 For all who wish to come
 And nature's wonders see.

Oh, tired and burdened soul,
 I beg you go apart
 By some clear spring,
 In a secluded place,
 To sit alone with God
 And listen to nature sing.

All you will not understand,
 Nor whence the voices comes,
 But sit and wait,
 And you will learn a lesson
 As He softly speaks to you
 Thru the things He did create.
 Sel. by Sister Dorcas Myers

THAT UNSEEN POWER

Whene'er I see wild ducks up in the
 sky
 Winging their way southward
 It makes me think of God: I wonder
 why
 That unseen Power guides them ev-
 er onward!

And who but God could give
 An everlasting calendar of time,
 To lead them so unerringly to live
 Where there is plenty in a sunny
 clime.
 The flying is not blind in that for-
 mation,
 The unfailing course and compass
 are so true,
 God-given—we're amazed at the
 creation;
 Each season makes us marvel, all
 anew.

For nature's laws are never failing,
 We know of certainty when wild
 ducks fly,
 The rolling clouds foretell of stormy
 sailing,
 And Winter calmly bids her time,
 close by.

Sel. by Sister Mary F. Keller

I am not so much concerned to
 "move the world" as to move God;
 nor yet so deeply concerned to move
 God as to be moved only by God.

"The fining pot is for silver, and
 the furnace for gold; but the Lord
 trieth the hearts". Solomon.

LIFE'S RAILWAY TO HEAVEN

By B. E. Kesler

Life's railway to heaven by Jesus
was made,

*Get on the gospel train
From earth up to glory the rails are
all laid,

*Get on the gospel train.
(Heb. 10:19-20; Eph. 2:18.)

CHORUS.

Get on the gospel train, Get on the
gospel train,

Our Christ is conductor, He's engi-
neer too,

He's running on the main.

Get on the gospel train, Get on the
gospel train,

Our Christ is conductor, He'll pilot
you through

Get on the gospel train.

With faith as your ticket, the Spirit
your guide,

You now with believers in safety
way ride.

(Heb. 11:1-6; Jno. 16:13)

If you will repent and now turn
from your sin,

A mansion, a robe and a crown you
may win.

(Acts 11:30; Jno. 14:2-3; Rev. 6:
11; Jas. 1:12).

To enter His kingdom and ride on
this train,

You must be converted and be born
again.

(Acts 3:19; 1 P. 1:23; Jno. 3:5.)

If you would be pardoned and be
saved today,

With faith and repentance, in bap-
tism, obey.

(Acts 3:37-38; Mar. 16:16;
Heb. 10:22; Acts 22:16.)

Baptized into Father, the Spirit, and
Son,

For so we are taught and thus bap-
tism is one.

(Matt. 28:19; Gal. 3:27;
Eph. 4:4-5.)

The Spirit now answers to Jesus'
shed blood,

And tells us so truly, we're now
born of God.

(1 Jno. 5:8-9; Jno. 1:11-12;
Jno. 3:5-6.)

We walk in the light and in fellow-
ship true,

And now His blood cleanses and
sanctifies too.

(Jno. 3:18-19; I Jno. 1:7; Eph.
5:26; Heb. 13:12.)

So now to show love and humility
sweet,

Obey my command in the washing
of feet.

(Jno. 13:13-15; I Tim. 5:9-
10; Jno. 13:34-35.)

My table I give, in my kingdom, to
you,

Feast thus together, till I serve you
anew.

(Jno. 13:2-3-4-12:28; I Cor.
10:21; Lu. 12:37; Rev. 19:
7-9.)

The bread and the cup of communion I give,

My death and my suff'ring to show while you live.

(Matt. 26:26-27; Lu. 22:19-20; I Cor. 10:16; 11:23-26.)

With kiss of affection and brotherly love,

I bid you to greet, till I call you above.

(Rom. 16:16; I Cor. 16:20; II Cor. 13:12; I Thess. 5:26; I Pet. 5:14.)

Your heads, men, uncover. women, cover instead,

And thus in your worship, you'll honor your head.

(I Cor. 11:4-5-7-8; I Cor. 11:13-16; I Cor. 11:13-16; I Cor. 4:17.)

Anoint you the sick and in faith and trust pray,

And truly I'll save them, and raise them some day.

(Jas. 5:12-16).

Thus teach all the nations, My laws to obey,

Assured of My presence, and blessing away.

(Matt. 18:20; Matt. 28:20; Matt. 4:4; Rev. 22-14).

We're bound to that city with mansions so fair,

Come friends, and go with us, its glories to share.

Now Jesus invites you, the Spirit says come,

We'll journey together, and soon be at home.

For you who are laden and burdened with sin,

The train is now waiting to take you all in.

"Aboard" is the signal, friend, don't be too late,

She soon will be leaving and closed be the gate.

The bell is now ringing, she's ready to start,

Just give us you hand, and give Jesus your heart.

*Thus with each stanza.

CHRISTIAN CONDUCT

Matt. 7:21, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven", Luke 6:46, "Why call ye me, Lord, Lord, and do not the things which I say?" Why do so many so-called christians disregard the Gospel of Jesus Christ, which He taught and His apostles gave to us. So many compromise with the customs and fashions of the world. Dare you be a Daniel of old? Daniel proposed in his heart that he would not defile himself, with the things of the world or the things of the earthly king, Nebuchadnezzar. Daniel had understanding revelations, which God gave to him

because he took no compromise but a separate stand for God, in strict obedience to the Word of God.

2 Cor. 6:17, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty". II Cor. 5:17, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new". We must question this, from the way some adorn their bodies with fashionable adorning such as are useless and just for show, to be like others. Do they have these new christ-like desires? I Jno. 2:15, 17, "Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever". Why do some church-members wear neckties and wristwatches, are they of the Father or of the world?

1 Cor. 6:19, "What know ye? not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" Do you think the Holy Ghost will abide in a body that displeases the Lord? For ye are bought with a price; therefore glorify God in your body and in your soul which are God's. Is your all on the altar of

sacrifice laid? Your heart, does your spirit control. You can only be blest, have peace and sweet rest, as you yield Him your body and soul. Is your life a separated life from the world in appearance, in conduct, in conversation and in moderation. The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; and they they are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit.

Gal. 6:14, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world". Rom. 8:9 "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ he is none of his", 2 Cor. 3:2, "Ye are our epistle written in our hearts, known and read of all men". Why do men desire to look and appear like the world?

1 Pet. 1:14, "As obedient children, not fashioning yourselves according to the former lusts in your ignorance". The apostle Peter is referring back to the time before we accepted the Lord Jesus. V. 23, "Being born again, not of corruptible seed, but of incorruptible by the Word of God, which liveth and abideth for ever". Can we lawfully or legally assume the name christian, if we do not accept all of the Gospel of

Christ? Can anyone be a true follower of Jesus Christ and follow all the modernistic ways? We had better be on our guard. 2 Cor. 13:5, "Examine yourselves, whether ye be in the faith; prove your own selves". For we can do nothing against the truth, but for the truth. For the truth will stand when heaven and earth will pass away. The scripture is clear on the matter of separation from the world for the christian, if we want to be accepted with God's elect. Rev. 3:4-5 "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me, in white; for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels". How about those who claim "eternal security" and yet live like the world? Has the Lord not the power to blot out names as well as to inscribe them there? Rev. 17:14, "These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of Lords, and King of kings: and they that are with him are called, and chosen and faithful". And he (the angel) said unto me (John) write, Blessed are they which are called unto the marriage supper of the Lamb. For the Lord omnipotent reigneth. Let us be glad and rejoice and give honour to Him, for the marriage of the Lamb is

come and his wife hath made herself ready.

Titus 2:13-14, "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works". Peculiar people as the world looks at it. Why does it seem so hard, to many, to abstain from the things and practices of the world? wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you. For it is better, if the will of God be so, that by suffer for well doing then for evil doing. If any man suffer as a christian, let him not be ashamed, but let him glorify God on this behalf. For Christ also hath suffered for sins, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit. Rejoice inasmuch as ye are partakers of Christs' suffering.

Col. 3:1-2, "If ye then be risen with Christ, seek those things which are above where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth". What about the present day: ball games, gambling, dancing and other living for sports? Some so-called christians approve of many of these and even advocate the opening of the churches for them. Raffling, gambling, and lotteries have no place in the church basements or

any part thereof. It is time to cry aloud against such things creeping into the churches of the land. When even the schools of today teach dancing and sports, with such vigor, where we expect the young people to spend their time? The apostle Paul declared the whole counsel of God, what are the Ministers doing today? Some even urge the modernistic things in the churches and others are having a hard task, to try to uphold the Gospel way to the people. What are you and I doing against these modern innovations, coming right amongst us? Are we satisfied to fold our arms and look on?

Wherefore He saith, awake thou that sleepest, and arise from the dead (inactive) and Christ shall give thee light. Redeeming the time because the days are evil. Have no fellowship with the unfruitful works of darkness, but rather reprove them. For ye were sometime darkness, but now are ye light in the Lord: walk as children of the light proving what is acceptable unto the Lord. Strive to walk on the narrow way which leads from earth to glory. If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are. Can we then go along with all the innovations and corruptions and yet not defile our bodies, where the Spirit dwells.

Some of the things which men and women: say, do and wear are a disgrace to the name christian. Daniel

was firm in his convictions, he would not defile himself with the things of this world. Some may say, you are just a fanatic, but these things are truths and actual facts. So let us take a firm stand against the evils that are in the world and are creeping into the churches. We hear of those, who go to the dance on Saturday evening, then take Communion on Sunday. May those repent of such evil doings and walk in the light of His glorious Gospel. Let all who claim to be christians so conduct themselves as becometh a follower of Christ. That ye may stand fast in one spirit, with one mind, striving together for the faith of the Gospel.

That women adorn themselves in modest apparel, which becometh women professing godliness, with good works. To expect grace to save us, we must qualify by obedience unto His Word and will even then only be approved by grace, so that we can be saved. It came to pass that a whole year they assembled with the church and taught much people. A christian is: one living and conforming to the teachings of Christ, Christ-like, a firm believer in Jesus Christ.

Christ the head of all our stay
 Marched for us the gospel way
 Learn of me the Saviour says—
 Follow ye in all my ways
 Teach the world, in practice to
 Each command I gave to you
 By this then shall all men see

Who my true disciples be.
With words of love, sublime and
sweet

O Lord, we will remember Thee,
Oh, may our hearts obedient be
Till we the Lord in glory see.

Oh who would not a christian be?
The Lord of light and glory see
Obey His word because of love
And meet the blessed saints above.
To serve the Lord, oh may we try
Uphold His cause, all self deny.
That when our days are ended here
We may in heaven with Christ ap-
pear.

Wm. N. Kinsley,
Hartville Ohio.

JESUS

Jesus, is the song I sing,
And I to Him my praises bring,
Jesus Christ, my Lord and King,
Jesus, precious Jesus.

Jesus, ever more the same,
Jesus, through whom heaven I
claim,

Jesus, blessed be His Name,
Jesus, precious Jesus.

May He be on earth adored,
Most Holy, Holy Holy Lord—
Jesus Most High Word of God,
Jesus, precious Jesus.

Sweetly carol Jesus' Name,
He who's evermore the same,
May His love our hearts inflame,
Jesus, precious Jesus.

—Sel.

THE KING HAS COME

"The Kingdom of God cometh not
with observation." Luke 17:20.

All the strain and worry,
All the struggle past;
I have reached a quiet haven,
Found my home at last.

Now no more the fear of falling
No more needless pain,
Now, His yoke, no longer galling;
Christ has come to reign.

Not with outward observation
Came He to His throne;
But with deep humiliation
Knoweth but by His own.

Not with earthly pomp and power
Not with trumpet blast;
Softly as a summer shower
Came He in at last.

After the storm, the calm
And peace of a day of rest—
Cometh Heaven's healing balm,
Blessing for every test.

After the gloom of night
Cometh the golden Day.
Cometh the Morning Light
When shadows flee away.

After the grief and pain,
After Life's loneliness,
Cometh joy once again
With Faith and Hope to bless.

After our failures here,
And the struggles none may see,
Cometh God's Peace to cheer,
And the Song of Victory.

"At His voice creation
 Sprang at once to sight;
 All the angel faces
 All the hosts of light,
 Thrones and dominations
 Stars upon their way,
 All the heavenly orders
 In their great array,
 Name Him, brothers, name Him,
 With love as strong as death,
 And with awe and wonder
 And with bated breath;
 He is God the Saviour,
 He is Christ the Lord,
 Ever to be worshipped
 Trusted and adored".

I am Thy little child, Father,
 And Thou art all to me,
 My life, my love, my joy, my song
 My source of victory,
 When seems to fail all earthly rest
 I simply lean upon Thy breast.
 Tonight I'm leaning hard, Father,
 Upon Thee and Thy Word;
 And Thou dost keep in perfect peace
 So I am not afraid.
 What cause then can I have to fear
 When Thou art so divinely near?

O God, our help in ages past,
 Our hope for years to come;
 Our shelter from the stormy blast,
 And our eternal home:

Beneath the shadow of Thy throne
 Thy saints have dwelt secure;
 Sufficient is Thine arm alone,
 And our defense is sure.

When we ask for rain—the Latter
 Rain
 He hears our prayers—they're not
 in vain;
 He sends the showers to mellow the
 earth,
 And drives away the burning dearth.
 He quickens the seed and ripens the
 grain,
 Through the mighty power of the
 Latter Rain.

"Eye hath not seen now ear heard
 the things that are prepared for
 them that love Him, but they are
 revealed through the Spirit".—I
 Cor. 2:9.

"This is the CONFIDENCE that
 we have in Him that if we ask any-
 thing according to His will, He
 heareth us: And if we know that He
 hear us, whatsoever we ask, we
 know that we have the petitions that
 we desired from Him".—I John v.,
 14-15.

There sounds a glorious music
 As tho all the Heavens rejoice;
 There is One who singeth, and won-
 drous
 Is the gladness of His voice.

A joy of surpassing sweetness,
 Of love no speech can tell;
 I hear, and my heart is broken
 For the Voice I know full well.

Thru the open doors of Heaven
 Afar thru the starless night,
 Is borne that hymn of rejoicing,
 The music of God's delight.

Come quickly! Oh, come quickly!

Saviour and King most dear;
The times are very evil
And hearts are faint from fear,
Man's government is failure,
Oppression tramples right,
The wail of human anguish
Pleads from this world of night.

"May God give us Grace and
Faith and Courage and Ambition al-
ways to be ready to pass on and up
to higher kinds of life, to new king-
doms of heaven as He shall open
them to us forever".

-----o-----
"Oh to be saved from myself, dear
Lord,
Oh to be lost in Thee,
Oh that it might be no more I,
But Christ that liveth in me".

DAILY DEVOTIONS FOR DECEMBER, 1955

PEACE

Memory verse, Isa. 26:3, "Thou
wilt keep him in perfect peace,
whose mind is stayed on thee:
because he trusteth in thee".

Thurs. 1—Psa. 34.

Fri. 2—Isa. 27.

Sat. 3—Psa. 4.

Memory verse, Psa. 119:165, "Great
peace have they which love thy
law, and nothing shall offend
them".

Sun. 4—Rom. 8:1-14.

Mon. 5—Heb. 13:9-25.

Tues. 6—I Thess. 5:12-28.

Wed. 7—II Cor. 13.

Thurs. 8—Rom. 1:1-16.

Fri. 9—II Tim. 1:15-26.

Sat. 10—Job 22:15-30.

Memory verse, Psa. 29:11, "The
Lord will give strength unto his
people; the Lord will bless his
people with peace".

Sun. 11—Matt. 10:1-15.

Mon. 12—Psa. 55:16-23.

Tues. 13—John 20:19-29.

Wed. 14—Heb. 12:7-14.

Thurs. 15—Prov. 12:15-28.

Fri. 16—II Thess. 3:6-18.

Sat. 17—James 3: 11-18.

Memory verse, John 14:27, "Peace
I leave with you, my peace I
give unto you; not as the world
giveth, give I unto you. Let not
your heart be troubled, neither
let it be afraid".

Sun. 18—Luke 1:68-80.

Mon. 19—Rom. 5.

Tues. 20—Gal. 1.

Wed. 21—Gal. 5:16-26.

Thurs. 22—Phil. 4:1-9.

Fri. 23—Matt. 10:32-42.

Sat. 24—John 14:23-31.

Memory verse, Luke 2:14, "Glory to
God in the highest, and on
earth peace, good will toward
men".

Sun. 25—Luke 2:1-16.

Mon. 26—John 16:23-33.

Tues. 27—Acts 10:34-43.

Wed. 28—Eph. 2:11-22.

Thurs. 29—Col. 1:1-23.

Fri. 30—Rom. 14.

Sat. 31—Col. 3:12-25.

"He'll take you through, however
you're tried

His tender care is never denied
Believe His word, His promise is
true .

He'll take you through, He'll take
you through".

—o—
"One thing have I desired of the
Lord, that will I seek after; that I
may dwell in the house of the Lord
all the days of my life, to behold the
beauty of the Lord, and to inquire
in His temple". Ps. 27:4.

—o—
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No. 23

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

JESUS CHRIST PROPHE- SIED

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom to order it, and to establish it with judgment and with justice from henceforth even for ever", Isa. 9:6-7.

Here we have the great prophet Isaiah foretelling the great event, of the miraculous birth of a Savior, at least 700 years before it came to pass. He uses the present tense "is born" because there is no question in the prophet, whether it will take place or not; in fact He was born from the foundation of the world.

A child is born but it is a Son, given by God. John tells us, "The word was made flesh and dwelt among us" He was born with a great promise already before Him, the government of the Kingdom of

God was upon His shoulders. Being both God and man, He certainly was wonderful. His life was continually surrounded with wonders. He was acquainted with the councils of God, from the beginning and He was often in direct contact with God, through prayer; so He was certainly able to be a wise counselor.

Being a part of the Trinity, in whom was life, He was without question the Mighty God. The everlasting father—the father of eternity, who was and is and is to come. In the beginning was the Word and the Word was with God and the Word was God. As Prince of peace He reconciles us unto God, through His own sacrifice. His government is greater than that of the throne of David. His kingdom is an everlasting kingdom, established far more united than any other kingdom, because it is ruled with judgment and justice; not for one year or one term but forever.

"In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to oth-

er people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever", Dan. 2:44: Christ was not only king of this kingdom but He was founder of it and will forever be it's king. This kingdom is not carnal but the divine kingdom of heaven. The laws and judgments are different in His kingdom. The benefits of His kingdom are unspeakable and its wealth cannot be measured. "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" Luke 1:32-33.

"In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness", Zech. 13:1. Moreover, when they did not accept this eternal cleansing power, He turned to all people, nations, kindreds and tongues. Now whosoever will may come and enjoy the eternal blessings of His Kingdom. "In that day there shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious", Isa. 11:10. "There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust", Rom 15:12. Christ is the sign which His ministers should hold up before sinful, dying humanity. His love for humanity, His

promises of greater things and His revelations of the Kingdom of Heaven should woo any thinking, considering person to accept Him as their Saviour. These scriptures were prophesied after the flourishing reign and reformation of Hezekiah's victorious reign and is a true picture of the glorious reign of the sinner, who leaves his evil ways and rallies, with a pure heart, to His Lord and Saviour.

"Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call him name Immanuel", Isa. 7:14. Here the prophet gave the world a fore-warning of the miraculous birth of our Saviour. This was a lesson to all believers that they would not be mistaken about which was their Lord and Saviour. He was to be born of a miraculous birth, more than that His birth was to be surrounded with purity, it was to be holy, it was to be of Divine origin. The word Immanuel signifies God with us. Is God with you today and are you walking with God? "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life", John 3:16.

ON GIVING THANKS

When should we give thanks? "In everything give thanks". It was when the darkest clouds were accumulating around Him, that Jesus

rejoiced in spirit and said, "I thank thee, O Father, Lord of heaven and earth". It was when Paul and Silas were bleeding from their cruel stripes in the inner prison, that they prayed and sang praises unto God.

It is when we thank the Father for blessings we have, that the answer most swiftly comes. Surely then, when our cup is overflowing and our blessings are more in number than sand, that we should bless the Lord and not be forgetful of His benefits.

Why should we give thanks? Because His kindness deserves it, His loving heart is pleased to receive our grateful acknowledgments and to own them by richer mercies. Because it is good for us to give thanks to God. It is a remedy for anxious care and depression. It helps us to forget our trials and ministers to the spirit of hope and joy.

The best of all our blessings is a thankful heart and a contented mind. It is the highest testimony we can give to others, especially when we present it to the world in the midst of trials and troubles to which others succumb. Other radiant faces, our thankful songs, our victorious praise will speak for God as no words could speak.

How shall we give thanks? "In everything" and in every way, by habitual cheerfulness of expression, by the avoidance of every utterance of discontent or discouragement, by

our joyful songs, by our radiant faces and by our devoted lives. So let us keep the anniversary of our national Thanksgiving a whole year long, that everything in our life may say, "Thanksgiving mercies, Lord we sing; Thanksgiving lives, O Lord, we bring".

Sel. by Eileen Poorman.

GOD'S PECULIAR CHOSEN PEOPLE

"But we are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul", 1 Pet. 2:9-11.

Our Lord and Saviour has called the church out of the darkness of sin and the world, into the marvelous light of the Gospel. In such a distinct, peculiar manner uniting; both Jew and Gentile, bond and free, male and female, into one body His church; a set apart, sanctified people for His praise, honor and glory.

"He hath shewed thee,, O man, what is good: and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?", Micah 6:8,

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"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works", Tit. 2:11-14.

They who are zealous of His will, commands and promises will gladly accept them. Godly people know that their only salvation is in the Lord His chosen, will not shun to declare the whole Gospel, which was once delivered unto the saints, to save them from destruction and give them life eternal, by the blood of

Jesus Christ. May we, the Dunkard Brethren Church, trust and pray that God may help us to fulfill the requirements of the whole Gospel; that we may be a part of that glorious church which Jesus will accept when He comes to earth again. "That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish", Eph. 5:27.

God-fearing people are preparing to meet Jesus when He appears again and will love to meet Him to accomplish and fulfill His will. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ", Eph. 1:4-5. From the beginning God had a chosen people to glorify and worship Him, such as: Seth Gen. 4:26; Enoch, he walked with God and he was not; for God took him, Gen. 5:24; Noah, but in the days of Noah we find only Noah and his immediate relation; Abraham, in the days of Sodom, faith in God was only found in Lot and his two daughters from all the multitude of people; when our Savior was born in this world there was only a very small remnant of all the Jews, who received Him as their Savior. But why? should we, in this enlightened gospel dispensation, with all the wisdom and knowledge which many

claim, fall away from the faith in Jesus Christ and be deceived by the enemy of our souls; the deceitful mammon and the riches of this world through satan.

"Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men", Matt. 5:13. God's people are the salt of the earth to preserve it from sin and destruction, if they remain true to their calling. Dare we lose faith in God and Jesus Christ? We can see the falling away from their faith by many who have tasted and know of the goodness of God. In these latter days. His commandments and ordinances are very important for those who would serve Him.

He may come in the second watch or in the third, for the first watch is past and He may come at any time. We have no certainty of the day and the hour. When Jesus was here upon the earth, He taught His disciples, Watch and pray, lest ye enter into temptation. When He ascended up into heaven He left His holy Word to teach them to watch and pray and to observe all things whatsoever I have commanded you. And lo, I am with you always, even unto the end of the world. What a glorious promise He gave to His peculiar chosen people.

(to be continued.)

Bro. C. M. Kintner Converse, Ind.

CLEANSING

Since the beginning of time as far back as we can read about, water was used for a natural cleansing agent. Water was used to clean the vessels, to clean the meat and to cleanse all types of diseases. Isa. 1:16, "Wash you make you clean; put away the evil of your doings from before mine eyes; cease to do evil". 2 King 5:8, Elisha sent Namaan to the river Jordan to wash seven times to rid himself of leprosy.

"Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols, will I cleanse you", Ezek. 36:25. "Let us draw near with a true heart in full assurance of faith, having our heart sprinkled from an evil conscience and our bodies washed with pure water", Heb. 10:22. Again when fasting is in order, water is the cleansing agent. But thou, when thou fastest anoint thy head and wash thy face.

The man who was born blind was sent to the pool of Siloam and he came away seeing, after washing. "Now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord", Acts 22:16. Since water is mentioned so many times throughout God's word, for cleansing, it is only natural that water be used for Christian baptism to rid our souls from sin. "Go ye therefore, and teach all nations baptising them in

the name of the Father and of the Son and of the Holy Ghost", Matt. 28:19. "He that believest and is baptized shall be saved; but he that believeth not shall be damned", Mark 16:16.

"Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost", Acts 2:38. "For John truly baptized with water: but ye shall be baptized with the Holy Ghost not many days hence", Acts 1:5.

Sister Viola Broadwater,
Cumberland, Md.

THE CONCEPTION AND BIRTH OF JESUS CHRIST

The evangelist Luke, is very particular in giving us a history of the conception and birth of Emanuel, God with us. (History claims that Luke was a Physician and if so, he certainly could give us a very authentic account of the events surrounding Christ's birth.) He tells us, that the angel Gabriel was commissioned by the Almighty, to inform the virgin Mary that she would be the mother of our Lord Jesus Christ. The dazzling appearance of the angel, as well as the message he delivered was so strange and so unexpected, that the mind of this holy woman became troubled, upon which the angel charged her not to fear.

Fear not, Mary, for behold thou

shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus; he shall be great, and shall be called the son of the highest, and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end. Mary took courage and asked the angel for more information concerning this strange and wonderful news. "Then said Mary unto the angel, How shall this be seeing I know not a man? And the angel answered and said unto her The Holy Ghost shall come upon thee, and the power of the Highest shall over-shadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. Mary believed the word delivered by the angel or else she would not have conceived, and said, Behold the handmaid of the Lord; be it unto me according to thy word". See Luke 1:26-39.

As respects the body of Jesus Christ, it is generally acknowledged that He had a human body, a body like until the children of men. It is plainly revealed, that the body of Christ was conceived in the womb of the virgin Mary, Luke 1:31, and that He took flesh and blood, Heb. 2:14. The apostle does not say whether He did or did not, derive His body from Mary. It may be, that the apostle was not so inquisitive as we are, to pry into such matters, the knowledge of which would have no influence

upon our soul's salvation. He does say that He proceeded from the virgin Mary, "Therefore also, that holy thing which shall be born of thee shall be called the Son of God", Luke 1:35. Let this knowledge suffice for us as it respects from whence Christ derived His body.

When the full time was come that the Messiah should make His appearance in the world, Mary and Joseph were in Bethlehem in compliance with a decree which had been ordered by Caesar Augustus. Bethlehem, being crowded with people, it was with difficulty that lodging could be procured. Joseph and Mary being poor, had to take up their abode in a stable, and that was the place where our King Emanuel first made His appearance. O how different from the proceeding of the human family. Man of honor and opulence take great pains in rendering their natural situation as comfortable as possible. But not so with the Son of God, He was pleased to be born of a poor, unnoticed virgin; in a manger we first find His infant body; He denies Himself of many of the comforts of life.

It cannot be expected from men in low circumstances of life to have all the necessities of life or those temporal blessings which nature may crave; they have not the means to obtain them; therefore this situation is not wondered at. But when we see a wealthy man denying himself of the blessings which make nature

comfortable, we say the man must be beside himself, or he is a very singular character. Now it was so with Jesus Christ. He could have had all that human nature could crave or enjoy; yes, He could have come with all that pomp and splendor which is so much admired by the great and honorable of this world. But this would have been contrary to His holy nature, and would not have answered the purpose for which He came into the world.

The apostle tells us that "He was rich, but for our sakes he became poor; that we through his poverty might become rich", 2 Cor. 8:9. Here we learn why it was that Jesus Christ assumed the character of a poor man, that we, through His poverty, might be made rich. Yes, the human family had fallen to so great a depth, that in order to their recovery, it required all that humiliation, life and death of the immaculate Lamb of God.

It was a high and proud mind that plunged Adam and his posterity, into the horrible pit of human woe; it is a meek and low mind that saves man from the pit of destruction. Marvel not at this ye rich and lofty sons of the earth. Behold the King of Kings and Lord of Glory lying in a manger, wrapt in swaddling bands. Behold His mother at that critical time. We do not read that she was favored with that attendance so common upon such occasions. Again, behold Joseph, the husband of

Mary, a poor but honest man, a carpenter by profession, and be wise and learn a lesson for here it is that you have a complete pattern of self-denial and humiliation, here it is that a cloud covers human glory.

Go worship at Emanuel's feet,
See in His face what wonders meet;
Earth is too narrow to express

His worth, His glory, or His grace.

From Nead's theological works.

NEWS ITEMS

PUBLICATION BOARD OFFERINGS

All Congregations please remember your offering, for the Publication Board sometime during the month of December. Remember you can send a one-year free subscription, for every dollar donated to the Publication Board, just send the name and address to the Editor.

MANUSCRIPT

We have been very short of material for several issues. Now that the nights are longer and much of the work is away, Why not use some of your time and talents that others may know and understand, the whole Gospel which Jesus brought from heaven and gave us; through the writings of His disciples?

CERES, CALIF.

If the Lord permits, Bro. David Ebling from Pennsylvania, will hold a two-weeks revival meeting for us,

beginning Dec. 4. These meetings will be held at the Pleasant Home church in Ceres on Roeding Road. May you remember us in your prayers, that many souls will be saved through this Revival meeting.

Sister Doris Byfield, Cor.

GENERAL CONFERENCE

The Lord willing, the 1956 General Conference will be held June 9-15, at Rhodes Grove, Pa.

Ray S. Shank, chairman,
Arrangements Committee.

NOTICE

The General Mission Board wishes to announce that should there be any Congregations that need ministerial assistance, the Mission Board stands ready to send a minister once a month, and oftener if it can be arranged. Ministers who are available for such service are requested to inform the members of the Mission Board in your District.

Also, the Board stands ready to help any congregation who feels they need help; in maintaining their church property. If it needs paint, repairs, etc., the Board is willing to help purchase the material and through the help of the members, our buildings can be brightened up and preserved.

The Board recommends that each Congregation place a simple, but plainly distinct sign either on the church or church property giving the name of the local congregation.

Should the church be located some distance from the main road, a sign at the road would be helpful in directing visiting members as well as strangers to the church.

Any help the Board may be able to render will be given, and all requests will be considered. It is recommended that you write or contact any member of the Board in your District.

The General Mission Board

WAUSEON, OHIO

The West Fulton Church enjoyed a two weeks meetings which started Sept 18 and ended Oct. 2, with Bro. Millard Haldeman, of Quinter, Kansas as our Evangelist. Bro. Haldeman brought us wonderful messages from God's word. I trust we have all been built up and encouraged to live closer to the word of God.

We were glad to have Sister Haldeman with us during these meetings. We also appreciate the presence of the Brethren and Sisters from different Congregatons who attended these meetings, and give them all a hearty welcome to come to our services any time.

May we all be more concerned about the things of God, so that we will be found watching and ready when he comes, Matt. 12:37.

Sister Sarah Roesch, Cor.

FREDERICK, MD.

The Mountain Dale congregation held their lovefeast on Sept. 25.

Sunday-school starting at 9:30 followed by preaching, dinner was served at noon. The members of this congregation sure had a glad surprise to see so many come from other congregations in the afternoon. The good Lord gave us a beautiful day for the occasion.

During the day there were a goodly number of Elders and Ministers present: Ord. L. Strayer, Joseph Myers, Addison Taylor, Hayes Reed, Howard Surbey, A. G. Fahnestock, George Dorsey, W. H. Demuth, Ray Shank, Donald Eckler, Homer Mellott and Earl W. Strayer.

In the evening thirty-six surrounded the Lord's table with Elder W. H. Demuth officiating. We want to thank all who came to worship with us during the day. We are always glad to see those of precious faith, come to worship with us, as we are but few in number. We need the prayers of all, that we may be faithful until the end.

E. May Rice, Cor.

QUINTER, KANS.

On Oct. 11 Bro. A. B. Keller started a meeting at Quinter and closed Oct. 23. Bro. Keller preached the Word with no uncertain sound. We were made to rejoice when one was made willing to follow the Master and unite with the church by baptism. We pray the seed sown, by our brother, will still bring forth more fruit. We enjoy-

ed having Bro. Keller and Bro. Clifford Long, with us and may God bless them in His service.

We feel we were especially blest having so many visiting ministers, who fed us so richly from the Word of God. On Saturday evening fifty-two surrounded the Lord's table, to partake of the sacred service with Bro. Keller officiating. Ministers present were: A. B. Keller, Harry Andrews, David Ebling, Paul Myers, W. C. Smith, W. S. Reed, Joseph Flora, W. E. Bashor, Wm. Root, O. T. Jamison, Millard Haldeman, W. C. Pease and Dale Jamison.

We also appreciate the brethren and sisters from other congregations. May the Lord bless them for their efforts. Pray for the church at this place as we are few in number.

Elma Jamison, Cor.

OBITUARIES

MARY ETTA BOYD WYATT

Daughter of James P. and Ellen Boyd, was born Oct. 15, 1873, at Winfield, Kansas and departed this life Oct. 17, 1955. When 11 years of age she moved with her parents to Benton County Mo. At the age of 15 she joined the Dunkard faith and later moved to Johnson County, Mo. In 1898 she moved with her family to Newville, N. Dak. She was a charter member of the Newville church. In 1899 she was united in marriage with John A. Wyatt. They lived on their homestead until

1906, when they moved to Goodwell, Oka. In 1910 they moved to California, living in Kerman and Fresno until 1917, when they moved to Chowchilla.

Bro. Wyatt preceded her in death August 18 of this year. She is survived by: two sons, Oakley and Boyd Wyatt of Chowchilla; two sisters, Mrs. Joe Moore of Arkansas and Mrs. A. C. Wright of Fresno; one brother, Lewis W. Boyd of Fresno; six grandchildren and one great-grandchild.

Funeral services were conducted by Bro. Swallow, assisted by Bro. Paul Byfield, at the Worden funeral chapel in Chowchilla. Interment in the Chowchilla district cemetery. Sister Wyatt's death came suddenly, while visiting her sister in Fresno. She was a faithful member of the Dunkard Brtehren church at Waterford and Ceres. Bro. and Sister Wyatt were faithful in coming to church, even though they lived approximately 60 miles from the church. They will be greatly missed by church, relatives and friends.

Doris Byfield, Cor.

PHYLLIS ILENE LORENZ

Daughter of Raymond and Beulah Lorenz, of Elkhart, Ind., was born April 12, 1951, had departed this life on Oct. 2 at the tender age of 4 years, 5 months, and 20 days.

She leaves: besides the sorrowing parents six brothers and sisters, Merle, of near Elkhart; John, of

Elkhart; Martha Sargent of Elkhart; Kenneth, Gary and Mary at home; one niece; one nephew; the paternal grandmother, Mrs. Clara Lorenz, of Wabash, Ind.; the maternal grandparents, Mr. and Mrs. Grover Sprval of Kokomo, Ind.; a great-grandmother Mrs. Joseph Kendall, of Wyandotte, Mich., and a host of other relatives and friends.

Phyllis was a loving and obedient child and in her short stay made many friends. Although her mind was partly clouded by intense suffering, she leaves behind memories of many beautiful things that she spoke of during her illness.

Let fate do her worst, there are
relics of joy
Bright scenes of the past, that it cannot destroy.
That come in the night-time of sorrow and care
And bring back the memories that
joy used to share.

Long, long be my heart with such
memories filled
Like a vase in which roses have once
been distilled.
You may break, you may shatter
this vase if you will,
But the scent of the rose will hang
'round it still.

Services were held at the Goshen church with Bro. Floyd Swihart in charge, assisted by Bro. Roy Swihart. Burial in the Sugar-Grove cemetery near Elkhart.

Sister Maurine Carpenter, Cor.

BENJAMIN FRANKLIN RITCHIE

Son of George W. and Mary Hawse Ritchie, was born in Pendleton County, W. Va., April 9, 1863. He passed away Oct 29 in Rockingham Memorial Hospital Harrisonburg, Va., where he had been a patient for about a week.

His eyesight as well as his health, began to fail during the past ten years and the last few years of his life he was totally blind. He was of a kind disposition and was always ready to help others in need. He was tenderly cared for in his home by his daughter, Mrs. Bessie Deror.

He was a member of the Church of the Brethren for a number of years. Later in life he became a member of the Dunkard Brethren and remained faithful until death. He spent much time in reading the Bible, as long as he could see to read, then he enjoyed having it read to him. He also was a great lover of singing and a faithful attendant at church as long as health permitted.

He was married twice and was preceeded in death by both wives. Dec. 31, 1892 he was united in marriage to Hannah Myers, who died Sept 22, 1913. On Feb. 19, 1916 he was united in marriage with Lelia Dillard, who died Dec. 18, 1951. He also was preceeded in death by a daughter, Minnie, in

1919 and an infant son, Charles Samuel Ritchie.

Surviving are the following children by his first wife: Mrs. Mertie Hartman and Paul Ritchie of Elgin, Ill.; Ward Ritchie, Chicago, Ill.; Galen Ritchie, Cedar Rapids, Iowa; Cleo Ritchie, of Harrisonburg, Va. Surviving by his second wife are: Mrs. Bessie Derror and Glen Ritchie, of Linville, Va. He is also survived by: two brothers, Ed. and Ira Ritchie of Linville, Va.; 17 grandchildren, 21 great-grandchildren.

Funeral services were held November 1 from the Mt. Zion Church of the Brethren, by the following ministers: M. J. Craun, assisted by T. I. Bowman.

Josie Lam, Cor.

ZEBDA LIKENS

Was born to James and Zubia (Rotruck) Likens, on Dec. 20, 1869 in Grant Co., W. Va., and passed away at the hospital in Keyser, W. Va., on Oct. 9, 1955. His companion died in 1941. He was well known in the community and had become a member of the Dunkard Church a number of years ago.

Surviving are: one son, William H. Likens of Ridgeville, W. Va.; one daughter, Mrs. Marie Blackburn of Burlington W. Va.; eight grandchildren, twelve great-grandchildren and other relatives and friends.

Services were conducted by the

writer, on Oct. 12, 1955, at the Knobley Church of the Brethren, and the body laid to rest in the cemetery nearby.

Melvin C. Roesch.

DEC. 4—MATT. 22:23-46

Do we ever err, not knowing the Scriptures?

Does our faith prove, that we know the power of God?

What does love include in obeying the first Commandment?

What does love include in obeying the second Commandment?

Does the New Testament also hang on these two Commandments?

DEC. 11—MATT. 23:1-22

What should be the purpose of our works?

How do we become great in Christ's Kingdom?

Which is important, the purpose of or the act of obedience?

What is implied in the civil oath, yet usually not stated in full?

DEC. 18 — MATT. 23:23-39

Can we fulfill our obligations to Christ by offerings?

Can we fulfill our obligations to Christ by outward appearance?

Can we fulfill our obligations to Christ through respect of our fore-fathers?

Am I under the wing of Christ?

CHRISTMAS THOUGHTS

The Christmas time has come again. There is no other time of all the year when such universal joy and happiness sweeps over the Christian world as on this, the natal day of our Saviour. It is altogether fitting and proper that this is so, for on this day almost two thousand years ago was consummated the prophecies and visions and meditations of four thousand years. In this age of hurry and hustle we can scarcely conceive of the meditations which must have filled the minds of devout men and women in the dim shadowy ages of the long ago.

Meditations so devout and holy that brought the Christ even into their lives, meditations which enabled Job fifteen hundred years before Christ's birth to burst forth with the most implicit confidence, "I know that my Redeemer liveth and that he shall stand at the latter day upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself and mine eyes shall behold, and not another", and enabled David the man after God's own heart, in spirit to call him Lord, saying, "The Lord said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool." We are often made to wonder what the result would be if the members of our own beloved church could say in the full-

est confidence and implicit faith, "I know", but so often we are compelled to cry out in the words of the father of the child who was possessed of a dumb spirit, "Lord, I believe; help thou mine unbelief."

The prophecies concerning the birth of Christ are quite numerous. The first promise given is found in Genesis 3:15, "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." No one can justly accuse God of not having thought of us and planned for our best happiness. Had our first parents not transgressed and had man continued in innocency, no doubt God would have extended the borders of Eden until it would have included the entire earth, and man would still be living under the benign guidance of God, in a world free from sorrow. The earth would have yielded its increase abundantly without the thorn and the thistle and our crops would be free of weeds.

God commendeth His love towards us so much that while we were yet sinners Christ died for us. When man transgressed and fell, from the high plane on which he had been created, he became subject to sin, sorrow and death, even eternal death. God met his condition by the promise of a Saviour, who would come as a babe, live among men that He might know

how frail we are and how prone to sin we are, so that He might be our mediator in the fullest degree; give us His blood on the cross, so that we through His shed blood might become heirs of God and **joint-heirs** with Christ. Abraham also is assured that in his seed all nations should be blessed.

This Christ, the Savior of the world, was born of a virgin, a woman clean and pure physically and spiritually as the new-fallen snow, and a woman whose ancestry could be traced through the long chain of prophecies to Adam and through Adam, because he was directly created by God, even to God Himself. No wonder God said, "This is my beloved Son, in whom I am well pleased".

Micah, the prophet, sings the birth of the Savior, seven centuries before His birth in the following beautiful words, "But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee he shall come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting". Hosea refers to the Christ by saying, "And called my son out of Egypt" referring to the time when His parents were compelled to flee into Egypt to escape the vengeance of Herod.

Great had been God's concern for fallen man, great His preparation for the advent of His Son, and we

need not be astonished that His birth took place under the most extraordinary circumstances. Universal peace reigned supreme. Heaven and earth vied with each other to announce the birth of the Christ the Saviour of the world. The wisemen of the orient were led by the star of the east. The angel opened the pearly gates of heaven to announce unto the shepherds, "Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people, for unto you is born this day in the city of David, a Savior, which is Christ the Lord". Suddenly the gates were opened wide and a multitude of the heavenly host sang the most exquisite song man ever heard, "Glory to God in the highest, and on earth peace, good will toward men". This song has been ringing down through the centuries which separate us from the birth of the only begotten son of God. The announcement of His birth is without parallel in the history of the world. No king or potentate of earth had such splendor, such magnificence as was displayed in announcing His birth.

Yet with the exception of the absolute purity of the mother, the nobility of character of the foster father, no child perhaps was born more lowly than He who some day shall be King of kings and Lord of lords.

"He came unto his own, and his own received him not", was true not only through His entire life but sadly true even at His birth. Rejected,

despised, shunned because they were Galileans, the parents were compelled to pass the night, not in the inn where reposed those of supposedly nobler ancestry but in the stable so that they of "higher station" might not be contaminated by their presence. Even to this day there is no room in the hearts of many people for Him who died for them. Sad, almost unbelievably sad as this is, the judgment will be infinitely sadder to those who reject Him now, "said it will be no room in heaven for thee".

Does it not seem strange that all this splendor and magnificence, displayed in the announcement should have been only to the unlearned shepherds? Not one of the "nobler" Jews, not even those who were favored with the best the inn could provide suspected, while they reposed on comfortable beds, that heaven stooped low to impart unto these simple folks, the greatest message God ever gave to man. Christ upon one occasion said, I thank thee, oh Father, that thou hast hid these things from the wise and the prudent and hast revealed them unto babes".

To the wise everything must be proved. God's Word has been subjected to scientific investigation and because some things will not bear this scientific investigation it is not accepted by the learned. Nicodemus, that learned man of the Sanhedrin failed utterly to comprehend Jesus when He said, "Ye must be born

again". The unlearned fishermen accepted Christ's teachings and understood later, at least partly.

The Jew, who should have received the news, of the birth of the Savior of the world, with joy unspeakable, received the news with eyes that saw not, and ears that heard not, and hearts that perceived not. To this day the Jew is still anxiously expecting the birth of the Savior, whose birth, according to the Talmud will be heralded by a beautiful star of six colors. Because of his failure to accept Christ as the Saviour, he is a wanderer today, alienated from his homeland. No wonder Jesus, just a short time before His crucifixion, as he overlooked Jerusalem, said with an anguish that the human mind can scarce comprehend, "O Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not".

Our present observance of Christmas is a combination of customs which have come to us from various sources. The giving of presents was a Roman custom; the christmas tree originated, perhaps from the old Teutonic nature worship by means of the yule tree and yule log, the lighted tapers, possibly come from the Jewish feast of purification. Altogether it is a heathenish observance rather than a christian

observance. In fact there is no Scripture stating or implying that His birth should be observed in any manner. Christ very implicitly bade His followers observe His death but is absolutely silent concerning His birth.

Christmas certainly should mean much to the Christian. It brought my Savior from above, to die on Calvary but unless we exercise great care in its observance, we utterly fail to discern His birth. Far better would it be to observe the day in prayer, meditation and fasting, than as is the usual custom by feasting and over-indulgence.

K. D. Henry,

in December 1924 Bible Monitor

THE OLD AND THE NEW WAY

The Old Testament and the New Testament. Christ the Lord and Saviour of the world, came to earth, was crucified and shed His blood to establish the new Way, the Way to salvation. The Old Testament was only as a schoolmaster to lead God's people to the Lord Jesus Christ. Heb. 1:1-2, 10-12 "God, who at sundry (different) times and in divers (various) manners spake in time past unto the fathers by the prophets hath in these last (latter) days spoke unto us (His disciples) by His Son, whom he hath appointed heir of all things, by whom also he made the worlds. Thou Lord, in the beginning hast laid the foundation

of the earth; and the heavens are the works of thine hands: they shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed".

Rev. 21:1, "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away". Matt 24:35, "Heaven and earth shall pass away, but my word shall not pass away". 2 Pet. 3:7, 10, 12-13, "The heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we, according to his promise, look for new heavens and a new earth".

2 Cor. 5:1, For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. 2 Cor. 6:16, "For ye are the temple of the living God". 2 Cor. 5:17, Therefore if any man be in Christ, he is a new creature: old things are passed away, behold all things are become new. We can no longer

walk in the old paths. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you. Matt. 15:3,9, Why do ye also transgress the commandment of God by your tradition? Jesus speaking to the Pharisees and Sadducees, "But in vain do worship me, teaching for doctrines the commandments of men". This should be a lesson for us, at this day and age.

Matt. 15:24, He (Jesus) answered and said, I am not sent but unto the lost sheep of the house of Israel". Jesus did in no instance, teach the Gentiles, before he fulfilled His mission. Later on, Paul and others did preach to the Gentiles, Acts 18:6. When they (the Jews) opposed themselves, and blasphemed, He (Paul) shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles. Paul ordained elders and sent them to preach to the Gentiles.

Luke 16:16, "The law and the prophets were until John: since that time the kingdom of God is preached and every man presseth into it". John 1:11-12, 17, "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believed on his name. For the law was given to Moses, but grace and truth came by Jesus Christ". For

Christ was the end of the law. Gal. 5:4, "Christ is become of no effect unto you, whosoever of you are justified by the law. Ye are fallen from grace".

For ye are not under the law, but under grace. That we should serve in newness of the Spirit, and not in the oldness of the letter. Heb. 9:14, 17, "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? For this cause he is the mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first Testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth". So when Christ died on the cross, the New Testament came into effect.

Lo, I come to do thy will O God. He taketh away the first that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all. Heb. 10:19-20, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus. By a new and living way, which he hath consecrated for us". It behooves us, having our

hearts sprinkled from an evil conscience, and our bodies washed with pure water, to draw near with a true heart in full assurance of faith, Col. 2:6, "As ye have therefore received Christ Jesus the Lord, so walk ye in him".

I Pet. 1:13-14, "Wherefore gird up the loins (activity) of your mind, be sober (meaning thoughtful or moderate) and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ, as obedient children, not fashioning yourselves according to the former lusts in your ignorance". Many so-called christians are ignorant of this thing and are lusting after the fashions of the world. Rom 12:2, "Be not conformed to this world". Many are disobedient or willingly are ignorant of this commandment. 2 Pet. 3:5, "For this they are willingly ignorant of". Willful ignorance will not be excuseable but will have to give an account at the great judgment day. 2 Cor. 5:10, "For we must all appear before the judgment seat of Christ". Some so-called christians worship some man, some worship by ceremonial worship, but Jesus commanded us to worship in Spirit and in truth So it needs be that we are truthful and also be willing to be guided or directed by the Holy Spirit.

1 Cor. 14:38, "But if any man be ignorant, let him be ignorant". We are free moral agents, as we sow, so shall we reap. Gal. 6:7, "Be not de-

ceived; God is not mocked for whatsoever a man soweth that shall he also reap". He that soweth to the Spirit shall of the Spirit reap life everlasting. This I say then, walk in the Spirit, and ye shall not fulfill the lust of the flesh. So we cannot walk in the carnal path and fulfill the lusts of the flesh and yet inherit eternal life. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

Rom. 6:16, 22-23, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wage of sin is death; but the gift of God is eternal life through Jesus Christ our Lord". As Christ was raised from the dead by the glory of God even so we also should walk in newness of life. No more in the old path of the carnal mind. That we should serve in newness of Spirit and not in the oldness of the letter.

Col. 3:9-10, "Seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him". Gal. 6:15, "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision but a new creature". Eph. 4:23-24, "Be renewed in the spirit of your mind; and that ye put

on the new man". Speak every man truth with his neighbor, and grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Rev. 21:5, "Behold I make all things new".

I must needs go on in the blood
sprinkled way
The path that my Saviour trod,
For the Lord says come and I seek
my home,
Where the soul is at home with God.
The Way of the cross leads home.

Then I bid farewell to the way of
the world
To walk in it never more,
If I ever climb to the heights sub-
lime,
Where He waits at the open door,
It is sweet to know as we onward
go,
The way of the cross leads home.

I must needs go home by the way
of the cross,
There's no other way but this.
I shall never get sight of the gates
of light,
If the way of the cross I miss.

Wm. M. Kinsley,
Hartville, Ohio.

"I'm bound for that beautiful city,
The Lord has prepared for His
own,
Where all the redeemed of all ages
Sing glory around the White
Throne".

THE FAMILY BIBLE

Other books we gave away,
Lent to friends or tossed aside,
But for comfort day by day,
On the Bible we relied.

Ours we called it. Ours it stayed,
There for all who wished to see
Names and dates of birth displayed
As our family history.

Now it stands upon my shelf,
Mine to cherish while I live,
I've bought others for myself,
Some to keep and some to give.

That's the Bible mother read,
That's the record father penned,
That's the Bible at her bed,
Kept and treasured to the end.

In the family may it stay,
This my hope when I have gone
That, as I my children may
To their children pass it on.
Sel. Sister Ruby Sowers.

GIVING IS LIVING

"For giving is living", the angel
said,

"Go feed to the hungry sweet char-
ity's bread".

"And must I keep giving again and
again?"

My selfish and querulous answer
ran.

"Oh, no!" said the angel, piercing
me through,

"Just give til the Master stops giv-
ing to you". —Selected

THANKSGIVING

There are many times in our lives when we should have said "thank you" to folk around us, and we have failed to do so. Though we often show ingratitude to those about us, perhaps there is no one thing in which we fail more than in our thanksgiving to God.

A national day for Thanksgiving was set aside by the deeply religious men and women who founded our nation. In a special way since then we have paused on that day to give thanks.

Giving thanks is a personal thing. It is the lifting up of our hearts and minds to God in gratitude for His goodness to us. Again this year, as in the past, each one of us should take time to look again at the many and varied blessings we enjoy, and give thanks for them.

For these many blessings I give thanks:

For life itself, the greatest of all gifts.

For a sound mind and the ability to think and study, worship and love and pray.

For those who have loved and cared for me in the past, and guided me with their good counsel.

For this great and good free land I call my home.

For the many years of excellent health I have enjoyed, and what a treasure that is.

For those who have inspired me

with a larger vision of service, loyalty and love.

For friendships that have brought meaning and new horizons to my life.

For an opportunity to work with my hands with the work of my own choosing.

For the times in my life that I have been able in a small way to help someone not so fortunate as myself.

For my family and my children, and those who need me and the many opportunities that have come my way to guide and direct them.

For Thy love to me, so tremendous I cannot always understand, but which guides and keeps me daily, a source of strength when I am weak, a listening ear when I am fearful, a forgiving voice for my many failures.

With an awareness of these many blessings which are mine, keep me, I pray, from ever thinking of life as commonplace, cheap or mean. Help me to see it as a glorious opportunity to love and serve as You have taught me, and make my every day not only a Thanksgiving Day, but a Thanksliving Day as well.

Sel. by Ruth M. Snyder.

TAKE TIME

Just when there seems to be no time is often the time to take time. Things always look better when you stop to take a long, slow look. I have no idea who Dr. Fred Helsabeck

was, or is, but he knew something about time busyness, for he wrote:

Take time to live, it is the secret of success.

Take time to play, it is the secret of youth.

Take time to think, it is the source of power.

Take time to read, it is the foundation of knowledge.

Take time for friendship, it is the course of happiness.

Take time to laugh, it helps to lift life's load.

Take time to dream, it hitches the soul to the stars.

Take time for God, it is life's only lasting investment.

Sel. by Sister Blanche Sweitzer.

WAITING FOR THE MOVING OF THE WATERS

"Waiting for the moving of the waters",

Waiting, oh, so weary and so ill,

Waiting for some touch of angel fingers

On the murky pool of life so deep and chill.

Waiting, while One standeth near to bless you,

With His mighty touch of love, and word of power;

Waiting for some far-off future blessing

While He longs to heal you now, this very hour.

Waiting, while the throng moves

on before you,

Waiting paralyzed, with none to help or heed,

Waiting while He draweth near to bless you

And supply by His own life your every need.

You have "no man" to bear you to the fountain?

Nay, there is no distance 'twixt your soul and Him,

Made "nigh" for ever by the blood of cleansing,

Your quickened faith need never more be dim.

He, Himself, has taken all your sorrows,

He has carried all your sickness and pain,

His blessed life the constant pool of healing,

He calls to you again and yet again.

Do not longer wait, beloved sufferer, Do not disappoint and grieve His love;

The windows of the skies are open toward you,

And you may have the fullness from above.

"Arise" by faith; your Saviour now is speaking,

Take up your bed and walk by His command,

His strength is yours this moment for the asking,

And He will e'er uphold you by His hand.

Sel. Sister Ida Roberts.

THE SECRET OF THE SAINTS

To play thru life a perfect part,
 Unnoticed and Unknown,
 To seek no rest in any heart,
 Save only God's alone;
 In little things to own no will,
 To have no share in great,
 To find the labor ready still,
 And for the crown to wait.

Upon the brow to bear no trace,
 Of more than common care,
 To write no secret in the face,
 For men to read it there.
 The daily cross to clasp and bless,
 With such familiar zeal,
 As hides from all that not the less,
 The daily weight you feel.

In toils that praise will never pay,
 To see your life go past,
 To meet in every coming day,
 Twin sisters of the last;
 To hear of high heroic things,
 And yield them reverence due,
 But feel life's daily offerings
 Are far more fit for you.

To woo no secret, soft disguise,
 To which self-love is prone,
 Unnoticed by all other eyes,
 Unworthy in your own.
 To yield with such a happy art,
 That no one thinks you care,
 And say to your poor bleeding
 heart;
 "How little can you bear?"

Oh! 'tis a pathway hard to choose,
 A struggle hard to share,
 For human pride would still refuse,
 The nameless trials there;
 But since we know the gate is low
 That leads to heavenly bliss,
 What higher grace could God be-
 stow

Than such a life as this?

Author Unknown.

ARE YOU PRESSING ON- WARD?

Do you walk this vail of sorrow
 All alone and full of pain,
 With a hope of a tomorrow
 Where the sun will shine again?

Do your friends despise, forsake you
 When you try to do what's right,
 Always pulling, never pushing
 And against so you seem to fight?

Do the road you try to follow
 Straight and narrow all the way,
 Pointing toward a prized possession
 And a glad awakening day?

There are others who have traveled
 Through this world of sin and woe,
 While temptation 'round them gather-
 ed

On this earthly path below.

They have struggled, ever trying,
 Struggling for their home above,
 And in death have closed their eye-
 lids

Praying, weeping, but in love.

Sister Deloris Gray,

Clarksville, Michigan

A PRAYER MEETING

There were only two or three of us
Who came to the place of prayer;
Came in the teeth of a driving
storm,

But for that we did not care.

Since after our hymns of praise had
risen,

And our earnest prayers were
said,

The Master Himself was present
there,

And gave the Living Bread.

We knew His look on our leader's
face,

So rapt and glad and free;

We felt the touch when our heads
were bowed,

We heard His "Come to Me".

Nobody saw Him lift the latch,

And none unbarred the door.

But "peace" was His token to every
heart,

And how could we ask for more?

Each of us felt the load of sin

From the weary shoulder fall;

Each of us dropped the load of care,

And the grief that was like a pall;

And over our spirits a blessed calm

Swept in from the jasper sea,

And strength was ours for toil or
strife

In the days that were thence to
be.

It was only a handful gathered in

To the little place of prayer;

Outside were struggling and pain
and sin,

But the Lord Himself was there.

He came to redeem the pledge He
gave—

Wherever His loved ones be,
Himself to stand in the midst of
them,

Though they count but "two or
three".

And forth we fared in the bitter rain

But our hearts had grown so
warm,

It seemed like the pelting of summer
flowers,

And not the crash of the storm.

'Twas a time of the dearest privilege
Of the Lord's right hand, we said.

As we thought of how Jesus Him-
self had come

To feed us the Living Bread.

Sel. by Sister Sidebottom.

THE CHRISTIAN'S REST

"Those who believe do enter into
rest".

"The night lies dark upon the earth

And we have light;

So many have to grope their way—

And we have sight.

One path is theirs and ours—

Of sin and care—

But we are borne along,

And they their burden bear.

Foot-sore, heart-weary, they

Upon their way,

Mute in their sorrow, while

We kneel and pray.

Glad are they of a stone

On which to rest,

While we lie pillowed on

The Father's breast".

Shall I not wait and trust?
For God is true an ever-present
Friend;

He knows the way full well unto
the end,

And stands, His aid in every need
to lend,

If we but wait and trust.

Shall I not wait and trust?
God will anoint our heads with holy
oil,

He will remove from us the tax of
toil,

And surely make our souls to reap
the spoil,

If we but wait and trust.

Shall I not wait and trust?
We soon forget that God can never
err,

That He is love, and every prayer
will hear.

And in His power, will banish every
fear,

If we but wait and trust.

Shall I not wait and trust?
Be true, O soul, God's mighty
promise prove,

Watch thou and see the triumph
of His love,

Stand still in Him, the mountain
must remove,

If thou but wait and trust.

We bowed our heads as Pilgrim
children,

When our land was new;

And we were thankful for Thy
mercy,

When our wants were few.

Help us abide in Thee, Dear Father,

In the same old-fashioned way
As we recount our untold blessings
This Thanksgiving Day.

O LITTLE TOWN OF BETHLEHEM

O little town of Bethlehem, how still
we see thee lie;

Above thy deep and dreamless sleep
the silent stars go by.

Yet in thy dark streets shineth the
everlasting light;

The hopes and fears of all the years
are met in thee tonight.

For Christ is born of Mary, and
gathered all above;

While mortals sleep, the angels keep
their watch of wond'ring
love.

O morning stars, together proclaim
the holy birth;

And praises sing to God, the King,
and peace to men on earth.

How silently, how silently, the wond'rous gift is giv'n!

So God imparts to human hearts
the blessings of His heav'n.

No ear may hear His coming, but in
this world of sin,

Where meek souls will receive Him,
still the dear Christ enters in.

O holy Child of Bethlehem, descend
to us we pray;

Cast out our sin, and enter in, be
born in us today.

We hear the Christmas angels the
great glad tidings tell;

O come to us, abide with us, Our
Lord Emmanuel.



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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

The Greatest Story Ever Told

"In the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee; blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

And the angel said unto her, Fear not, Mary: for thou hast found favour with God, and, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. And, behold, thy cousin Elizabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. For with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her", Luke 1:26-38.

CHRIST THE LORD

"And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn", Luke 2:7. The timing of Almighty God is marvelous and very interesting to study. Through His prophets, He gave His people several unusual prophecies concerning the sending of a Savior unto the earth. These prophecies were so unusual that it would be impossible for anyone else to fulfill them and yet so that the coming of His Son would fulfill each one. Thus when his Son was born there was no question but that it was Christ the Lord.

In all the events we have two distinct threads of events. In one, we note God's reasons for the taking place of events, just as they did, usually because God had revealed through someone that it would be thus. The other, man usually had his reasons for doing so and so, not realizing that God had so decreed perhaps several hundred years before.

"It came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed", Luke 2:1. This took place when Rome extended the farthest, history claims they ruled nearly the entire known world, the Bible bears this out "all the world". Caesar Augustus, no doubt, had his

reasons for this decree. Perhaps to further humiliate those stubborn Jews, who had taken so long to conquer; to see how many Jews there were and to what tribe they belonged; to gather revenue from each. Some think to record especially the descendants of David, from whom it was likely that a leader would come to re-establish the Jews.

God had decreed, on many occasions, that this Savior should come. He had said that it would not take place until "the sceptre shall not depart from Judah until Shiloh come" Gen. 49:10. The Romans had just gained complete control over church and state, and peace was ruling over the entire land. The authority, the power, the sovereignty had completely departed from the Jew. "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever", Dan. 2:44.

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting, Micha 5:2. Perhaps this was God's way of getting Joseph and Mary down into Bethlehem, at just the right time? Bethlehem was the birthplace of David, the first

King of God's people. Their privilege, to be enrolled at Bethlehem as a part of the royal family, was no doubt a severe hardship at this time, rather than an honor. It can be seen, with all the descendants of David going to the little town of Bethlehem, that lodging would be very crowded for a number of days. In their condition, with likely not too many days notice of the taxing and about 70 miles to travel, on foot or by donkey, why Joseph and Mary would be among the last getting there.

His Holy One was to be a servant of rulers, Isa. 49:7. Likely He was enrolled along with His mother. He was born among the humblest of circumstances under a rented shelter for the night, a public Inn stable. Swaddling clothes were the poorest of bed-linens likely bits torn from plain cloth. "This shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger", Luke 2:12. I doubt if any other could have been found, who would be so born and clothed, throughout all Palestine that night. Thus they could not mistake Him for another. He came as a King, yet under very humble circumstances. The lack of concern for Mary, His mother, proves the humiliation which He suffered that He might take on the form of man, for our redemption.

"Therefore the Lord himself shall give you a sign; behold, a virgin

shall conceive, and bear a son, and shall call his name Immanuel", Isa. 7:14. Here we have an utter impossibility with man but simple under the mighty hand of God. God was wise enough to protect the sanctity of this birth by the marriage vow between Joseph and Mary. Thus her reputation and her needs were easily taken care of.

We cannot realize the hardships, trials and suffering that this couple went through; neither can we realize the glory which accompanied this birth. The Angel Gabriel had appeared to Mary and Joseph and now descended from Heaven before the shepherds. No birth has ever been announced with such glory, such favor and such a heavenly host or such divine words. Notice these glad tidings came not to the Jewish leaders, the Roman Generals, nor the rich. They came to poor, humble no doubt God-fearing shepherds. For they believed what the Lord had made known unto them, glorifying and praising Almighty God.

"And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord, and this shall be a sign unto you; Ye shall find the babe wrapped in swaddling

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clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, goodwill toward men", Luke 2:9-14. Notice the angel said, "Which shall be to all people". And the shepherds "When they had seen it, they made known abroad the saying which was told them concerning this child", Luke 2:17. Is it that way in your heart? In your life? Do you glorify and praise God for it?

True, we do not know whether December 25 is the exact birthday of our Saviour? True, we have no definite Scripture that we shall commemorate His birthday. However any event which is announced by such heavenly Beings, with such glory and honor is worth commem-

orating forever. But how? Notice, the shepherds did it by glorifying and praising God. The wise-men from the east, worshiped Jesus and gave gifts unto Him. How do I commemorate His birth? We have read that church-leaders claim this time of the year is the most difficult time to get church donations. Without question the method of commemorating Christ's birth, as celebrated by even religious people, can be greatly improved upon. What am I doing about it, myself? What example of true commemoration am I leaving by my words and actions?

THE MESSIAH

God plainly intimated to Adam, that of the woman's seed, one would arise, who would be a restorer of the breach; but Adam did not live to see the fulfillment of this glorious promise. It was a long time after the promise was given, before it was fulfilled. Preparations had to be made for the accomplishment of this glorious event. It was necessary that God, before the coming of the Messiah, should give unto the children of men a revelation of His righteousness, and that the character of the Messiah should be plainly foretold before His coming into the world. God singled out Abraham as the one from whom the Messiah would descend, and gave him the rite of circumcision.

After God had given the promise to Abraham, that in his seed all the

families of the earth should be blessed, Gen. 12:3; 28-14, and established His covenant with him, He raised up Moses. When Abraham's seed were in bondage, God made Moses a leader of the people, and when they had left Egypt for the promised land and had arrived at Mount Siani, in the wilderness of Arabia God gave the law to Moses upon two tables of stone, Ex. 19:20. In this law we have the righteousness of God revealed, that righteousness which God will be pleased with. Adam was clothed with this righteousness, prior to his disobedience, and could have remained in that state forever, had he not partaken of the forbidden fruit; and after his transgression he forfeited or lost this righteousness.

This was not all; he became so weak and helpless, that he never could recover that righteousness, yea it was not attainable by him or any of his posterity. It was this which led the apostle to declare, that by the deeds of the law no flesh could be justified, Rom. 3:20. "For it is not possible that the blood of bulls and of goats should take away sins", Heb. 10:4 The law was to draw them to serve the one God, Jehovah, that they might receive the sacrifice of His Son for the forgiveness of their sins.

Having briefly stated the nature of the law; I shall now touch a little upon the use of the law, and then call the attention of the reader, in a

few words, to the nature and use of the ceremonial law. By the moral law, I mean the law which God wrote with His own fingers upon the tables of stones, and gave unto Moses. I have stated that preparations had to be made for the coming of the Messiah; therefore the law of Moses had to precede the Gospel. The attentive reader can easily perceive the use, or design, of the moral law, from what I have advanced. It is in the first place, to show the sinner, what a righteous and holy Being he has to do with, as the prophet tells us, that God is of purer eyes than to behold sin with the least degree of allowance.

Inasmuch as the law is holy, just, and good, it is therefore an image of God. The law makes no allowance for sin, neither does God, as has been declared by the prophet. In the second place, by comparing himself with the law, he can see he comes far short of that righteousness which is therein revealed, and that he is now in a state of condemnation. That of himself he is not able to attain to that righteousness, and therefore having a clear insight of his guilty condition, it may be asked, why sentence should not be passed upon him? I answer, though the law pronounces man guilty, yet as God designs His salvation, it is intended as a means to cause men to seek for refuge in the rent veil of Emanuel's flesh or that atonement which Christ made upon Cavalry,

therefore God gave the Israelites another law, which is termed the ceremonial law, or Levitical dispensation.

This law given by Moses, was binding upon the Israelites until the coming of the Messiah; and, after His coming was to be null and void. The reader will peruse the second and third books of Moses, where he will find this law plainly revealed. This law speaks of priests' altars, various vessels, various oblations, and of their distinguishments into burnt-offerings' peace-offerings, sin-offerings and trespass-offerings. By the moral law is the knowledge of sin, and by the ceremonial law is revealed the expiation for sin. So, from the ceremonial law, we learn that sin must be atoned for. The question may be asked were those sacrifices offered up under this dispensation able to take away sin? I answer no, for the apostles tell us, Heb. 10:1-3, "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect". Hence we learn that those sacrifices were not able to purge from sin.

They could not produce a change in man; yet they were of great service to guilty men, for it was by the law of sacrifices, that the great atonement which Christ, the Son of God, made in His own body, prefigured or shadowed forth. Paul

tells us that, "The law was our schoolmaster to bring us to Christ", Gal. 3:14. All those victims that were slain, all that blood which was shed, all that flesh which was burnt, had for their substance, the holy and patient Jesus, bearing our sins away, by suffering a painful and shameful death. "The just for the unjust, that he might bring us to God". 1 Pet. 3:18. So that, upon His coming into the world, those shadows had to disappear, like the moon and stars upon the rising of the sun.

My dear reader, do you not plainly discover how necessary it was, that those things above stated, the moral and ceremonial law, must precede the Gospel? For it was by them that God ushered in the christian dispensation. By the law and the prophets, the way was prepared for a better and a more glorious dispensation. Israel's prophets being filled with the spirit of inspiration, prophesied more or less concerning the lineage, conception, birth, offices, doctrines sufferings, death and resurrection of the Messiah, our glorious Emanuel of God, with us. No doubt, but those ancient prophecies were intended to prepare the minds of the children of men for the reception of the Gospel. It was by the means of those prophecies that all those who acknowledge the authority of the prophets, were convinced that Christ was the true Messiah. The way being prepared for the introduction of the Gospel, God saw

proper to send a particular messenger, who should be the end of the law and of the prophets and whose office should be, to give a general annunciation of the speedy arrival of the Messiah and also prepare the minds of the people for His reception.

Sel. from Nead's Theological Works

THE BIRTH OF CHRIST

Very soon after the creation man transgressed God's commandment, causing his spiritual downfall, and bringing the curse of sin upon all men, Rom. 5:12. By listening to the tempter instead of God's commandment, they brought about a condition which made a Redeemer necessary for man's salvation. When telling the tempter what should befall him, because of enticing man to sin, God told him, that the seed of the woman would bruise his head. This meant that of the descendants of the woman should one be provided to defeat Satan's power over her descendants. This evidently referred to Christ and the plan of redemption although it is not directly expressed.

God knew that man should need a redeemer for, "Known unto God are all His works from the beginning of the world", Acts 15:18. At various times God spoke of Abraham's faithfulness and told him, that in his seed should all the nations be blessed, Gen. 12:3; 18:18; 22:18. Again we believe that this

has reference to Christ although not directly expressed.

According to man's reckoning of time, many hundreds of years transpired before the promises of a redeemer were plainly expressed, "the scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be", Gen. 49:10. This quotation undoubtedly has direct reference to Christ, telling of His lineage and that the people would gather unto Him. "The Lord thy God will raise up unto thee a Prophet from the midst of thee of thy brethren, like unto me; unto Him ye shall hearken", Deut. 18:15. The 19th verse tells us that if they do not hearken they will be held accountable.

Thus as time passed, prophecy became clearer concerning the coming of the Redeemer. In Psa. 18:10, special reference is made that He would not see corruption. Isa. 7:14; 9:6, speak definitely of the coming of Christ, as being mighty and everlasting, and a Prince; but does not speak of Him as a redeemer. Isaiah 53, tells of Him bearing iniquities and making intercession. Jer. 23:5, refers to Christ as a righteous Branch. Ma. 4:2, mentions the Son of Righteousness with healing in His wings. These prophecies starting in Genesis and found in numerous places in the Old Testament, cover a period of hundred, yea thousands of years, until the proph-

ecy of Malachi, more than four hundred years before the birth of Christ No attempt is made to mention all of the Scripture, but only enough to show their connection alluding to His birth.

At the time when He was born, the Jews were looking for a Messiah, whom they understood would reign as an earthly king, and His power would restore them as a nation. His humble, lowly birth was so different from their expectations that they, as a nation did not accept Him, though a few did.

When the angel visited Mary and told her of the coming of Jesus, she could not understand how it was to be accomplished. The angel answered, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God", Luke 1:35. This was the fulfilling of the prophecy of Isa. 7:14. Not according to the laws of nature but through the overshadowing of the power of the Highest.

It seems that most of the events connected with Christ's birth were something of the extraordinary, something of a mystery; as were other points in His life and mission: laid in a manger, the heralding of the angelic message to the shepherds, and the great wonder and consternation in the minds of the people. One of the lowliest classes

of people was chosen to receive the glad tidings of His birth, and to tell the message to others after they had verified it by beholding the Christ child, Luke 2:9-18. Mary realized that this was by divine intervention and did not forget what she was seeing and hearing, but pondered them in her heart, Luke 2:19.

Just and devout Simeon, to whom was revealed, by the Holy Ghost, that he should live to see Jesus; was led by the Spirit to the temple at the same time, that the parents of Jesus brought Him to do for Him after the manner of the Law. This was not a mere coincidence but a demonstration of the power of the highest. Surely the Spirit of inspiration and prophecy moved him to speak as he did, "Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel".

Joseph and Mary were filled with wonder, and no doubt did not grasp the great importance and divine mission of the Christ child, who had been entrusted in their keeping. They were away from home because of the Roman taxing, in the town of Bethlehem with many others, and places of lodging were filled. When the Wise Men, from the east, came to see Jesus, they found Him in a house, Matt. 2:11. Likely the crowd had dispersed and there

was now room.

Herod inquiring of the Wise Men, when the star appeared, leads us to think that they saw the star at the time of Christ's birth. Their means of travel and the distance, required time. In various places, "east country", "children of the east" are mentioned but not much clue as to their identity and it is not essential for us to know. They had some spiritual guidance, Matt. 2:12. The gifts they brought were practical, useful ones: gold, representing His Kingship; frankincense, His priesthood; and myrrh, His passion.

I have read that these gifts were used for support during the Egyptian journey. If this be true, then God had a definite purpose in them. Whether these gifts do or do not, form a background for the Christmas giving, we do not know. They do give us instruction in our giving. Each was useful and practical: gold, used in their support; frankincense and myrrh were used in their offerings and temple worship under the Mosaic law. Our gifts should likewise have some essential purpose either natural or spiritual. Consideration should be given in our choice of gifts, and in our thoughts and actions concerning christmas. Some of the prevalent christmas activities are an open transgression of God's Word, being solely for the satisfaction of the natural man. Others have a pretense of God's service, but are solely lacking in the directing in-

fluence of the Spirit. In our business world, we hear much about christmas, and a great display of decorations causing a wonder in the pious mind, as to whether much thought is given to the real meaning of christmas.

There is a deeper meaning to gifts than those mentioned: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life", John 3:16. "Who gave Himself for us, that He might redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works", Titus 2:14. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord", Rom. 6:23. "Thanks be to God for His unspeakable gift" 2 Cor. 9:15.

These Scriptures show the love of God in the gift of His Son, who was willing to be given as the unspeakable gift for the redemption of mankind. The spirit which moves people to think of doing good at christmas time more than at other times, is very likely a kindred spirit to that of God's love; and is placed by Him in the hearts of people to prompt them to good deeds. It is not likely that they realize just what it is which makes them want to give.

The Wise Men gave essential gifts in a natural sense. God gave the gift of His Son, the great essential for our redemption. He calls

man to serve Him, then gives help all through the years of our service, to fit us to receive His great gift of eternal life, our Unspeakable Gift. While our service unto God cannot be classed as a gift yet He calls us through His inspired Word to give our bodies as a living sacrifice in His service. This, of course, would include the doing (giving) of good to others, both natural and spiritual. "Give to him that asketh thee", Matt. 5:42. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith", Gal. 6:10. "Oh, let me now receive that gift

My soul without it dies.

Wm. P. Heck,
from "The Vindicator".

THE ANGEL'S MESSAGE

"Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people", Luke 2:10. Thus was announced the grandest message that ever came from heaven to earth. It was the fulfillment of many prophecies, by men inspired of God to foretell its coming.

Moses had said, "The seed of the woman shall bruise the serpents head", and "The scepter shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come", and "A prophet shall the Lord your God raise up unto you, from among your brethren, like unto me, him shall ye hear in all things whatsoever he shall say unto you".

Isaiah had said, "Unto us a child is born, unto us a son is given, and his name shall be called Wonderful, Counsellor, the Mighty God the everlasting Father, the Prince of Peace". Zechariah also looked down the vista of time and said, "Behold my servant whose name is the Branch. He shall grow up out of his place and he shall build the temple of the Lord". Isaiah also had seen by prophetic vision, the time when "The lame man shall leap as a hart, the tongue of the dumb shall sing, the eyes of the blind shall be opened and the ears of the deaf shall be unstopped". However it was left to the Angel to announce to the humble shepherds of Judea, that the time had come for the fulfillment of all those things which the prophets had foreseen, which said He, "Good tidings of great joy, which shall be to all people".

Good tidings because it met the expectancy of the peoples for the fulfillment of the prophecies in the coming of a Redeemer and Savior. Great joy because, believing the prophecies, they were expecting great blessings to be poured out upon the people. Their maimed, their halt, their blind, their dumb, their deaf, would be made to walk, to see, to talk, to hear; and as they expected a great king would set up a great kingdom in royal splendor, and seated upon his throne, the throne of his father David, would reign over the house of Israel for-

ever. But, coming as He did in a manger, of the humblest parentage, their hopes were unrealized and their expectations blasted, and being thus so completely disappointed, they refused to receive Him as good tidings of great joy.

Of course they were glad for His healings and helpfulness but rejected Him as their king, and still do to this day. But to the many who, have received Him as their king, Redeemer and Savior He is good tidings of great joy. They rejoice in His redeeming and saving power and the happy experiences in His service, and the hope of a happier experience in the great hereafter, with all the redeemed and saved, who faithfully follow, love and serve Him in this present evil world.

Then to, we rejoice because these good tidings and this great joy is for all people. That all may share in His redeeming grace; and experience His saving mercy, that there is no respect of persons with Him, but in every nation, he that feareth Him and worketh righteousness is acceptable to him. Bless His holy name for those good tidings of great joy, which are now being experienced by all His faithful children.

NEWS ITEMS

SUBSCRIPTIONS

The time of the year is here, when many of the subscriptions to the Bible Monitor expire. The yearly

subscription is still \$1.00 in advance and we would appreciate your prompt renewal as soon as or before it expires. Following your name on the address label you will find the date your subscription expires i. e., jan 55 means january 1955, jly 55 means july 1955 and jan 56 means january 1956, etc. If you have renewed in the last two months your address label may not be corrected as yet.

If you renew through a Bible Monitor Agent, it will be a great help to them, if you renew now so they do not need to send in so often. It is a help to us if your complete address is sent in when renewing. Please advise at once of any change of address, giving both new and old addresses. Mistakes in addresses are made, both here and by the printer, so please drop a card at once whenever there is a mistake in your address. The Postoffice is very particular with addresses on second class matter and a little co-operation, on the part of each one will keep your copy out of their wastebasket.

Editor.

APPRECIATION

We sincerely appreciate the work of the Bible Monitor Agents and correspondents throughout the year. We have the same feeling for each one, who has contributed Manuscript or selections and may the Lord bless you for your effort. May

your cooperation continue throughout the next year. How many appreciate the good that you can do, through the number of homes and hearts this little book comes in contact with, you may not realize but God knows.

Remember that your truths, points and thoughts are best proved by clinching Scripture quotation. Always include a Scripture reference in quotation marks, noting where it is found and quoting it exactly as it is found in the King James Version of the Holy Bible. May your help be much greater during the coming year. Your advice, suggestions and comments are always appreciated and considered. We extend to each one of you the choicest of the seasons greetings and may the Lord richly bless you in the coming year.

Editor.

GOSHEN IND.

On Oct. 23, Bro. and Sister Donald Ecker came into our midst in a series of meetings. The number present each evening was an encouragement, Bro. Ecker gave many soul-lifting messages and we trust each one who heard will accept the challenge to live closer to God. Although the tragedy of Bro. Swihart's death over-shadowed the last few days of the meeting, the presence and help of Bro. and Sister Ecker was greatly appreciated.

Our Lovefeast was Saturday eve-

ning, Nov. 5, with 129 surrounding the table. Breakfast was served at the church and Sunday-school followed. Bro. Harley Rush conducted the lesson for the adult body. There were 150 for Sunday-school. Bro. Ecker gave the message, assisted by Bro. Rush and Bro. Eldon Flory.

We were greatly pleased to have our neighborng brethren and sisters worship with us in these services and invite all to come and be with us at any of our services. We have Sunday-school and preaching each Sunday morning, singing and preaching on alternate Sunday evenings, also mid-week prayer meeting on each Wednesday evening.

The sisters aid sent a quantity of canned goods, clothing, medical supplies and comforters to the Navajo Indian Mission in New Mexico recently, which we enjoyed getting ready and we know it was greatly appreciated. We solicit your prayers in our behalf at Goshen, to carry on the work of the Lord, as He would have us to; although we are suffering the loss of several of our loved ones, who were an inspiration to us.

Maurine Carpenter, Cor.

ANTIOCH, W. VA.

The Ridge Congregation met for council Oct. 15. Bro. W. A. Taylor read from Rom. 12, led in prayer and then took charge of the meeting. All business was taken care of in an

orderly manner.

On Oct 31, we closed a ten-day revival. Bro. Melvin Roesch, our evangelist, gave us many inspiring messages. One soul stood for Christ and the church, which adds two to our little number, since our last report. The voice of the church was taken for a presiding elder and W. A. Taylor was re-elected.

On Saturday evening, Oct. 29, 69 surrounded the Lord's table with Bro. Roesch officiating. Ministers present were: Paul Blocher, Ben Klepinger, Charles Leatherman, Melvin Roesch, Homer Mellott, Z. L. Mellott, W. A. Taylor, Howard Surbey, George Dorsey and Otto Harris.

We wish to thank all those from other congregations, who attended our meetings. We pray the Lord's blessings upon each one. We invite all to come and worship with us whenever they can.

Sister Irene Harris, Cor.

LITITZ, PA.

The Northern Lancaster Congregation had our Lovefeast on Oct. 15, with good attendance. Ministers present throughout the day were: Joshua Rice, Howard Surbey, David Ebling, James Kegerreis, Ray Shank, and Paul Weaver. In the evening 75 surrounded the Lord's table, with Eld. Howard Surbey, officiating.

On Monday evening, Oct. 30, Bro. Paul Reed came here for a

two-week series of meetings. He gave us many inspiring messages and as a result two precious souls stood for Christ. We pray that Bro. Reed may continue to preach the Word, in other fields of labor. Our revival was well attended and we feel that each one of us should be much stronger since hearing these sermons.

On Nov. 20 Eld. Joshua Rice was here and preached, in the afternoon the two were baptized. We thank the Brethren and Sisters who came from far and near, to attend these meetings and incite them all back again.

Susanna B. Johns, Cor.

MECHANICSBURG, PA.

We held our regular quarterly council, after hymn 294, Eld. Joseph Myers read Prov. 7 and led in prayer Eld. A. G. Fahnestock then took charge of the meeting. We elected our church officers. Bro. Fahnestock asked to be relieved as our presiding Elder, Elders Joseph Myers and Henry Demuth conducted an election and Eld. James Kegerreis was chosen.

The voice of the church was taken for a deacon and the lot fell upon Bro. Delma Stump and wife. The Sunday-school officers were chosen for the coming year. We enjoyed the spirit shown throughout the meeting. Pray for us, we are few in number and need your prayers in our behalf. Harry L. Junkins, Cor.

VOLUME XXXIII

As we close this years issues of the Bible Monitor, we especially wish to thank all who contributed material throughout the year. Particularly those who wrote material of their own. Also the work of the Monitor Agents in correspondence, keeping addresses up to date and gathering subscriptions. We thank the editorial staff for their help and the supervision, corrections and advice of the Publication Board.

May we have the cooperation of each reader throughout the coming year. Pray that the Holy Spirit may guide those contributing material and especially your servant in the work of editing volume XXXIV. May we meditate often upon "Our Motto: Spiritual in life and Scriptural in practice".

OBITUARY

Joseph Judson Swihart son of Bro. Floyd and Sister Maxine Swihart was born in Goshen, Ind., on Nov. 14, 1938, and departed this life Nov. 2, 1955 at the age of 16 years, 11 months and 19 days.

He was baptized into the Dunkard Brethren Church at Goshen at the age of 13. Joe has always been an obedient and conscientious boy. He was always dependable no matter what his job. He was a Senior at Goshen High School and will be greatly missed both in his home and by his many friends.

He leaves to mourn his departure :

his parents ; one brother, George T. Swihart, of New Paris ; two sisters, Mrs Dail (Ruth Marie) Carpenter, Shipshewana, Ind., and Sarah Jane at home ; the grandparents also, Mr. and Mrs. Roy Ruthledge, of West Unity, Ohio, and Mr. and Mrs. Harold Drake, Pioneer, Ohio.

Funeral services were held at the Goshen Church with Bro. Vern Hostetter in charge, assisted by Bro. Roy Swihart. Burial was in the West Goshen cemetery.

Beyond the sunset, O blissful morning

When with our Savior heaven is begun,

Earth's toiling ended O glorious dawning

Beyond the sunset, when day it done.

Beyond the sunset no clouds will gather

No storms will threaten no fears annoy,

O day of gladness, O day unending
Beyond the sunset, eternal joy.

Beyond the sunset a hand will guide me

To God the Father whom I adore,
His glorious presence, His words of welcome

Will be my portion on that far shore

Beyond the sunset, O glad reunion
With our dear loved-ones who've gone before,

In that fair homeland, we'll know no parting

Beyond the sunset forevermore.

Maurine Carpenter, Cor.

THE INCARNATION

The word incarnate means in the flesh. When used in Bible doctrine, it refers to the union of the second person of the triune God, with a human body. The apostle John declares, "And the Word was made flesh, and dwelt among us,—full of grace and truth." A certain teacher from a church school, soliciting funds, was asked by a doctor, "What does the school teach in regards to the birth of Christ?" He answered by saying, "I do not think that makes any difference" The doctor replied, "It does to me," and gave him no contribution.

Where and What was the Word before the Incarnation?

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was not anything made that was made. In Him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehendeth it not", John 1:1-5, "For by Him were all things created, that are in heaven and that are in earth, visible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him and for Him; and He is before all things, and by Him all things consist", Col. 1:16, 17. He shared the

same glory with the Father before the world was.

What He Became and How

The doctrine of the incarnation is fundamental to our salvation. Without it we have no Saviour, no one able to make atonement, no mediator between God and man. A minister made the statement that ninety percent of the ministers in his conference district did not believe in the virgin birth. John declared, "every spirit that confesseth not that Jesus Christ is come in the flesh is not of God" Men may say, this would be impossible but God cannot be limited, neither can God be measured by reason of man.

The Bible reveals five different ways God can make human creatures.

First: One day John was preaching repentance. Many were baptized of him in Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees come to his baptism, he warned them to bring forth fruits meet for repentance, and not depend on being the offspring of Father Abraham, "for I say unto you that God is able of these stones to raise up children unto Abraham".

Second: The Lord God formed the first man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. So God made Adam the head of the human family,

and the father of all nations. Some one has given the composition of the body as follows, 10 gallons water, 24 lbs. coal or carbon, $\frac{1}{4}$ lb iron, 7 lbs lime, 1.8 lb phosphorous, 1-5 oz. sugar, 1.8 oz salt, 112 cu. ft. oxygen, 60 cu. ft. nitrogen, 561 cu. ft. hydrogen, 1-10 of drop of tincture of iodine. The market value of the body at that time amounted to 98c. It is the breath of life that made man valuable.

Third: "And the Lord God said, it is not good that the man should be alone". "And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs,—And the rib, which the Lord God had taken from man made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh". It was the same substance but a different person.

Fourth: "Male and female created he them. And God blessed them, and God said unto them, be fruitful and multiply". The power of reproduction was given unto them before Adam and Even ate of the tree of the knowledge of good and evil. By eating of this tree, Adam as head of the human family, lost his original uprightness, and was subjected to the law of sin and death. Adam still had power to transmit life, but that life was subject to the same law of sin and death. "In sin did my mother conceive me", is the cry of the penitent. Can a clean thing come out

of an unclean thing? Can a bitter fountain send forth sweet water? Can a stream rise higher than its source? Like begets like. In four thousand years of history none of Adam's race were able to produce a single person whose blood could make atonement for sin and redeem what was lost in Adam. Here we see the necessity of the incarnation. "As by one man sin entered into the world, and death by sin". "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous".

Fifth: "Abraham begat Isaac; and Isaac begat Jacob". And so forth. But "the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Spirit". "And she shall bring forth a son, and thou shall call his name Jesus: for he shall save his people from their sins." According to medical science, the blood which flows in the unborn babe's arteries and veins is not derived from the mother, but is produced within the foetus itself. The ovum does not contain blood nor can it develop blood. It lacks the elements essential for production of blood. It is only after the male element has entered the ovum that blood can develop.

Mary was chosen by God to provide the ovum, and she conceived by the Holy Ghost. This union of the

divine with the human produced a blood stream free from the corruption of the first Adam, and free from the sentence of death. The angel said to Joseph, fear not for that which is conceived in her is of the Holy Ghost. And to Mary he said, "therefore also that holy thing which shall be born to thee shall be called the Son of God", Luke 1:35. Jesus did not take on him the nature of angels. When the fullness of time was come, God sent forth his Son, made of a woman, (not man) in the likeness of sinful flesh, (not sinful), to be an offering for sin, condemned sin in the flesh: "That the righteousness of the law might be fulfilled in us". God's purpose of the incarnation is to provide a remedy to deliver Adam's race from the law of sin and death. He was made flesh, that through death he might destroy (bring to nought) him that had the power of death that is the devil: And deliver them who through fear of death were all their lifetime subject to bondage. "There is one God, and one mediator between God and man, the man Christ Jesus", Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me". The incarnation is essential for every Christian experience from earth to glory. What will you do with Jesus which is called Christ?

Elder E. C. Rosenberger

WHY MY SAVIOUR CAME TO EARTH

From highest heights the Saviour
came

To deepest depths of lowest shame;
From palaces of Ivory
To humble cradle in the hay.

From form of God to human child,
From Ruler to a servant mild;
From riches vast to poverty,
From glory to humility.

From worship by celestial throng,
To be the theme of drunkard's song
From fellowship with God on high
To be forsaken and to die.

Why should He come and pay the
price

Of such an awful sacrifice?

Why did He come and bear the
cross

And suffer such tremendous loss?

Because He wanted us to be
With Him throughout eternity
That all who love Him now might
share

Celestial joys and mansions fair.

That perfect bodies without pain
Might be our everlasting gain;
That's why from highest heights
He came

To deepest depths of lowest shame.

Sel. Sister Dottie Pifer.

When these things begin to pass,
then look up, and lift up your heads;
for your redemption draweth near.

Luke 21:28.

"FROM A FRIEND"

If you've had a quarrel
 And there's been a grudge,
 A deep seated malice
 That nothing can budge,
 Just send him a present
 And say "From a friend"—
 You might be surprised
 How the trouble will end.
 For this is the spirit
 Of Him who was born
 In Bethlehem's stable
 On that first Christmas morn.

INDEX OF ARTICLES

For the Year 1955 and their authors.

(Ed. editorials. Sel.—selected articles. Of the ending figures, for example 6:5; the first figure denotes the number of the issue, the second figure denotes the page in the issue. This example 6:5 is found in issue No. 6 or March 15, on page five).

CHRIST

A Betrayed and Resurrected Saviour, J F. Marks, 6:9.
 By Him All Things Consist, Sel. 17:9.
 Christ All and In All, Viola Broadwater, 21:7.
 Christ is Returning, Viola Broadwater, 2:14.
 Christ The Lord, Ed., 24:2.
 Christ The Savior, J. P. Robbins, 2:4.
 Christ Was God, or God-like, Ed., 4:1.

Following the Star, Viola Broadwater, 1:5.

He is Not Here, Ed., 8:1.

Jesus Christ Prophesied, Ed. 23:1.

Jesus Our Leader, George Dorsey, 6:6.

Jesus The Christ, Ed., 5:1.

Love of Christ For His Own, Ed., 12:1.

Mission of Christ's Death, Ed., 6:1.

Our Guiding Star, Peter Nead, 18:12.

Some of the Teachings of Jesus, J. P. Robbins, 11:8.

Suffering of Christ, Ed., 7:1.

The Angel's Message, Sel., 24:10.

The Birth of Christ, Sel., 24:7.

The Conception and Birth of Jesus Christ, Peter Nead, 23:6.

The Incarnation, Sel., 24:15.

The Messiah, Sel., 24:4.

The Record of Jesus, C. Rensberger, 19:20.

Was Taken Up Shall so Come, Ed., 10:1.

CHRISTIAN HOME

Are we Obeying the Word, Paul R. Myers, 13:3.
 Is Early Training Needful, Earl Blocher, 1:6.
 Is Yours A Christian Home, Sel. 8:11.
 Mother, Ed., 9:1.
 Mother's Influence, J. H Myers, 9:7
 To My Sister's in the Lord, Elice B. Neher, 14:10.

CHURCH

1955, Ed., 1:1.
 A Mark of Distinction, Edith Rush,
 Bible Monitor, Sel., 21:12.
 Brethren, Ed., 18:1.
 Freedom or Liberty, J. C. Darst,
 15:19.
 God's Peculiar Chosen People, C.
 M. Kintner, 23:3.
 Going On to Perfection, Sel. 21:16.
 Modern Skepticism Found in the
 Camp, Sel., 14:16.
 No Revival, Who's Responsible,
 Sel., 13:19.
 Our Church and Us, Viola Broad-
 water, 8:18.
 Our Heritage, Frank Surbey, 7:16.
 Our Rule of Faith and Practice,
 18:14.
 Singing, Praying, Peter Nead,
 13:14.
 Spiritually Minded, L. A. Shumake,
 12:20.
 What Church Should I Join, W.
 C. Hoblit, 1-7.

DOCTRINE

A Divine Command, A. B. Van-
 Dyke, 5:6.
 An Exposition of the Book of Rev-
 elation, B. E. Kesler, 7:13.
 Anointing the Sick, Sel., 10:16.
 A Saving Faith, Wm. N. Kinsley,
 20:3.
 A Synopsis of the Doctrine of the
 New Testament, Wm. Root,
 13:5; 15:5; 16:5; 17:5; 18:6;
 19:5; 22:3.
 Baptize, Wm. N. Kinsley, 1:11 10:
 9; 12:15.
 Communion, Ed., 19:1.

Divine Fellowship, Ed., 15:1.
 Faith, Viola Broadwater, 17:23.
 Faith and Repentance, Peter Nead,
 20:15; 21:23.
 Fasting a Source of Power, Beulah
 Fitz 2:9.
 Feetwashing A Church Ordinance,
 Beulah Fitz, 5:9.
 My Faith, Your Faith, Peter Nead,
 15:9.
 Regeneration, Sel. 17:20.
 Prayer, D. K. Marks, 4:15.
 Prayer, W. N. Kinsley, 11:9
 Prayer Peter Nead, 14:13.
 Resurrection, Wm. N. Kinsley, 7:6.
 Resurrection of the Body, Paul R.
 Myers, 7:2.
 Sanctification, Ed. 13:1.
 Saturday or Sunday, Which, Sel.
 13:11.
 The Atoning Blood of Christ, Sel.
 15:16.
 The Bible, May Myers, 22:11.
 The Design of Baptism, Sel., 16:20.
 The Fall of Man, Peter Nead, 11:
 14.
 The Heavenly Home of the Blest,
 C. M. Kintner, 10:8.
 The Illumination of a Sinner, Peter
 Nead, 16:17.
 The Lord's Supper, Sel., 9:16.
 The Path of Life Non-resistance,
 11:21.
 Terrible Heat, Ed., 17:1.
 Works of Alexander Mack, 1:21;
 2:20; 5:19, 6:15.

EVERYDAY PROBLEM

Abomination, Thornton Mellott,
 18:9; 21:3.
 All Things, Wm. N. Kinsley, 3:8.

- A Man's Work and a Man' Soul, Sel., 8:11.
 A New Lump, Ed., 16:1.
 Are We Responsible, Jeanette Poorman, 10:19.
 A Saving Faith, Wm. N. Kinsley, 19:17.
 A Word to the Young, Ruth Snyder, 4:9.
 Christians Attending Fairs, Sel., 21:17.
 Cleansing, Viola Broadwater, 23:5.
 Concern For Others, Peter Nead, 12:17.
 Counsel To Youth, J. H. Myers, 10:11.
 Death the Teacher of Immortality, May Myers, 4:18.
 Enlightened Sinners, Peter Nead, 17:15.
 Fear of Death, J. H. Myers, 16:7.
 Fire, Wm. N. Kinsley, 14:7.
 Firmness, Wm. N. Kinsley, 21:20.
 Flee These Things, Ed., 2:1.
 Fruitfulness, Viola Broadwater, 9:15.
 Gifts, J. H. Myers, 14:5.
 God's Guidance, J. F. Marks, 4:16.
 Hospitality and Almsgiving, Sel., 10:17.
 Identification, Earl Blocher, 7:22.
 Is Tobacco Wrong, Sel. 21:14.
 Love for Our Enemies, C. M. Kintner, 14:6.
 Lovers of Pleasure, Sel. 22:12.
 My Letter, Elsie Harlacher, 9:5.
 Our Conscience, Viola Broadwater, 13:14.
 Our Liberty, Viola Broadwater, 9:22.
 Patient Peaceable Temper and Conduct, J. H. Myers, 8:8.
 Perilous Times, Paul R. Myers, 13:22.
 Rejecting the Counsel of God, Wm N. Kinsley, 8:15.
 Religion, Wm. N. Kinsley, 6:18.
 Risen With Christ, Carl Dorsey, 7:9.
 Salvation, Wm. N. Kinsley, 13:16.
 Salvation, Ed. 14:1.
 Spiritual Disease, L. B. Flohr, 2:2.
 Striving Toward a Better Life, J. H. Myers, 11:12.
 Take Heed How You Build, C. M. Kintner, 1:9.
 Talkativeness, Sel., 10:14.
 Tobacco On Trial, Sel. 2:12.
 The Anti- Christ, Wm. N. Kinsley, 5:13.
 The Christian and the World' Sel., 20:19.
 The Depth of the Riches of God, Wm N. Kinsley, 9:11.
 The God Given Power, J. F. Marks, 12:9.
 The Great Trees, Paul R. Myers, 19:3.
 The Night Visitor, Viola Broadwater, 6:12.
 The Peculiar People of God, J. Emmert Dettra, 4:6.
 The Unconcerned, E. May Rice, 15:7.
 Thoughts of Actions, J. C. Darst, 20:9.

Truth, J. H. Myers, 17:7.
 Wherewithal Shall We Be Clothed,
 Maxine Surbey, 5:11.
 Who Is Your Master, Viola Broad-
 water, 16:10.
 Why Worry When You Can Pray,
 Sel., 8:19.
 Works, Viola Broadwater, 15:8.
 Worldly Amusements, Ed., 11:1.
 Ye Do Err Not Knowing the Scrip-
 tures, Wm. N. Kinsley, 18:20.

FAITHFUL SERVICE

A Living Sacrifice, Sel., 22:7.
 Are You Weighed and Found
 Wanting, Homer Mellott, 10:6.
 Christian Conduct, Wm. N. Kins-
 ley, 22:17.
 Design of God's Judgments, Ed.,
 21:1.
 For The Faith, L. A. Shumake, 6:6.
 Living More Sacred, C. M. Kintner,
 6:8.
 Reverence In Worship, Ed., 3:1.
 Set Thine House in Order, Wm. H.
 Kinney, 9:3.
 The Glorious Dawn, Viola Broad-
 water, 7:9.
 The Good Samaritan J. H. Myers,
 3:4.
 The Need of Fervent Prayer, Paul
 R. Myers, 9:8.
 The Old and the New Way, Wm.
 N. Kinsley 23:16.
 Trust and Acknowledge God, D. K.
 Marks, 3:6.
 Why, Hallie Mize, 2:13.
 Watching and Waiting, Sister Beck,
 3:6.
 What God Requires, Sel., 20:20.

HISTORICAL PAUL R. MYERS

A Look at the Winepress, 4:2.
 A Visit to the Potter's House, 1:2.
 Ancient Brickmaking, 8:3.
 Antiquated Transportation in the
 Bible Land, 5:2.
 Begging in the Holy Land, 16:3.
 Biblical Hand Tools, 11:2.
 Buying and Selling in Palestine,
 12:4.
 From the Seed Basket to the Bread
 Basket, 2:6; 3:2.
 Israel and Jordan, 10:3.
 Land of the Nile River, 17:3.
 Lost Cities of the Holy Land, 6:3.
 The Process of Tanning, 14:3.
 The Virgin's Lamp, 15:2.
 Unto Thee and Thy Seed 18:3.

IMPORTANT INFORMATION

Directory Information, 3:14.
 Fixed Communion Dates, 3:13.
 Index, 1955, 24:20.
 Location of Church Houses, 3:15.
 Ministerial List, 3:16.
 Suggestions to Contributors, 3:12.

SERVANTS OF GOD

After Three Days, Wm. N. Kinsley,
 15:13.
 Broken Pieces, Bertha Hicks, 19:9.
 First Six Chapters of Zachariah,
 Mary Reed, 21:6.
 God's law Versus the Devil's Word,
 Sel. 20:11.
 Sold As a Slave Because of Jeal-
 ousy, J. H. Myers, 13:9.
 The Beauty of a Wise Choice, Max-
 ine Surbey, 6:14.

THANKS

Be Ye Thankful, Sel., 22:5.

Feast of Tabernacles, Ed., 20:1.

Harvest, Viola Broadwater, 20:2.

On Giving Thanks, Sel., 23:2.

Thanksgiving, Sel., 22:1, 23:20.

SUNDAY SCHOOL LESSONS FOR JANUARY, 1956

PRIMARY LESSONS

Jan. 1. The Boy Jesus in the Temple. Luke 2:41-52.

Jan. 8 Jesus Teaching how to Pray, Luke 11:1-4; Matt. 6:5-13.

Jan. 15. Jesus Story about God's Love. Luke 15:11-32.

Jan. 22 The Good Samaritan. Luke 10:25-37.

Jan. 29. Jesus healing a Soldier's Servant. Matt. 8:5-13; Luke 7:1-10.

ADULT LESSONS

Jan. 1. TAKE HEED LEST YE BE DECEIVED. Matt. 24:1-14.

I. We are the Disciples proud of the Temple, as a building only?

II. What need we take heed to, to avoid being deceived?

III. Is this a Description, of a converted world?

Jan. 8. THE ANGELS SHALL GATHER THE ELECT. Matt. 24:15-31.

I. Should we remember what happened to Lot's wife, in con-

nection with this portion of scripture?

II. Will Drinking at the Fountain and Feasting in His Word, help to support us in these trying days?

III. What is the Great Hope that is held out to the very elect of Christ?

Jan. 15. KEEP THINE EYES ON THE FIG TREE. Matt. 24:32-51.

I. If we should find ourselves one of those who have been left, would we have an opportunity to make our life right?

II. Is looking into the heavens, all that is needed to be watching and ready?

III. What is the penalty for delaying the preparations, for His coming?

Jan. 22. FILL NOW YOUR VESSELS. Matt. 25:1-13.

I. What is the oil of a Christians lamp?

II. How should we as professing Christians be able to discern when our lamps are burning low?

III. What two facts, fix the destiny of the foolish virgins?

Jan. 29. HIDE NOT THAT WHICH IS THE LORD'S. Matt. 25:14-30.

I. Is it possible for that which I thought was a Spiritual abundance, to be an actual loss?

II. Is the one talented person, laboring under a handicap?

III. Are we to understand from the parable of the Talents, that if we make good use of our natural abilities, the Lord will possibly grant us new abilities? Bible Study Board.

ADULT LESSON HELPS

For some time we have received a number of requests for some helps for the Adult lessons. For the last few months a number of questions were printed in a separate group, to see what the interest would be in something like this. From now on we are having printed, on the back page of the 15th issue of the Bible Monitor, a combination of the Sunday-school lessons and Adult Lesson Questions. We ask each Adult Teacher to try these, for a while at least, that we may determine the use and value of them.

Bible Study Board

DEC. 25—ISA. 53:1-12

Do we ever hide our faces from Jesus today? Why?

What all are we suffering for Jesus?

Do we still go astray from God's Word?

De we feel sorry when we ask forgiveness?

What is our attitude when we are oppressed and afflicted?

When our portion is divided, will we be pleased?

DAILY DEVOTIONS FOR JANUARY 1956

SIN

Memory verse, Rom. 6:23, "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord".

Sun. 1—Isa. 59:1-8.

Mon. 2—Josh. 7:6-15.

Tues. 3—Prov. 8:13-36.

Wed. 4—Ezek. 18:1-9.

Thurs. 5—Deut. 24:14-22.

Fri. 6—Heb. 9:19-28.

Sat. 7—Gal. 1.

Memory verse, Psa. 51:2, "Wash me thoroughly from mine iniquity, and cleanse me from my sin".

Sun. 8—1 Peter 2:13-25.

Mon. 9—Isa. 53.

Tues. 10—I John 3.

Wed. 11—James 1:1-16.

Thurs. 12—John 1:29-39.

Fri. 13—I Peter 3:13-22.

Sat. 14—Psa. 103.

Memory verse, Psa. 32:1, "Blessed is he whose transgression is forgiven whose sin is covered".

Sun. 15—Ezek. 3:15-21.

Mon. 16—John 16:1-16.

Tues 17—James 4.

Wed. 18—Rom. 4:1-8.

Thurs. 19—Rom 6:1-16.

Fri. 20—II Thess. 2.

Sat. 21—Job 10.

Memory verse, Prov. 14:9, "Fools make a mock at sin: but among the righteous there is favour".

Sun. 22—1 John 5:6-21.

Mon 23—Acts 7:51-60.

Tues. 24—Heb. 3.

Wed. 25—Rom. 14:13-23.

Thurs. 26—I John 1.

Fri. 27—Eph. 4:17-32.

Sat. 28—Heb. 10:9-26.

Memory verse, Rom. 5:12, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned".

Sun. 29—Isa. 59:9-19.

Mon. 30—Psa. 51.

Tues. 31—Jer 31:31-40.

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